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CHURCH MISSIONARY INTELLIGENCER  
AND RECORD,

*A MONTHLY JOURNAL OF MISSIONARY  
INFORMATION.*

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"HE DECLARED PARTICULARLY WHAT THINGS GOD HAD BROUGHT AMONG THE  
GENTILES. AND WHEN THEY HEARD IT, THEY GLORIFIED THE LORD."—*Acts xxi. 19, 20.*

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# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

JANUARY, 1888.

## ATONIA\* THE MEASURE OF SUCCESS.

*A Sermon preached at the C.M.S. Communion Service, at St. Dunstan's,  
Fleet Street, on the Day of Intercession, 1887.*

BY THE REV. WALTER ABBOTT, M.A.,  
*Vicar of Paddington.*

"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church."—Col. i. 24.



THE books of the Bible are like the rooms of a palace—each has its special use and purpose; into each a different ray of God's sunshine falls; from each there is a different outlook. Some of these rooms are darker and less inviting than others, and therefore, by many Christians, are rarely entered. Nevertheless, every book of the palace of Holy Scripture, great and small, has its inspired purpose. "All Scripture is given by inspiration of God, and is profitable."

The Epistle to the Colossians has its special purpose. It forms part of that interesting foreign correspondence between the first missionary to the heathen and a Native Church planted in the valley of the River Lycus; a Church which, like so many of the primitive Churches, had its origin in the family of a private Christian. For, as from the house of Aquila and Priscilla there sprang the Church which was at Rome, so from the house of Philemon there sprang the Church of Colosse—the family the seed of the Church.

Whether the Apostle ever passed that way, whether he personally founded or confirmed the Church of Colosse, we do not know. We learn from Col. ii. 1 that many (it may have been all) in Colosse had never beheld the face of the man to whom they owed so much. Whether they had seen his face or not, St. Paul loves them, and, he says, struggles in his prayers for them, as much as if they had; and he writes this letter to make one thing clear to them, which was this: that the remedy for every false conception in theology, and every false basis in morals, was the Gospel of Christ, or rather, Christ Himself. In Christ they would find the solution to the problems which

\* [For the use of this word, and the verb ἀγωνίζουαι, for which there is perhaps no exact English equivalent, cf. Luke xxii. 44; also in Epistle to Colossians, i. 29 (*striving according to his working*), ii. 1 (*what great conflict*), iv. 12 (*labouring fervently*); 1 Cor ix. 25 (*every man that striveth*); 2 Tim. iv. 7 (*I have fought a good fight*); Phil. i. 30; Heb. xii. 1; &c.]

disturbed them. To all their speculations and to all their religious yearnings the Son of God was the one answer. "He is before all things," he cries; "by Him all things consist;" "That in all things He might have the pre-eminence," or that among all men He might have the first place.

In the midst of this exaltation of Christ and the sufferings of Christ, the Apostle somewhat abruptly, though with deep humility, introduces himself: "Whereof I Paul am made a minister, who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ." As if he would say, "When I think over this wonderful mystery—the redemption of the whole world,—when I contemplate the sufferings of Christ, how can I but rejoice in my sufferings, that I am permitted to supplement the afflictions of my Lord? How can I but rejoice that the Master should leave the servant a legacy of affliction for His Body's sake?"

(a) These words of the great missionary have often looked at us, with a strange, inexplicable look. We hardly know what it can signify "to fill up that which is behind" (or which is lacking) "of the afflictions of Christ." Is anything lacking in His sufferings? Can anything be wanting in the afflictions of the Saviour for the world's redemption? In so far as these sufferings were an atonement for sin, certainly not. All that suffering could avail for the world's salvation, Christ bore. The sacrifice of Calvary was one "sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." Whatever value the Gospel attaches to Christian suffering, it never attaches to it the merit of expiation; and did these words affirm that, they would stand alone in the New Testament—solitary in St. Paul's writings.

Nevertheless there are sufferings, my brethren, not *atoning*, but *ministerial*: there are sorrows which are borne for the Body's sake, sorrows by which the Church of Christ is ever being constructed. For Christ did not come to dispense with our sufferings by His sufferings, but to cast a halo around them, and to show how His Church is benefited thereby. The disciples of Christ inherit His sufferings, and by those sufferings they serve the Body—"Whether we be afflicted, it is for your sake." Hence it is the Body of Christ has need of our sorrows, because it has need of our support;—to suffer for it is to help it.

Whilst then, in one sense, nothing can ever be wanting in the afflictions of Christ, in another, something will always be wanting, until the last member of that sacred Body has finished his course. Until then, you and I must take our share in filling up that which is behind of the afflictions of Christ; and if we can, *rejoice* in so doing: "Rejoice, inasmuch as ye are partakers (communicants) of Christ's sufferings" (1 Peter iv. 13).

It has been said with great truth by a French Christian philosopher, that the conditions of a profound life are *Love* and *Sorrow*. Certainly in the greatest and deepest life that was ever lived, these are the two features which mark it. We trace the Son of God from Bethlehem to Calvary by these two footprints, *Love* and *Sorrow*,—the one ever being the consequence of the other; for where there is



love, there must be sorrow,—every new love creates a new source of sadness.

The love of patriots creates a grief which none but patriots know. The love of parents creates sorrows which none but parents know. The love of Christians, afflictions which none but Christians know. These last are transmitted and inherited from Christ—to inherit His love is to inherit His sorrow.

If it be the glorious privilege of the Church of Jesus Christ, that she is called to inherit the work of her Lord upon earth; if His ministry of reconciliation be her ministry—His mission her mission; if the obligation to preach the Gospel to every creature rests not merely upon a parting injunction, but also upon the fact that the Church of Christ—that Church which is filled with the Divine Spirit—represents Christ in the world, and in a very deep sense is to be Christ to the world;—then it is evident that in carrying on her Lord's work, she will be beset by His afflictions and assailed by His temptations.

And what were these? One affliction, one temptation, for "He suffered being tempted," always and everywhere was to *avoid conflict*; to conquer Satan's kingdom without the Cross. This was the temptation in the wilderness; the temptation suggested by His disciple St. Peter, when he said, "Master, spare Thyself." It met the Saviour again in the Garden of Gethsemane, in that hour of supreme trial, when the flesh shrank from the bitterness of the coming struggle, and He cried, "If it be possible, let this cup pass from Me." The old, the daily temptation met our Blessed Master once again upon the Cross, it pursued Him even to death's door: "If Thou be the Son of God, come down from the cross." This temptation, bear in mind, beset our Lord in connection with His great work of ministry. Is not this the perpetual affliction and temptation of all His servants—the temptation of every society of men united together to do Christ's work in the world—to forget that humiliation is the path to exaltation; that the Cross, and that which the Cross stands for—*agony*—is God's wonderful method for the restoration of mankind to Himself; that without it, in some form or other, we shall fail utterly to accomplish His purposes of love?

It is this thought which makes all suffering a kind of *treasure*, and which leads every man imbued with St. Paul's missionary spirit to rejoice in sharing the "afflictions of Christ for the Body's sake." It is this conviction which makes us fear with a great fear, lest our usefulness should be impaired, and our activity rendered activity in vain, by the simple action of comfort, ease, worldly security, and absence of conflict.

(b) The cross is not only the condition precedent; it is the very *measure of success*.

The desire to see fruit to the glory of God is the desire common to us all. Success is what all men crave: success at home, success abroad, success in our parishes, success in our schools,—not reputed, but *real success—two very different things*. Although against the idolatry of success Christian men must both lift up their voice and be on their

guard; although we believe that there may even be missions of ordained or permitted failure, like Isalah's mission of failure (cf. Isa. vi. 9, 10), in which the workman Godward is faithful, but manward, unsuccessful; nevertheless, fruit to the glory of God, in the conversion of the heathen to Christ, is what all must crave who are fired with the true missionary spirit. Success alone will satisfy us. It is a question I would put to myself, and to you, "Is the true success of every Christian ordained minister and missionary, the success of every Christian layman, every Sunday-school teacher, every Church, and every society, measured by the conflict involved in their labours?" I think it may be. I think we may find at the last, when in the cool of the world's evening we hear the summons, "*Call the labourers*," that this was the divine law which regulated success in the kingdom of righteousness, peace, and joy;—not activity, not money, not organization, but conflict. True it is that every man who sows, reaps; it is only they "who sow in tears who shall reap in joy." The tears—that for which tears stand—*ἀγῶν*—are the essence of the promise.

It is written of the Great Servant: "He shall see of the travail of His soul, and be satisfied;" "It pleased the Lord to smite Him, and to put Him to grief." It is by His agony and bloody sweat, by His cross and passion, that the world is delivered. And agony, in some form or other, is still, I believe, the measure of success. Thus it is, Christian men and women, in every place, fill up that which is behind of the afflictions of Christ, for His Body's sake; and carry on Christ's work in the world by inheriting, not only His love, but His conflicts.

If, then, it be said that the results of missionary efforts are slender, that they do not keep pace even with the increase in the world's population, I am not careful to answer that statement. In so far as it is true, I reply, Results are at least in proportion to our painful labour. We do not, indeed, in God's kingdom, look for ready payments, for visible and tangible results. But we are sure that the Church, the society, the men who sow in tears, whether at home or abroad, shall reap in joy; that he "who goes on his way weeping, bearing precious seed, shall *doubtless* come again with joy, bringing his sheaves with him." If the results of modern missionary labours, great and glorious as they are, be not so amazing as the results which followed the first preaching of the everlasting Gospel, may it not be explained by this law in God's kingdom—suffering the measure of blessing?

I offer this thought to all who help in the ministering work of Christ's Church, and who do desire to see more fruit. I offer it to those who find in their Christian labours many sources of anxiety as well as of joy, and who often are tempted to fret against the difficulties of their position. Success is measured, not always by the joy, but more frequently by conflict in work.

Let us then bear in mind, that missionary work and missionary interest, whether at home or abroad, is not a mere holiday thing only to be enjoyed. For this apostolic work, we must intercede with God for the apostolic spirit. That spirit has been, and is, we believe to a

large extent, the spirit of the missionaries and members of the Church Missionary Society. We can trace the pathway of this Society by these same footprints, *Love and Sorrow*: where these have gone Christ has gone, and where Christ has trodden, there the flowers and fruits of His grace will appear, though it may be after many days.

The whole history of missionary effort is in itself sufficient to illustrate this truth. Brainerd, Henry Martyn, Patteson, Hannington, and a hundred others of the same spirit, bear witness to it. The careers of earnest Christian laymen bear witness to it. In reading the life of one of the greatest of Englishmen, who did more for his country and for his order than any other man during the century—Lord Shaftesbury—we are struck with the sadness of many of his days. When his name was on every lip, and all men spoke well of him, he himself was often in the very depths of despondency. Why was this? His intense love for his countrymen created for him that new and deep sorrow—a very anguish of heart. In the career also of him who was so marvellously endowed with the apostolic spirit, and therefore with apostolic power, to whose deeds and character even men of the world paid their homage, whose life was as noble and Christlike as any that the modern world has seen,—the features of General Gordon's life were *Love and Sorrow*. With a wonderful love did he care, not only for the souls, but for the whole being, body, soul, and spirit, of the African; and oh, how great were the conflicts and disappointments which that love created for him! These men, each in his own way, "filled up that which is behind of the afflictions of Christ, for His Body's sake."

Christian brethren, every great life, every true life, is marked by the same features. And what is true of individuals must be true of societies of Christian men united together in a great and noble purpose. Societies of men must love, and societies of men must suffer. Societies must have their conflicts and their humiliations, and these must be met in the same lowly spirit in which Christian men meet their trials.

Here let me guard myself from misunderstanding. It is not necessary to be outwardly afflicted, to lose friends, and comforts, and joys before we can serve Christ. Many a Christian glorifies God without these dispensations, whilst many more, alas! remain useless and idle in spite of them. No, we are not to go in search of sorrow: that which we have to cultivate is a deeper, truer, and a more intense *love* for God's creatures; a love which is not general, but personal; not a sentimental love for the world in general, but a love which would lead us to care for individuals. Such a love caught, nay, inherited from Christ, will create its own sacred treasure of sorrow and of conflict.

If success in Christ's kingdom be the measure of *ἀγωνία*, *ἀγωνία* is the measure of love; love, therefore, is the measure of blessing. Not to suffer, is not to love; not to love, is not to succeed.

We have heard of the question put by the head of an order of

missioners, to each missionary as he returned home from his work. The first inquiry of the old man was ever this: "*Can you love them?*" He knew if a man could love the people for whom he laboured, he could then be a blessing to them; if outside the range of his love, they were outside the range of his influence. Can you love them? It is a question for all of us who seek to win men to Christ. If we love ourselves, or merely our work, and have no deep concern for those for whom Christ suffered, how hard it is to bless them. If we do not love them, we cannot endure conflict for them, and if we cannot sorrow for them, we cannot benefit them.

These then, my brethren, seem to be the two great conditions of success in all Christian work. By these, and by the sacred Spirit's presence, the Church Missionary Society has lived and grown, and so it must continue to grow; these are the conditions of its life.

Not by crowded meetings or by thrilling speeches, not by powerful patrons or generous benefactors, not by admirable organizations or by multitudes of friends,—not by these things may we measure success. We do not depreciate them,—they have their value, some of them great value; but they are not the true life of a society of Christian men united together to extend Christ's kingdom in the world. For life, for power, for fruit, we must get beyond all these things;—certainly we must not trust in them: if we do they will pierce our hand.

Specially, may we never suppose that money is the measure of success, or even the means of success. Is not this the most subtle form of the temptation to the sin of Simony in our own day and country? Are we not—clergy and laity alike—tempted oftentimes to speak of offerings and collections and benefactions and a large income, as if we thought "the gift of God were to be purchased with money"? God guard us from that temptation!

Oh, no! income is not the means or measure of success. St. Paul says not, "I rejoice in the money at my disposal," but "in my *sufferings* for you." A society, even as the disciple, must seek *first* the kingdom of God and His righteousness, believing that all these things shall be added.

In like manner, a society must not seek the honour which comes from man. We must not glorify ourselves, remembering we are servants of Him who said, "I seek not Mine own glory. If I honour Myself, My honour is nothing; it is My Father which honoureth Me." We deprecate the exaltation of the Church above Christ; never let us exalt a society above Him who is its Lord; remembering that it is but a human organization—one of those "little systems which have their day."

They have their day, and cease to be;  
They are but broken lights of Thee;  
And Thou, O Lord, art more than they.

We live in days when the principle and methods of Christian Missions are being challenged, and when they are likely to be further challenged—when it behoves us to take heed that we do not only the Lord's work, but that we do it in the Lord's spirit. Especially do we need wisdom

in dealing with the controversies of the day, that we confound not traditionary principles with traditionary methods.

As to the *principle* of Christian Missions we have long made up our minds. Every son of the English Church expresses his faith in the Holy Catholic Church,—that is to say, his belief that the truths of the Gospel, of which the Church of Christ is the guardian, are fitted for *all persons, in all ages, in all lands*. He does not believe in Christianity as a tribal or national religion, but he affirms his faith in a universal Church. He does not believe that Brahminism is fitted for the Indian, Mohammedanism for the Turk, and Christianity for the Englishman. He confesses his faith that Christianity is God's remedy for the world, and not for any particular portion of it. Every man who professes his faith in "one Catholic and Apostolic Church," acknowledges thereby his belief that Christ's Gospel is the universal want of the world, that it is the power of God to salvation to *every* man that believes. The *principle* of missionary effort to a Christian and a Churchman is beyond discussion.


When we come to *methods* of work, then we are open to criticism. Traditionary methods are not traditionary principles, and we must be willing, not only candidly to examine, but it may be boldly to accept friendly suggestions, to meet the ever-shifting and altering circumstances of the days in which we live. Here there is room for the ingenuities of love—for love is always ingenious,—if there be no other entrance, the palsied man shall be let down through the roof.

As a friend of missionary effort, as one who has had the privilege of being connected with the Committee of the Church Missionary Society for nearly twenty years, I venture in all humility to offer these thoughts and reflections.

Now, on a day like this, let us together praise and thank God for all His goodness to us. Praise we Him for all those who, after serving Him in their generation, have fallen asleep in Christ! Praise we Him that He has permitted us to see so much fruit from the labours of those who have sown in tears! Praise we Him for the tokens of His Spirit's presence, especially for those who recently have offered themselves to His service! In our Eucharistic Service let us praise Him, with angels and archangels, and all the company of Heaven.

Pray we also for all those who, in connection with this great work, need our prayers: for our brethren labouring for Christ amid many difficulties in foreign lands. Pray we for the Native Churches, that the Spirit of Christ may rest upon them, that they may be filled with a holy enthusiasm to take the knowledge of Christ to the "regions beyond," and that they may themselves adorn the doctrine of Christ in all things. Pray we also for the Committee—each for himself and each for all—that we may remember the solemnity of our stewardship, and our awful possibilities for good or for evil; ever looking for the Advent of Him before whom every knee shall bow, at whose coming the weary labour of centuries which has had its birthplace in the love of Christ shall in its turn be transformed into the joy of Christ, and the inheritors of His conflicts shall be the inheritors of His glory.

## A CORNER OF THE EARTH.

“ IN His hand are all the corners of the earth,” we sing week after week. A literal corner of the earth, as any one will see who looks at the map of the world, is the Diocese of Mackenzie River, occupying as it does the extreme north-west of North-West America. It is one of the most distant and most inaccessible parts of the earth—for six months are required to reach some of its posts—and for six months some of its stations are practically shut off from the outside world. Still, it is not inaccessible to the Gospel of the Living God; for in eagerness to hear the Gospel, and simplicity in accepting it, and conscientious endeavour, in God’s strength, to live up to its precepts, no people exceed the Tukudh Indians of the Youcon and Porcupine Rivers.

The Mission has the advantage of the superintendence of the able and indefatigable Bishop Bompas. For twenty-two years, with only one return to England, has he laboured in this mission-field. His remarkable journeys are almost unprecedented in the history of missionary work. He did think, a short time ago, of retiring from his post, but the accession of fresh labourers, and the success which is attending the work of God, have induced him to continue in the field, so that his valued help and experience will still be available for this trying but hopeful Mission.

In the *C.M. Intelligencer* of January, 1876, the diocese under the superintendence of Bishop Bompas was described as consisting of “four parts, viz. 1st, the Tukudh Mission, comprising the most remote of the districts west of the chain of the Rocky Mountains, and between their northern extremity and the United States (formerly Russian) territory of Alaska, occupied by the Tukudh tribes; 2ndly, the Mackenzie River Mission, to the Dog-Rib and other Indians of the Tinné race; 3rdly, the Great Slave Lake Mission to the tribes (also Tinné), around that lake; 4thly, the Athabasca Mission, to the Indians of Lake Athabasca and Peace River, and comprising the southern part of the diocese—that nearest to Rupert’s Land.”

At the Provincial Synod of the Church of England in Rupert’s Land, held in 1883, the diocese was divided. The southern portion, including the Athabasca Mission, retained the name of Athabasca, while the then Bishop of that name, with characteristic self-denial, retained the most northerly and inhospitable portion, taking, in 1884, the name of Bishop of Mackenzie River. Even when thus divided, the diocese under the episcopal supervision of Bishop Bompas is, with the possible exception of Perth (Western Australia), which claims to comprise 1,060,000 square miles, the largest in the world in area, containing no less than 750,000 square miles. It extends from latitude 60° to 70° north, and longitude 100° to 141° west.

To make the geography of the neighbourhood clearer, a quotation from the *Intelligencer* (January, 1876) will not be out of place:—“The traveller from Fort Simpson, the headquarters of Bishop Bompas, descends the mighty Mackenzie River nearly to the Polar Sea [passing on his way Fort Norman and Fort Wrigley]; but, before reaching

its mouth, he comes to its confluence with the Peel River, which flows into it from the south-west. Turning round, he ascends that river to Fort McPherson, the first station of the Tukudh Mission, and its headquarters. Here he is within the Arctic Circle, and at the foot of the Rocky Mountains. Over them, by a pass 2800 feet high, he proceeds on foot, and arrives in three or four days at La Pierre's House, lying in a deep valley on the other side. Having thus crossed the watershed of the country, he finds the waters now all flowing, not northward towards the Arctic Ocean, but westward towards the Pacific; being feeders, not now of the Mackenzie, but of the equally mighty Youcon, the great river of Alaska (or as it used to be called, Russian America). On one of these feeders, the Rat River, La Pierre's House stands; and thence, descending the stream, he is borne by it into the Porcupine River, which again carries him into the Youcon, crossing the British frontier on the way. On the Porcupine is Rampart House, the last post of the Hudson's Bay Company, and the last regular station of the Mission. Fort Youcon, at the junction of the Porcupine and Youcon, was formerly a trading centre, but on the transfer of Alaska from Russia to the United States its longitude was more accurately ascertained, and it was found to be beyond the limits of British territory. If the traveller proceeds still further west, as several of our missionaries have done on their mission of love, he will, descending the Youcon, come to a place called Niuklukait [or Neuklakeyit, see the Rev. T. H. Canham's letter below], where another affluent of the Youcon, the Tumuna, falls into it. Still descending, he passes Fort Nulato, and at length emerges on the shores of the Pacific Ocean, not far south of Behring's Straits. The distances are—from Fort McPherson to La Pierre's House over the pass, 100 miles; thence, by the river, to Fort Youcon, 600 miles; to the junction with the Tumuna, 350 miles; to Fort Nulato, 250 miles; to the mouth of the Youcon, 600 miles; being about 625 miles in British territory and nearly 1300 in Alaska."

Since the above was written extension has gone on, and some further explanations of geography are necessary. St. David's Mission at Fort Simpson stands at the junction of the Mackenzie and the Liard (or Mountain) Rivers. The missionary, starting up the Mackenzie River, reaches the Great Slave Lake, whence it flows. On the northern shore stands Fort Rae, and on its southern Fort Resolution. These posts, being practically upon the high-road between civilization and the more distant and inhospitable stations, and being accessible by steam, are much better supplied with provisions than the rest. If the visitor at Fort Simpson takes the other branch of the fork, and proceeds up the Liard, he will come to Fort Liard, where a house is being, and a church is soon to be, built, with a view to a station being definitely occupied.

The diocese proper contains a population of only about some 6000 souls. All the Indians are professing Christians, about equally divided between Protestants and Roman Catholics; and the Eskimo are more or less under religious instruction. In addition to these 6000 there

are the Indians on the Youcon, who, though outside the diocese, are regarded by Bishop Bompas as objects of his missionary care. The work of the Protestant Mission is carried on exclusively by the Church Missionary Society, and the workers consist of a Bishop, an Archdeacon, seven clergy, three European lay agents, and eight Native voluntary lay teachers. On September 21st, 1886, the first Synod of the diocese was held at Fort Simpson, at which were present the following clergy, besides Bishop Bompas and Archdeacon McDonald:—Revs. W. Spendlove, C. G. Wallis, J. W. Ellington, and D. N. Kirkby, the two last newly ordained deacons. This is the largest number of clergy ever gathered together in this diocese. In addition to them, the Revs. W. J. Garton and T. H. Canham and Mr. Hardisty were at their stations. For the sake of convenience, the work of the Mission may be considered under the following headings:—(1) Mackenzie River (Fort Simpson, Fort Norman, and Fort Wrigley); (2) Great Slave Lake (Fort Rae and Fort Resolution); (3) Tukudh Mission (Fort McPherson, Peel River; Rampart House; Youcon); and (4) Eskimo Mission.

As the *Mackenzie River* gives the name to the diocese, and is the headquarters of the Mission, we make that our starting-point. The Mission at *Fort Simpson* was commenced in 1858 by Archdeacon Hunter. He was succeeded by the Rev. W. W. Kirkby, who erected a handsome church, dwelling-house, and school. In 1865 the Rev. W. C. Bompas was appointed to work here, and in 1869 the Rev. W. D. Reeve arrived at Fort Simpson, and set Mr. Bompas free to carry on itinerating work. Ten years later, in 1879, the Rev. W. Spendlove took up the work at this station: he returned home in 1887. His reports of the labours among the Indians are not very encouraging. Heathenism and Romanism are sad barriers to the simple Gospel, and many of the Indians have lately gone over to the Romish priest. In Mr. Spendlove's absence the Bishop is occupying Fort Simpson himself.

*Fort Norman*, lower down the Mackenzie River, was taken up in 1881; Bishop and Mrs. Bompas spending the winter of 1881 there. In 1883 Mr. Hardisty was working there as a catechist. But this year (1887) it has an ordained missionary in the person of the Rev. D. N. Kirkby. He is liked by the Indians, and the Bishop reports that he is doing well. Mr. Hardisty has taken up new work this year (1887) at *Fort Wrigley*, near Fort Norman. The Mission at this new station is called St. Philip's. Mr. Hardisty is building a good mission-house, which will soon be followed by a small church. He has the sympathy of the Indians, and the Bishop hopes for much advantage to the Mission work from the establishment of a permanent Mission here.

To the south-east is the *Great Slave Lake*. This district is also inhabited by the Dog-Rib Indians. *Fort Rae* was visited in 1875 by the Rev. W. D. Reeve, but the Mission was not taken up until 1881, by Mr. W. J. Garton, and the Bishop was proposing to spend the summer of 1887 there with Mrs. Bompas, and to send Mr. Spend-



love there on his return. The Indians are said to be "wanting a minister."

*Fort Resolution* was occupied as a station in 1881 by Mr. Norn, a catechist. Mr. Black, a schoolmaster sent by Canon Henderson, of Montreal, has been told off to occupy the post; and the Bishop hopes to be able to establish his Diocesan School at this station. This post will probably have the advantage this winter (1887) of the presence of Mrs. Spendlove, who is herself a devoted missionary. Its selection as the seat of the school has been determined by the fact of its being accessible, and having good fishing and farming grounds.

Passing away from Missions called by the name of localities we come to those called after tribes, and first the *Tukudh Mission*. This was begun in 1862 by the Rev. W. W. Kirkby, and has since that time been the special work of the Ven. Archdeacon Robert McDonald. It is carried on among the Loucheux Indians, and is the most successful of all the Missions in this diocese. In 1883 the Bishop could report that all the Indians of Peel River, La Pierre's House, Rampart House, and Fort Youcon have been Christianized. The Native Christian adherents number 1600. The Archdeacon, who returned from a visit to England to Fort McPherson, Peel River, in October, 1886, writes under date February 7th, 1887, a letter received August 5th, just six months after, in which he reports:—

It is with deep thankfulness for having been enabled to return again to the *Takudh Mission* that I desire to report my arrival at my station, and to inform you that my health has much improved. It was on the 11th October that I reached this place, after a very tedious journey of over three months from Winnipeg.

It was with heartfelt gratification I found that there existed among the Indians evidently as strong a desire as ever for Christian instruction. Many of them, I trust, can truly say, "I know whom I have believed," and are endeavouring to live a really Christian life.

I had an opportunity of seeing the majority of them when they came to the fort at the end of November for the purpose of receiving a supply of ammunition and other things for the winter. The Lord's Supper was administered on that occasion; the number of communicants being about fifty.

The mortality among the Indians of this place and of La Pierre's House during the past year was unusually great. It was a comfort to hear of some that they died in peace, rejoicing in the hope of eternal blessedness.

The work at *La Pierre's House* is at present carried on by a Native catechist.

Nothing has as yet been done in the training and preparing of Natives for holy orders. Without a stock of provisions on hand for them not much can be done towards that object. One of the Christian leaders is therefore employed in procuring venison, and there will be one or two more employed in this way this summer, in order that there may be sufficient for maintaining two or three with their families during next winter. I hope to make a beginning this autumn.

For the next three months I intend, besides attending to other duties, to apply myself to translating into *Takudh* the Book of Genesis.

With the increased number of missionaries in the *Takudh Mission* we may surely venture to extend the field of operations.

It is cheering to hear good accounts of the Hun-kwitchin and Trurhtsyik-kwitchin in that quarter. But it grieved me to hear of the death of one of the Christian leaders; one who was very zealous in trying to impart to others the little knowledge that he had of the way of life.

*Rampart House* is the headquarters of the work on the Porcupine River, leading to the Youcon, and is now occupied by Archdeacon McDonald and the Rev. C. G. Wallis. The latter, together with Mr. Ellington, spent last winter there, and give interesting accounts of their work. After three or four months hard study they were able to read the Word of God and the Church Prayers in the Native language. The people are very anxious to hear God's Word. Mr. Wallis writes:—

I am sure it would fill the hearts of many Christians at home with joy if they could see with what solemnity and devotion the people worship God. As soon as they hear the bell for prayers, you will see them running towards the church.

I found it a great help at prayers to have some one to interpret for me, consequently I could speak to them at once. God was pleased to bring His Word home to many hearts, and many told me that they began to think now as they had never done before. One woman, who had lived a bad life (though a professing Christian), came to me, and with tears told me of her longing desire to love Jesus, and believe in Him from her heart. She said, "For a long time I have read God's Word, sung hymns, and said prayers, but it was not from my heart, but since you have been here it has made me think, and I long to love Jesus and feel Him to be my Saviour." You can imagine how the heart of a young missionary would go up in thanksgiving to God for such a token of His goodness and love. This, and many other such tokens, cheered me much, and gave me greater assurance that God had called me to His work. Another man told the Hudson's Bay Company's officer in charge, that he longed to know and feel what the missionary was telling them.

But He has given me still greater token of His loving-kindness! Quite a change has come over many of my people. I noticed, very shortly after my arrival here, that the religion of the people was in a great measure only head-knowledge. Though they had had the Word of God so long among them, very few seemed to have taken the Word into their hearts; their lives were a proof of it—the prevailing sin among them being adultery; consequently I was led to pray much that God would make me a blessing to them

when they gathered together in spring. And so far God has been faithful to His promise. Two men have come out as bright examples of God's forgiving love.

One of the two was led by God's Holy Spirit to think about his soul more than six months ago. His past life had been a very bad one; he had been guilty of thieving, adultery, and in fact almost everything that was bad. He was looked upon by all as a black sheep. But he was not too great a sinner for Jesus to save; and now for more than six months he has been rejoicing in the knowledge of sins forgiven. His words to me, only a week or two ago, were these: "I know God to be my Father now: Jesus my Saviour. I know that God helps me to overcome sin, and He fills my heart with love to Him." His life now is a proof of the work of grace going on in his heart; he is constantly speaking to others of what Jesus has done for him. Many times, when going among the camps, I hear him speaking to a company of earnest listeners.

The other man is my interpreter; he understands and speaks English well, and I can assure you my heart rejoiced when one day he came to me anxious about his soul. He said, "Since last winter my heart has been troubled, and I long to find rest in Jesus. I know that I am a sinner, and when I think of my past life it makes me weep bitterly, and I have a horror of sin now." I then pointed him to Jesus, the Lamb of God who died to take away his sin; told him again of that fountain opened for sin and uncleanness; and opening God's Word, I read to him the blessed promise of Jesus: "Whosoever believeth in Him should not perish, but have everlasting life." "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." I saw him again a day or two afterwards, and he told me that now he could say:

"Jesus is my Saviour, Jesus has died for me." I cannot help noticing the earnest way in which he interprets for me now. He told me that every day, before coming to prayers, he asks God to help him to interpret what I

say in the right way. God has seen fit to try him; his wife has given him much trouble of late, but God has given him grace to deal with her in a kind, gentle manner, and now she seems sorry for her sin.

Some idea of the methods of work will be gained from the following extract:—

The first Sunday in the year (1887) was a time of great blessing to us all. In the morning I spoke to them from Isa. xli. 10: "Fear thou not, for I am with thee: be not dismayed, for I am thy God," &c. In the evening Ellington gave an address from Josh. xxiv. 15. The hearts of many were touched.

After the evening service, I asked all those who wished to serve the Lord Jesus from their hearts to stay after the others had gone. Out of a hundred, about twenty stayed. I told them all plainly that singing hymns, reading the Word, and praying would do them no good unless it came from the heart. They might do all this and yet hear the awful words, "Depart, &c." I then told them that they must trust Jesus with all their hearts.

During the last two months (December, 1886, and January, 1887) I have

baptized eight children, married seven couples, and buried one, the daughter of Small-Bear.

Ellington and I have kept school every alternate week; not only the young children, but the young men and women as well come. They are very fond of singing. I have taught them several new tunes, and also translated some of Sankey's hymns into Takudh, with the help of William Flett. They are delighted with these, and are heard singing them all day long. My time for learning the language is not so great as I could wish, owing to the many things one has to do. What with looking after the church, keeping school, visiting camps, dispensing medicine, learning the language, attending to Indians when they come in, and seeing after household affairs, my time during the day is pretty well occupied.

Since the above letter was written, news has arrived of the setting apart of the church for divine worship on Easter Sunday. In June Archdeacon McDonald visited the station. His visit is thus described by Mr. Wallis:—

He stayed with me about a week, and during that time he was busy speaking to the people every day at prayers. The following Saturday after his arrival the Indians came from their spring hunt. It was a pretty sight to see them coming down the river; some on huge rafts made from wood gathered on the banks of the river, others in skin-boats, and a larger number still in canoes. On landing, they were busy putting up their tents, and in a short time the whole place was covered with them, looking very much like a huge gipsy camp.

I now rang the bell for prayers, but did not expect to get many, as they were still very busy; but to my surprise I found the church quite full—not one seat vacant—and very soon every available spot was full. The service was conducted by the Archdeacon and myself. The following day, being Sunday,

we had proposed that the Holy Communion should be administered before the Archdeacon's departure the following day. After morning prayers forty-one stayed to communicate; others would have communicated, but there was not wine enough. It was a time of refreshing to me, and, I trust, a time of blessing to all. I had not had the privilege of communicating since September last, and no doubt it will be some time before I shall again have an opportunity. But the Lord knows all, and the soul can feed upon its Lord and Master without the visible symbols of bread and wine.

With the boat arrived a large number of Prayer-books, together with the Psalms, and for two or three days I was busy giving them out to my people. All were eager to obtain them; even the old people who were unable to read wished to get a book; but this I could

not do in every case. One old man came and pleaded hard for a book; I believe him to be a true Christian. He said he could not read, but he wished to have a book, so that every time he felt it in his pocket it would remind him of God his Father.

Readers of the *Intelligencer* will remember the earnest and touching appeal of the late Rev. V. C. Sim (in February, 1885) for missionaries for extension on the *Youcon*: "Everywhere," he says, "they have been asking me to stop with them, but I need not tell you what my reply has to be. My heart is just heavy when I think of these people hungering for the Bread of Life, and none to give it them. Can you not send help? I am alone on this great river of over 2000 miles in length." This appeal was responded to, and T. Fowell Buxton, Esq., of Easneye, Ware, gave 100*l.* for three years for work on the *Youcon*. The "help" went in the shape of Mr. (now the Rev.) J. W. Ellington; but, alas! he who asked it had been called away before he saw his appeal answered. In his last letter, written January 9th, 1885, Mr. Sim thus describes the need of the *Youcon*:—"Do Christian people at home really realize the state of things here? Here is a river, 2000 miles long, with numerous tributaries, many of which would be considered enormous rivers in any other country but this. Along the greater portion of this river the Indians are longing for the Gospel, and receive the Word with joy, and where the missionary has not been, it seems, from all accounts, the Indians are, with probably a few exceptions, equally accessible. To work this vast region, which includes the greater part of Alaska, there is but one Protestant missionary, whose station and proper work lie within British territory, where the Indians require his first attention. I know some may say that it is American territory, and that Christians in the States should attend to it. But what they should do and what they *do* do are two very different things. The Presbyterians have a few Missions on the lower part of the coast among the Chilkats. There is also a priest (Indian) of the Greek Church on the lower part of the river; but he does but little. The Presbyterians, who work the coast, are willing that the Episcopal Church should take the river."

An account of a trip made on the *Youcon* by the Rev. T. H. Canham, at the Bishop's request, will be read with deep interest. He left Fort McPherson, Peel River, on April 27th, 1886, with sled and dogs, and after a short delay at Rampart House, proceeded by canoe down the Porcupine River to the *Youcon*. "Finding"—he shall now speak for himself—

No Indians at the Old Fort, I started down stream, and travelled 800 miles without meeting any one. It was well we had remembered to take a supply of provisions from our starting-place.

The first band of Indians gave us a very hearty welcome, and commenced at once to make long speeches, which neither the white man nor the two Indians with him understood. I afterwards

found among them a youth who understood our language a little, and through him explained to them the object of our visit. They begged us to stay one Sunday with them, and said they were short of provisions, but would see that we did not starve if we would only stay. We gladly complied with their request, and a very happy time we spent.

Taking leave of them the following day, we were accompanied by three

canoes. These men would willingly have followed us the whole way, in order to receive further instruction, but the difficulty of procuring provisions prevented this. They continued with us some hundred miles farther, and at every stopping-place to boil our kettle, took out the books I had given them and asked to be taught.

At the next camp we met "Blind David," who for some time past has acted as Christian leader among his people. The old man seemed quite overcome by our arrival, and, on being told that we intended to remain some days at Neuklakeyit, requested to be taken on there.

On landing at Neuklakeyit, we found between two and three hundred Indians assembled. Learning who the white man was, they came about me like bees. For some time it was impossible to turn one way or the other. I thought I should never have done shaking hands. A Russian half-breed, who could speak a little English, told me the trader had gone down the river some days since. He then invited me to the Company's house, and did his best to make my stay a pleasant one.

Before I had been seated half an hour, the Indians, who had followed me, wished to know when I would make school for them—it was now between 2 and 3 a.m.! This was a little too early for me, as I had been travelling and paddling all day and all night, so I replied, "After I have had a little sleep I hope to hold prayers, then we will have school."

At school-hour my room was so crowded with men, women, and children, and all so eager to be first, that I had to send some of them to the Indian I had brought with me from Rampart House, who I knew would instruct them as well as I could, and a little better, since he understood a few words of their language. In the evening again all assembled for prayers, and after a short interval we had another school, which was kept up until between one and two in the morning. After this manner we passed the next few days.

When our scholars had gone to their camps, or tents, and we had retired to rest, old David (who had taken up his quarters in a room adjoining mine) would lie awake for hours, praying and singing praises to God. The dear old man seemed so happy I thought the

time of his departure was at hand—so it proved, for he was called to his rest a short time after I left. Was it the thought of being "with Christ" that filled his soul with joy and his tongue with praise? I cannot say. I feel sure, however, that he died trusting simply and solely in Jesus.

The Indians here were very badly off, and there was nothing in the Company's store but a little flour. To keep one from starving was a great concern to them. I was invited to one house for breakfast, to another for dinner, and to a third for supper. Neither could afford to have me at more than one meal. I asked why they did not go off to hunt for provisions, and was told they did not intend to go while I remained. So, having passed Sunday with them, and made arrangements to leave the catechist behind, I pushed on to the next village, and the next, and so on, until I arrived at a place called Anvik, stopping longest where I found most Indians. All were delighted to see me, and most anxious that I should spend some days with them.

At Anvik, I found the steamer *Youcon*, and was invited by the captain to proceed down the river with him.

Our first halting-place is called the Mission. Here the Greek Church works unopposed. The priest, a Native, has a very comfortable house, and near it a very ancient-looking church. I walked up to the house, shaking hands with the Indians I met, and received from them friendly smiles and short speeches in return.

The priest, who was standing at the door, received me most graciously, and invited me in. He could speak only a few words of English, consequently very little conversation passed between us, and my visit was not a very long one.

At St. Michael's, the farthest point of my journey, distant from Fort *Youcon* 1500 miles, I had the pleasure of welcoming to the country the Rev. O. Parker, a missionary sent out by the American Board of Missions for work on or near the *Youcon*.

The *Youcon* is a fine, and, in many respects, a most encouraging field for missionary work, and one could not but feel thankful that the Church on this side of the Atlantic had at length decided to do her part in sending missionaries to the poor Indians.

Returning on the steamer, we called at all the places visited on my way down. At all time was given me to baptize any children who were away when I passed, and at a few to hold service or school.

We reached Fort Youcon the second time on Monday, August 2nd, having made a very pleasant, and, I trust, a very profitable trip. Ascending the Porcupine River in our boat, it took us ten days to reach Rampart House, and

eleven more to arrive at La Pierre's House. Here we landed, and, after a short rest, set out to cross the Rocky Mountains.

Although thus early in September, we found the snow knee-deep, and the rivers to be waded half-frozen over. This made travelling a little difficult; but, thank God, we got through, and reached Peel River safe and well on September 5th.

The missionaries appointed to work on the Youcon are the Rev. T. H. Canham, who will leave his present post at Fort McPherson, and the Rev. J. W. Ellington; Mr. Canham acting as secretary. It is hoped that next summer (1888) they may go forward with the work more systematically than has been possible hitherto. The Bishop's plan is to call this Mission on the Upper Youcon the "Buxton Mission," and the church is to be named St. Thomas. He thinks the missionaries here will be less isolated than might be expected, as supplies can now be obtained from San Francisco by the River Youcon. During last summer (1887) Mr. Ellington was able to make a tour on the Youcon, as the Bishop says, "zealously endeavouring to carry the Gospel further west." Mr. Ellington thus speaks of the missionary efforts of that trip: "Each day, after sleep and meal, we have had prayers, and the Lord has opened my mouth to speak a few words to the Indians."

Leaving this interesting field, we come to another tribe among whom work is carried on, viz. the *Eskimo*, who inhabit the coast of the Arctic Sea, at the mouth of the Mackenzie. In spring and fall they ascend the river in their skin boats about 200 miles, and trade at the nearest fort of the Hudson's Bay Company (Fort McPherson) on the Peel River. Through a benefaction of 1000*l.* given to the Society to enable it to send a missionary to the Eskimo of the (then) Athabasca Diocese, the Rev. T. H. Canham was sent to take up work among them in 1882. They gave him, on his arrival, a most cordial reception, and he has since been labouring there; but he found the work very difficult, from the fact that during the past four years he has met these people in any large numbers but twice. Successful work was carried on among them this summer (1887), however. Mr. Canham thus graphically describes the scene: "During the day I was kept busy receiving contributions in the shape of fur, deer-skins, tobacco, tea, needles and thread. There were in all eighty subscribers. After prayers in the church a goodly number (fifty-nine) assembled in the house, where, with as much quietness and order as circumstances allowed, we commemorated our Saviour's dying love." He would like to persuade them to leave one of their lads at the fort to be trained for a year or two, but they will not fall in with this plan. The Bishop is anxious, if possible, to get the help of a Christian Eskimo from Hudson's Bay for work among these people.

As regards supply of books for the Mission,—the New Testament

has been translated into Tinné or Chipewyan; and the four Gospels into Slavi, both in the ordinary dialect and in syllabic characters. The Tukudh Indians have the New Testament in their own language, the work of Archdeacon McDonald. A manual of devotion and portions of the Prayer-book have been translated into this language. Manuals of devotion have also been prepared in the Slavi and Chipewyan tongues.

We may now pass on to new future plans. The Bishop is desirous of completing the Tukudh churches, and erecting churches at Rae, on the Liard, and Youcon, and at La Pierre's house; also of completing and erecting mission-houses at Rampart House, on the Youcon, at La Pierre's House, and Rae.

Other plans include the completion of the division of the diocese with a due arrangement of its boundaries, and the setting off the Tukudh country as a separate archdeaconry, if not of a new see, and the re-organization of the southern Mission with some lay helpers to train the people by farming and schooling towards self-support; the strengthening of educational work at all the Missions; the preparation of additional translations in the Native languages; the establishment of a Pastorate Fund for the gradual relief of the Mission grant; the placing of the financial arrangements of the Missions and their annual supplies on a sounder footing; an arrangement for the meeting of the missionaries of the diocese at intervals (in Conference or Synod)—the introduction during the last twelve or fifteen months of steam on the Mackenzie River makes this more feasible.

The Bishop made an appeal some time ago for a builder, and in response Mr. J. Hawkesley, a carpenter from Nottingham, has been sent out, and is to be employed in erecting a house at Fort Liard, in the faith that a Mission farmer will be forthcoming to occupy it. He pleads earnestly for a missionary farmer, a schoolmaster, and a fisherman.

Such are some of the immediate needs of this distant and interesting work. Will these needs appeal to any reader of the *Intelligencer*? There is a call for men. Will any answer, "Here am I, send me"? There is a call for means. Will any steward of the Lord's money hear the Lord's call for help in this part of His work? At any rate, if we cannot lay at the Saviour's feet, in answer to this particular call, our offering of gold, or our myrrh—symbol of the literal gift of our body for His service—we can give the frankincense of our prayers. Let us remember these faithful labourers in their distant work; let us not forget their long and toilsome journeys, their fearfully cold and lonely winters in the ice and snow of these Arctic and semi-Arctic regions, their rough, scanty, and sometimes well-nigh exhausted provisions. Let us remember that they too, like others, have their hopes deferred and their hearts sick. All this, at least, every reader can do, pleading that God will abundantly bless this "corner of the earth," so that the words of Micah shall be proved true—"Now shall He be great unto the ends of the earth."

JOHN P. HOBSON.

## MR. MACKAY'S JOURNAL IN U-GANDA.

[THIS most interesting journal needs no introduction. Some fragments of it were included in Bishop Parker's letter printed last month; but we let them stand here too, as the context adds to their interest.]

*Journal of Mr. A. M. Mackay.*

*Buganda, 1887.*



JUNE 6th.—Letter arrived from Dr. Emin, dated May 3rd. He had received the news I sent him in the end of February of Stanley's proposed expedition with supplies for him *via* the Congo. Casati still at Kabarega's, but does not say that he had heard of the war declared by Buganda on Bunyoro. Mohammed Biri has arrived at the border with caravan from me for Emin. He hopes to join Casati soon.

June 10th.—The king sends to ask me to fix new door I made for his powder store. My carpenter has been laid up for months, but I must try to get this small matter off my hands.

June 11th.—Went to capital with men and tools. Found court sitting. The king remarked that I had delayed long in coming to see him, and seemed quite pleasant, or inclined to be so. Trial of Kiyindiro for murder of chief Mutesa (*alias* Edward Hutchinson, one of the five first baptized in Buganda). Poor Edward met with sudden death, having been shot in the chest, and expired almost at once. Kiyindiro pleaded "accident," but was condemned, carried out, and executed immediately in a barbarous manner. After court rose, went to work, and finished the job that afternoon. Koluji gave me a couple of good goats in the king's name.

June 18th.—All the week suffering from an attack of cold in head and chest. One day in bed, and fasting another, have considerably reduced the discomfort. Set up and printed 200 new alphabets and syllables—an improvement, I think, on the former arrangement. Printed also a lot more title-pages for "Matayo." My stock of complete copies is already almost exhausted; over a hundred copies having been bought since publication. I have only a score left, but am buying up slowly those parts (first chapters) long ago in circulation, and by adding the later sheets, of which I have a good stock, I can make complete copies. Some 350 copies of the first half are now for some time in circulation, and

probably, when our people return from the war, I may recover many of that part. At all events, when the English reprint of these sheets arrives, we can make complete copies of the whole, but I should prefer to have sent various corrections before the text was again issued.

Wakibi (Mukabya), commander-in-chief of the army gone to Bunyoro, was reported ill, and even dead, but I hear now that he has recovered. Most of the Arabs at Kabarega's have come back. They say that the last letters (consular, of December 28th) which I forwarded to Casati and Emin fell into Kabarega's hands, who refused to give them to Casati. They were opened by the guard on the border, and the covers torn up to make cartridges with; but I believe the contents were untouched, except that an ounce of quinine, which some of Casati's Italian friends sent him, was taken for poison ("burogo") and thrown away. Casati made a great row with Kabarega for refusing to give him his post (consular), but the savage king would not be moved, saying that he would send on the packages to Dr. Emin direct. This, however, he will not likely do, at least till after the war, as the Buganda legions are close upon him, and he must either fight or flee—probably both.

Mwanga asked Koluji the other day, if I was going or not. Koluji replied, that I did not wish to go. Suliman has again been demanding that I be sent away. "What is he doing in the country?" said the Arab. The king suggests that what detains me is the necessity for my keeping up communication with Emin Pasha, receiving and sending letters, &c.; but again he avows, "I will not have his teaching in my country while I live. After I am dead the people may learn to *soma*!"\*

Visit to-day from Pokino, whose eye seems perfectly recovered. Several of his women have just died of the plague. Gave him earnest advice on hygienic measures to *prevent* the pestilence. He

\* *Soma* = "read."



promises to recommend these to the king, acknowledging, too, that we Europeans, in seeking to save the lives of their people, cannot be accused of seeking to take their country. Pokino and many more are most unwilling to see me gone, doubtless that they may be helped in time of sickness—ever rife.

Kibare, Manoga, and Mugema have also been here recently. They profess to be disgusted at the Arabs' jealousy of Europeans, and at their anxiety to get me away.

*June 19th.*—Many men and women here all forenoon—some reading Matthew, others Daniel. Several lads have had all their books stolen recently, while three or four others have been seized on the road by royal women (Bukyala), and imprisoned for having books in their possession. One is still in bonds, while another has got off with a heavy fine, and a third is still in difficulties on the same account.

The king has just released two of the youngest prisoners (Roman Catholics), who have been in confinement since the massacre last year at Munyonyo. Kato, Nsingisira, and several others, are however still in bonds.

Through the influence of old Isaya of Kasengeje, Edward's brother, Alberto Kibega has been given the vacant chieftainship Kitesa. He, too, is an old pupil of mine, and on the whole of a better disposition than his late brother, whose haughty ways he ever condemned.

I am having shutters made for all the lower windows, and have to invent new methods of fastening them, as I am now without hinges or iron. Katikiro sends me a milch cow and calf. Very welcome, as I have been without milk for some time.

Of late we have been reading in the evenings several of the most difficult Epistles right through. To night we had the 7th, 8th, and 9th chapters of Romans, with a good class. The argument they seem quite to comprehend. Where then is Thomson, with his feeble scheme of Islam for Africa? or Reichard, with his charge of extreme poverty of mental power in the Negro?

*July 12th.*—Since the last entry in my note-book I have had a month of trouble and anxiety. The existence of the Mission has been wavering in the balance, and is even yet undecided. Our enemies

(the Arabs) have tried their very utmost to prevail.

The whole case I have given into the hands of our Master whose we are. Whatever way He will lead, I am prepared to follow. From the first and up to now I have determined to take no active steps in the direction of seeking permission to withdraw. I cannot go to court without encountering these wretched Arabs, and the king takes apparent delight in seeing them storm at me. By simply keeping quiet, and going on with my work, I thus do nothing to precipitate an issue, at least directly. This is the Ramathan month of fasting, and, like the Pharisees of old, their works of "righteousness" only make them more malicious and fanatical. Suliman bin Zeher seems to watch my every movement, and I must contrive somehow or other to see the king when Suliman is not likely to be there.

One day in open burzah, I being absent, Suliman made a fresh demand for my dismissal. Thereupon the king sent a messenger to my house to ask "When I meant to go. Are my goods all gone? I must go to see him before leaving." I replied that only iron machinery and tools had gone, with my books, as the Arabs were ever complaining about these. They hated the machinery, and blamed me for intending to teach the Baganda to make calico, and thus injure their trade, while my books they looked upon as particularly obnoxious, as they thought they were all "Enjils,"\* and were for propagating religion contrary to theirs. I could not say when I would go, as the king had given me no orders to leave, nor did I see what should cause me to leave, except the jealousy of the Arabs, but I did not look upon them as my masters. I certainly should not think of leaving until I should first see the king.

In the afternoon of next day the Katikiro sent for me, but I was too ill with catarrh to go to see him. If I find the authorities bent on my going, I hope to arrange so that they will allow me to leave the Mission premises and goods in charge of some of our coast-servants until I return, or some of the brethren come, or else that they will allow me to bring on either Gordon or Hooper before

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\* Gospels.

I go myself. This will prevent the Arabs from overthrowing the Mission and getting possession of our station, will save expense in carrying our goods, and will preserve friendship with the authorities, i.e. unless the Arabs succeed in insinuating that our determination to keep on the Mission is only with a view to the ultimate occupation of the country.

At length a favourable opportunity arrived. It was the 23rd June, the first day after the fast, and I guessed the Arabs would all be busy feasting, and I might see the king alone. I made up a present, as for many months, in fact, since Mr. Ashe left, I have given him nothing except small things he occasionally asked for. It is difficult now to scrape together out of our small stock any present that will make sufficient show to please his greedy majesty. I picked out the best of my old tin trunks (I have no new ones) and filled it with various odds and ends. To this I added a box full of fancy toilet soap, and a magneto-electric machine, which I repaired for the occasion. After prayer for the divine blessing and a successful interview, I went up with these gifts to the capital in the afternoon. Fortunately Koluji was there, and I was soon called in. The king seemed to be in one of his good moods, and was delighted with the present. I told him that I had come to pay him a quiet visit, as I had not seen him privately for a long time as I once used to see him. In public burzah I could never get a word with him, as the Arabs ever contradicted and blasphemed; but he should remember that he was a king, and that these Arab traders were only common people; there was not a chief among them. They came here with European goods entirely, and then calumniated Europeans. If our goods were bad, we were bad; but if our goods were good, why believe the calumnies of these petty traders, who had nothing of their own to bring; nor could they do anything with the ivory they purchased, for Europeans bought it all. These Arabs were little better than mere carriers—pagazi—and were great liars, and abusers of all men, intriguing against and hating one another, and all of them haters of Christians. Us they called Wakafiri; for the Baganda they had the same name, and likewise for the savage, go-naked Bakedi.

They gained little or nothing by their intrigues and slanders; but that was their nature, just as a snake bites and stings out of venom. So, too, the words of these men were poison. Three things, indeed, of their own they brought with them, viz. a dirk in their girdle, a malicious heart, and a lying tongue!

Mwanga laughed at some of my remarks, and at others was silent. By-and-by he asked me if I had heard the contents of the Consul's letter. I replied that I had, but that it had been incorrectly read to him; that a true story was easily told, but that he could himself see that Suliman did not act truly, for on the first occasion he suppressed the letter entirely; on the second occasion he read it in Arabic, merely saying that the letter requested permission for me to leave; while before the third occasion, when Masudi read it, he had bribed this Masudi with a gun, a coat, and several jorahs of cloth, to interpret the meaning falsely. The king then asked me if I would read the letter to him. I declined, saying that I was not authorized to do so, while Suliman, who was authorized, failed to read it correctly; but I would tell him one word in the letter, and which the Arabs entirely concealed, viz. this, that the Consul said that "he was the representative of the Queen of England, and wrote to Mwanga, King of Buganda, advising him not to listen to the calumnies of these traders, who sought to derive profit by slandering Europeans," for such calumnies only tended to destroy friendship. The king asked how the Consul knew that the Arabs slandered Europeans. I replied that I had told him so, and that I believed all the trouble we met with in Buganda was due to the slanders of these men. "Did I write that I was a prisoner?" I answered "No." "He confesses to one statement but denies the other," said Mwanga to Koluji. I was then asked if I was willing to go with Suliman. I said that I had told Suliman that when he would be ready to leave I should be so too [N.B. I knew that Suliman would probably take a whole year at least to get his ivory, and much might happen before that time], and that so far from my being hostile to Suliman, I had given him a good tusk of ivory as his honorarium for bringing the Consul's letter to me; but that Suliman afterwards con-

spired with the other Arabs to have me sent away, as he wanted my house. The king laughed heartily at this, knowing that Suliman had begged my house from him. Mwanga asked if I wished to leave now. I said that I did not, but that "I would go or stay as he liked; what did he advise?" He said that he would call the Katikiro and Kibare, &c., to meet me and Suliman, when I could explain before them as witnesses, that while I formerly did wish to leave, now I preferred staying. To this I assented without demur, out of deference to royalty.

June 25th.—Katikiro sent for me again. I went and had a private interview. I did not know then that he had a few days previously sent for Lourdel and asked him confidentially if the Bazungu (English?) really meant to eat their country. Lourdel tells me that he replied, "Not meantime, but by-and-by I don't know!" (Of course he does not know, nor does any one else; why, then, confirm their strong presentiment by so imprudent a remark? It will take much weary diplomacy on our part to undo the effect of this rash statement of Lourdel's.)

The Katikiro asked me "if I was really ordered to the coast, and had not Suliman been sent to take me?" I have omitted to mention before that the Arabs had given the authorities to understand that I was being called away, as the English meant to assume hostilities against Buganda; and when they found me reluctant to go, and seeing that that scheme did not answer, they next gave out as a last resort, that I was summoned to the coast to answer for crimes which I had committed on the road up country.

I asked the Katikiro if he believed Suliman's story. He said that he did. I explained that the letter had not been correctly read. The Consul understood that Suliman was already here, and had sent a letter with orders to Suliman to read and explain to the king; while not only Suliman, but all the Arabs were ordered by the Sultan of Zanzibar to befriend the English as his friends; but these petty traders here, far from the coast, could not resist the temptation to intrigue against one solitary Englishman, in revenge for the action of the English in interfering with their slave-

trade on the coast. The Consul had *musango* (judgment). Were he to do so I could not decline going, any more than any one in this country, even in the remotest corners of it, could decline responding to his (Katikiro's) summons. If I was summoned to the coast, why was *my name* not mentioned in the letter? On this the Katikiro asked me seriously if my name was really not in the letter. I said that "he himself knew more or less how to read Arabic, and he could look himself, or ask an Arab to point out to him my name in the letter; but he would find that it was not there at all. The letter asked permission for the English to leave *when they desired to leave*, and was written many months ago. Still, if he wished me gone I was quite ready to go, as I was also willing to stay if he liked. The Katikiro then asked me "If a king like the King of Buganda should be without *Basungu* (Europeans) at his court? Had the Arab king no *Basungu* by him?" I explained that these were there of every nationality—English, French, Germans, Americans, Portuguese, Belgians, Italians, Austrians, &c.; some as traders, some as artisans, and some as teachers of religion—that, too, not in the capital only, but in other parts of the dominion, e.g. Lamoo, Mombasa, Bagamoyo, &c.; that each nationality had a chief or Consul who decided cases and represented the Government to which he belonged; that the English Consul was not a trader nor a teacher, but agent of the Government,—in fact, occupied pretty much the same position as he (Katikiro) did in Buganda. That the Consul wished friendship between England and Buganda, but the slanders of these Arab traders only roused suspicion against Europeans, and prevented proper friendship; this the Consul specially mentioned in his letter, so as to guard the king against their calumnies. The Arabs had three causes for their hostility towards Europeans: first, against the English principally, as these arrested them constantly on the coast, when found carrying black people as slaves out of the continent; secondly, fear lest European traders should supplant them inland, as Hindus and Banyans have supplanted them in Zanzibar itself. Witness their murder of the German last year at Unya-

nyembe, merely because he paid a better price for ivory than they did; also their previous intrigues against the Frenchman, Greffulhe, another Swiss Broyon, who came up country to buy ivory, but had to leave. Nevertheless, Europeans would certainly come inland to trade. Nothing could come here at all unless Europeans first brought their goods all the way from Europe to Zanzibar in their ships, and sell there. One *frasilah* of ivory at the coast was worth fifty *jorahs* of calico, while here the Arabs gave only five or six *jorah* per *frasilah*. Europeans, who made all the cloth, had also skill enough to bring it up country to sell far more cheaply than the Arabs, as the latter could invent no better means of transport than men's shoulders, while Europeans would employ animals and waggon, and possibly steam. Thirdly, their creed made them contrary to all men, especially to Christians. Our creed led us to cultivate friendship and peace. Our religion was love, not envy and malice. Here the Katikiro allowed that he knew that the religious question was the main cause of the Arabs' jealousy and hatred of us. He appointed an audience after two days with the king, when we should settle the matter finally. He begged a tin of sugar, which I agreed to give him—my last but one, but I seldom use such a luxury.

Next day, went in the afternoon to see the Frenchmen. I had a presentiment on the way that the mail would arrive that day. Sure enough, on reaching their station, Lourdel informed me that Nantinda's canoes had come to the port with goods for them and mails. In less than an hour's time, Nantinda himself arrived with their and my post. Letters of February 25th, and a previous mail of December 29th, which had been mislaid at Msalala, and which should have come with the January letters to hand on April 26th. By this post I got also the long-lost mail of July of last year, which had been for months at Maqu, in the hands of some of Sungura's men. The Frenchmen have received also a caravan of forty loads of goods, including a fine repeating rifle—a present for Mwanga. Leaving them to read their news, I returned home to digest my letters.

After dark, a friendly Arab, named Suif, called to tell me that Suliman bin

Zeher had also received letters from Zanzibar by these canoes—some for the king, and some for me.

June 26th.—Suliman arrived early, with his assistant, Mwalimu Wa Yaya; also Saif. Suliman began by saying, "There is a Muzungu coming here with a thousand guns." I said, "No; he is not coming this way." "Oh, yes, he is; I have letters to that effect." "You are mistaken," I said; "he is going with supplies to Emin Pasha." "No," said Suliman, "he is coming here, and Mwanga has orders to let him pass, and he is now on the way through Ugogo. Look at that," he said, handing me a sealed envelope addressed to Emin Pasha. I said, "This is not for me." He then handed me another envelope, addressed to Captain Casati, and an open letter from Holmwood, the Acting-Consul, to myself, dated February 5th. I had received the evening before the Bishop's letter to me of March 18th, stating that Stanley had passed through Zanzibar a month previously *en route* for the Cape. But the Arab was so positive that Stanley was coming here direct that I began to fear that, after all, there might be some truth in his words; but my mind was at once set at rest when I read Mr. Holmwood's letter, which I translated to Suliman. I pointed out to the Arab that the Consul stated plainly that Stanley was proceeding *viâ* the Congo, but might possibly return this way; that there was no mention made of a thousand guns. All I knew was that the expedition was not a fighting one, and that Stanley had engaged some 600 porters at Zanzibar. I further said that, by calculation, Stanley was probably already at Wadelai, or near there, and that, if he came this way at all, he would only pass through on his way back, on a friendly visit to the son of his old friend Mutesa. "Now," I said, "you understand that the route is *viâ* Congo, and not Ugogo?" Suliman replied, "I know nothing of Congo; I only read that a Muzungu is coming here, and Mwanga is asked to let him pass." I asked Suliman's assistant, Mwalimu Wa Yaya (who has recently come from Mitamba, and had apparently joined in the attack on the Belgian station there, and knows well what Congo means, for one day he described to me the course of the river right down to Banana on the sea), if

he did not know the difference between Congo and Ugogo. He replied that he did. I therefore asked Suliman to be more careful in reading official letters from the coast. He replied that "he had not read the letters himself, his Mwalimu had read them to him!" [I have a suspicion that this is only one more instance of the impossibility of writing foreign names in Arabic. *G* is often written with an unwritten *n* before it; hence Congo might be written *Kogo*, easily mistaken for Gogo, the initial vowel point being probably unwritten. But in this case, such a mistake is less likely, as Suliman's amanuensis is quite familiar with the Congo itself. There are none so blind as those who won't see.] After again trying to drum into Suliman's head the direction of Stanley's route, and the probability that Stanley was by this time near Emin's headquarters, he left with the arrangement that he would go next morning to court to inform the king. I am very thankful that I was given an opportunity of checking in time the mistaken apprehension of this long-tongued mischief-maker. Had he gone direct to the court with the tale he brought to me, there is every probability that a panic would have been the result. But God directs all, and even curbs the mouths of these ignorant, fanatical Arabs.

After Suliman had gone, I wondered somewhat that the Consul's letter should have been sent open, while there were marks of some other document having been attached to it. Still, I thought that possibly my letter had been simply enclosed in a letter to Suliman. But how then did Suliman know that it was for me at all? On afterwards examining the room in which I had received the Arabs, I found, by Suliman's chair, a large torn envelope with broken seals. I found that this was addressed to me in English and Arabic. Suliman, therefore, had made no mistake; he purposely had broken the Consular seals and torn the envelope, in order to know the contents. However, I meant not to say anything to Suliman about opening the seals, believing that the larger question of Stanley would sufficiently occupy to-morrow's audience.

June 27th.—Hosts of medical cases and other requirements of our people somewhat delayed me in getting to

court, so that when I arrived I found the burzah had been some time sitting. All the Arabs were there, and Suliman had apparently already had his say. I was scarcely seated before the king asked me where Stanley was. I replied by producing from my pocket the Consul's letter, and read that "Suliman bin Zeher had received orders from Seyed Burgash to inform King Mwanga that Stanley was going with a caravan of supplies to Emin Pasha, and that he was not passing this way, but round by the West Coast, up the Congo River to the other side of Manyuema, thence to Wadelai, *vid* the other side of the Mutanzige; his expedition was not a fighting army, but a peaceful caravan of supplies."

The king asked me if Stanley would come here? "Don't know; if you send and invite him he may." "Will Kabarega allow him to pass?" asked Mwanga. I replied that I could not say anything as to what Kabarega might or might not do. I further added that Stanley was not going alone, but had with him an Arab—Mahomed bin Mahomed (Tipu Tib). Suliman was then called forward, and asked who this Arab—Tipu Tib—was. He replied that he was a great land-eater. "How does he eat the land?" asked the king. Suliman replied that his method was as if he came here and fired guns and shot the people, and thus by degrees took the whole country. King asked how many guns Stanley had. Suliman replied 1000, and some other Arabs said 2000. I said that I knew only that Stanley had engaged 600 porters at Zanzibar, and in every caravan the porters had guns. Suliman then entered into a minute description of the country Stanley must pass through from the Congo to the Albert Lake, drawing more from imagination than from even hearsay, but showing that he had heard a good deal about the "dark forests," while yesterday he affected to me to have never heard of the Congo at all.

The king then changed the topic, and asked me if I was ready to go to the coast with Suliman? I replied that I was ready to go, but not with Suliman; only I did not know *why* I should go at all, as the king had not told me to go; nor had I come to ask permission either; nor was Suliman sent

to take me away against my will. Suliman thereon got up in a fury and charged me with slandering him every day, inasmuch as I had said that he had bribed Masudi to falsify the letters from the coast. He would not stand my lying accusations any longer, let me be sent away at once. [N.B. Not only did Suliman one day tell me that he had given Masudi certain valuable goods, but Masudi himself told me that Suliman had given him the things, and broadly hinted that if I would give him also he would put a favourable interpretation on the Consul's letter of September. But I declined to give so false a rascal as Masudi anything at all, preferring to leave the case entirely to the Judge of all.] I replied that I interfered in no way with Suliman, nor with any of the Arabs, but Suliman acted falsely towards me—witness these broken seals and tattered envelope. Suliman's first plea was "accident;" his second, "he had stolen nothing of the contents;" his third, that "he could not read Kizungu" (= white man's language, supposed everywhere to be all one). And when I reminded him that his Mwalimu was boasting in my house recently that he knew English well, Suliman demanded, insultingly, "Who was I that he should not open my letters, and who was the Consul that he should not break his seals? Were the seals the Queen's?" I answered that the Consul was Her Majesty's agent, and his seal was therefore the Queen's. The Mwalimu, too, solemnly avowed, on being asked by the court, that he did not know a word of English [N.B. He has a fair smattering of it], while Suliman swore by Allah that the next letters he got for me he would tear entirely to pieces and throw them into the Lake!

It was not at all for the sake of Suliman that I referred to this matter in court, but the opportunity was good to give the king to understand that seals were sacred things, and might not be recklessly broken. All the Arabs know this, but the Baganda do not. In fact, the consular letters and Nubar Pasha's were opened last year by the king, and handed to the Arabs to read. This was my reason for charging Suliman with having committed a grave offence, and the court generally allowed that I was right.

The king returned again to the subject of the Consul's letter of September, brought by Suliman. "Was not that letter sent to demand my return to the coast?" I repeated once more that "the letter was incorrectly read; it demanded permission for the English to leave when they wanted to, but did not specify that I individually was sent for to return to the coast. We English had each our own names, and I challenged the Arabs to point out my name anywhere in the Consul's letter." On the letter being produced, it was handed to Said-bin-Jumeah (perhaps the most respectable Arab here; at any rate, the quietest and least malicious). Said began to read—"We are astonished to hear that you have killed the Padri Muzungu in Usoga," &c. I asked him to look again, and he would find no mention of Usoga in the letter, nor of a Padri being killed! He looked, and allowed that the word *Usoga* was not there, but insisted that it was written that a Padri was killed. Mwanga demanded who accused him of killing a Muzungu? I said that the letter did not say that, but referred to his having killed people who were taught *ku soma*. On this, he grasped the Katikiro's hand, saying, "Do you hear? that is what they are at!" Then Said went stumbling on with the reading, but could scarcely make out the handwriting, still less the sense. At length he explained that the letter asked that the English be sent away. I asked if he found my name in the letter, but he could not find it. The Arabs retorted that, as I was the only Englishman in the country, I alone was alluded to. Thereupon I was charged with writing to the Consul that I was detained a prisoner. The king said, "Had he not allowed Filipo, and the Mursi (Zunker) and Bwana Ashe to leave, and could he not like another man so much as to be unwilling to part with him?" I could only deny having written that I was detained by force, as I had agreed to stay originally at the king's request, and was even now unwilling to leave. I asked the Arab to examine the date of the letter. He pronounced it to be ten months old, and I showed that that was just about the same time as I had asked permission to leave, while it took several months for messengers to go from this to the coast. The Katikiro

asked me if I had never written to the Consul on any occasion. I said that I had frequently written to him, but I had not said that I was detained by force. Moreover the Consul, in his letter to me brought by Suliman, upbraided me for not having written to explain to him the state of matters in Buganda. I was not responsible for the words of the Consul, nor for all reports of all kinds that reached the coast from this place. Many people went to and fro, and all kinds of stories were passed on, e.g., Suliman came here asserting that my father was dead, while I heard from him alive yesterday. A report reached here at one time that the Queen was dead, while she is alive to this day. Similarly one year a report reached the coast that Mutesa was no more, some years before he actually died. The very last report of a fabulous kind that had reached Zanzibar was that Emin Pasha had already passed through Buganda on his way to the coast.

Again, however, the king said that I must go with the Arab. Again I said I would go to-morrow if he liked, but not with the Arab, nor was he authorized to take me. [N.B. To have gone with Suliman would, more than likely, mean to be murdered on the Lake. Even Suliman's great friend—Ali bin Sultan—has more than once given out that he was wanting a chance "to give me a bullet;" that, too, for no reason except pure malice, as I have always received him hospitably every time he came to visit, and have frequently visited him in a friendly way.]

I then returned to my seat. More talk followed, when the king turning to me said, in a half-jocular way, "You want to have us plundered." This remark created laughter, half from fear of the reality, and half from their belief that no power in the world could touch them; like the debauched Roman, "*Ridet et moritur.*" But I was worried to exhaustion, and felt that only more trouble would follow if I did not yield. I therefore left my seat again, and going over to where the Katikiro was sitting, said, "The question is not who reported this or that, but does the king want me to go or stay? If he wants me to leave I shall go at once, even with this Arab; but the Arab will not likely be ready for a

year to come." Koluji said that Suliman had that morning asked permission for himself to leave, and had got a grant of canoes; while Suliman asserted that he had just got a letter from Seyed Burgash, calling him to the coast. I continued that I would leave my house and goods in charge of servants, and taking only my bedding, &c., go at once and have the matter settled and come back again. This was agreed to, the king asking me to leave my fundi, carpenter and tools, &c.

More talk again, and the Consul's letter was handed back to Suliman with orders that he should return to the coast with it and demand who had accused the king of detaining me by force. Others suggested that I should stay, as also Suliman, while the king sent his own messengers to the coast, and received a reply, when they would know what to do! Pokino proposed that they should ask of the authorities at Zanzibar "if they should kill him;" but whether the *him* referred to Suliman or to me, I could not make out clearly. The Arabs suggested that I would be sure to write and implore the Consul not to report me, while others of them said that doubtless I had already done so. To all this cross talk I replied never a word. The whole matter is so mixed up with their fear of consequences on account of the murder of the Bishop, which Mwanga persists in stoutly denying, that no understanding with him will ever be possible until he acknowledges that crime, and expresses regret for it. Nor dare I charge him with murdering the Bishop and his men, nor say that I and others did report the fact of the murder. This is uppermost in his thoughts, and because not alluded to by the Consul, leaves King Mwanga a loophole whereby to charge me of accusing him of making me a prisoner.

I have gained, however, one important point, viz., permission to leave the station in our own possession, and not abandon it entirely, as the Arabs were determined should be done. It now remains for me to try to secure permission to send on either Gordon or Hooper to maintain the existing relations at least, until such time as the way may be opened for more men to come and resume the work under more favourable auspices; or, if matters do

not mend, I may be able to come back myself.

For several days occupied in overhauling and stowing away all our stuff, fitting padlocks on the doors in addition to the old door locks.

*July 1st.*—Called on Pokino and sounded him on chances of king agreeing to Gordon coming back in the boat, to take charge till I return. He is pleased with the arrangement, but allows that the Arabs will oppose it, and will assert that such a plan is additional proof that we mean to stick to the country with a view to taking possession.

*July 2nd.*—Visited Koluji, and begged his assistance in requesting the king to give me Nantinda as Mubaka (messenger), with orders to bring on Mr. Gordon to stay here as my Musigire (representative). Koluji apparently quite favours the idea, but is not sure that the king and Katikiro will agree.

*July 5th.*—Summoned the Church Council, and held various meetings to discuss future of Mission; also disposal of money (\$450) subscribed for their aid by Christian friends in Canada and Tinnevely. My idea was to reserve the whole amount as a fund to draw upon to redeem Native Christians constantly being arrested on the road with books in their possession. But the present distress of several refugees is pressing, and finally I consented to advance, on that money, cloth from the C.M.S. store to the maximum amount of \$100. I must sell a tusk for this, as I have no stuff on hand, and must, besides, give presents to the Katikiro and others to pave the way for permission for one of the brethren to come on—even temporarily.

*July 6th.*—Went early to see Katikiro, taking him a present befitting his rank. Had a long private interview. He agrees to give a Mubaka, who will return with another Muzungu to take my place until I return. "When you come back," he said, "you will find him here all right."

*July 7th.*—Went in afternoon to see king, taking a present to secure an interview. He receives the present, but does not see me, merely sending out to ask whether I wish to go or to stay. I replied briefly that I preferred to go. The return messenger then brought the surly response, "Well, go; the Arabs

have brought a letter to take you away." I returned home, having had no favourable opportunity to prefer my request for a Mubaka to fetch Mr. Gordon, but resolved in mind not to go without a Mubaka. I mean to make this a test of their sincerity in asserting that they wish friendship.

Suliman bin Zeher, hearing of my arrangement, goes to the Katikiro and does his utmost to persuade that dignitary not to allow me to leave a single article in the country, nor to bring a *locum tenens*, as I would be sure to complain to the Consul that I had been robbed of everything. Suliman boasted to the Arabs that he was authorized by the Katikiro to order me to clear out everything, even to the last goat on the station. The Arab met me on the road a day or two after, when on his way to my house to give me these orders, but I knew his purpose, and after saluting him politely, passed on. I saw the Katikiro more than once after this, but he said nothing on the subject, nor did I.

*July 12th.*—I have seen both Pokino and Koluji again. The former said to me, "There is no foul-play, only do not go until you get a Mubaka." Koluji says that the king will not refuse a Mubaka. If their words are true, they will agree to another missionary coming on at once with the *Eleanor*.

Informed that the other day Mwanga told the Katikiro and Pokino that Lourdel had advised him (Mwanga) that it would not be well for Stanley and me to meet, as we would lay our heads together "to eat the country." This, at any rate, is the statement of the king, who added that "had an Arab said so he would have hesitated to believe the words; but seeing that a man of my own colour said so, there must be some truth in them." I wrote to Père Lourdel, and told him that I had heard of his advice to the king, and reminding him that we English have come to the country for no political ends, and solely on a religious Mission, at the same time advising him to refrain from interference with either the Germans or the English in their East African policy. I begged him not to believe all that he sees in the newspapers, and assured him that all that the English had done, to my knowledge, was to preserve a zone for Mombasa



inland free from German aggression. The English had annexed nothing; they had only stepped in to prevent Germany from annexing all. Lourdél wrote me a long reply, denying *in toto* having given any advice against me. But his power of making his meaning clear is questionable, and whatever he had meant to say, the king's version of Lourdél's words is very different from Lourdél's own. He tries to give the authorities to understand that he and his brethren are of no distinct nationality, while we are more or less on a semi-political Mission. I asked him to remember Comoro and Madagascar; to which he replied, "Oh, those are only islands, no one here knows anything about them; the mainland is another matter, and there the French have claimed nothing."

Every one of the 200 sheets of syllables, &c., which I printed quite recently, has been bought up at ten cowries each; and now I can sell no more, for the printing-press I have taken to pieces and sent to the port, with all the type. One hundred and sixty copies of Luganda Matthew, complete, have also been bought up, and I have not a single copy left. But I have revised the whole with a company of our best hands at translation, and shall forward the corrections to Mr. Ashe for incorporation in a new edition, which can now easily be printed in England. My house is so full of our people day and night that I can get little progress made with getting ready for departure. All of them regret, and many of them are really sorry, at my "leaving them orphans;" but I do my best to assure them that Mr. Gordon will come on at once, and remain with them until some others can come to stay permanently, or I can return myself.

*July 13th.*—Went to burzah. King asks, "You still here?" I said that I had come to bid adieu, and to ask for a Mubaka. "Suliman is your Mubaka," said the king. Fortunately, Suliman was not present, so the way was clear; I humbly begged him to give me a Mubaka of his own. He seemed inclined to go back to the former points of dispute, but the Katikiro replied, "We will give you a Mubaka." To this the king agreed, and Koluji suggested Nantinda, and that was also agreed to by Mwanga. I then asked if

he wished the Mubaka to return alone, or to bring another white man to stay with him until I return. Mwanga seemed doubtful as to this, but after private consultation with the Katikiro and Koluji (Pokino was absent) he consented, and asked who I would send. I suggested Mr. Gordon, who was at Msalala, but said it might be necessary to delay until Mr. Hooper could come from Uyuwi. But Gordon was the nearest, and the name took his fancy as being familiar since the days of Gordon Pasha, so I was authorized to "send on Mr. Gordon by return of boat *Eleanor*. But I must not leave until I first close some 300 cartridges for him. I must bring up our carpenter also that he may see him, and I must leave the rope-spinning machine." To all this I assented.

The matter was not, however, yet ended. Next day a lad, whom I do not know, arrived, saying that Nantinda was unwell, and that he was appointed instead to take me to Msalala. I asked him his orders anent bringing another Muzungu. He said that he had got no orders to that effect, but that the king sent him to tell me that I must not leave until I filled the cartridges. I sent him back to fetch the cartridges.

Two days passed and no cartridges came. Finally I sent the Nahotha of the *Eleanor* to ask for them. After noon he arrived with them, and the necessary powder and bullets. Filled and closed them all, and sent them back same evening.

*July 17th.*—The cartridge-closer I had borrowed from the Katikiro on the occasion. In fact, he had got it from me some time previously, while Pokino, too, was very anxious to have it. Fearing that the king would put in a demand first, I sent the instrument back at once to the Katikiro. Soon after, the king sent me a present of a couple of loads of cowries, and begged the cartridge-closer! I could only reply, "Alas! master, it was borrowed." But I promised to look for some other present, and bring it to him when I came to say a final adieu. I sent also a message begging a present from himself of two royal copper spears and a shield.

Katikiro, Pokino, Koluji, Kago, Muga, Manoga, and others send me parting gifts.

Sold a tusk, given to the Mission by

Emin Pasha, and got cloth, &c. Paid to those of our people who are in greatest distress—being either fugitives or actual prisoners—cloth to the total value of seventy-five dollars (\$75), on account of aid sent by our Christian friends in Tinnevely, leaving to the Bishop's decision the disposal of the balance (\$375).

Arranged with Nantinda, who has recovered, if ever unwell at all, to meet me at court. Had another interview with the king, when Nantinda received orders to accompany me to Msalala, and to return at once, delaying there only one day, with Mr. Gordon!

King sends me copper and brass spears and shield, and brass ornament for neck, with message that if I go only to Msalala, to return in three months' time, while if I am called to the coast, to return very soon.

I am terribly worn out with all the worry, and getting all arrangements completed. Besides, I get little rest, for our Christian friends crowd the house till midnight, and often long after.

Finally, on the morning of Thursday, July 21st, started for the port, having locked up the premises, leaving four Wangwana in charge. Called on the Frenchmen on the way, and gave the keys to Lourdel—Simeon Lourdel. It is traditional for Peter to have the keys!

Had to discharge cargo twice, and haul boat up on beach to patch and repair, for the poor *Eleanor* was leaking terribly. Arrived at Ukumbi on August 1st. Next day reached end of creek, where, to my joy, I met Mr. Gordon, who had gone there on business.

## MISSIONS TO MOHAMMEDANS.

[The following paper was submitted to the General Committee of the Society at a Special Meeting on November 22nd.]

### A PLEA FOR MORE EXTENDED MISSIONARY EFFORTS AMONGST MOHAMMEDANS IN INDIA.

"I think the Church of Christ has hardly yet realized how great a barrier this system (Mohammedanism) is to her onward march in the East."—REV. E. SELL, *Faith of Islam*.

#### I.

**I**F Canon Isaac Taylor's recent remarks on Christianity and Islam have had no other effect, they will certainly have been useful in drawing much-needed attention to the subject of the present attitude and position of the latter. Without entering at all into the question of the numerical increase of Islam, there can be little doubt that, from whatever cause or causes it proceeds, there has been of recent years a marked increase in its aggressiveness as a religious system. Dr. Cust, in a review of Hughes's *Dictionary of Islam* (*Churchman*, May, 1886), warns Christian missionaries of "a mighty power (a modified Mohammedanism) with which they may have to cope in the twentieth century—one more dangerous than Agnosticism, Atheism, and Indifferentism, because it simulates the truth and is *severely propagandist*." One (the Rev. E. M. Wherry) who has given great attention to the subject of Islam in India said, in a paper read at the Decennial Missionary Conference in Calcutta in 1882 (*Report of the Decennial Missionary Conference*, p. 228), "Islam in India has not yet ceased to be an aggressive religion. It shows much energy, not only in making converts from among the idolaters, but also in opposing the work of the missionaries. It has organized a regular system of antagonistic teaching; Muslim teachers are sent forth from Bangalore, Lahore, and Delhi, to oppose missionaries in their work, and to sustain the faithful in their profession of Islam." A Report (by Mr. Denzil Ibbetson) on the Census of the Punjab (taken in February, 1881) stated that "since the Mutiny a great revival took place amongst them

(Mohammedans). Mohammedan priests travelled far and wide through the country (the Eastern Districts of the Punjab), preaching the true faith, and calling upon believers to abandon idolatrous practices; and now almost every village in which Mussulmans own any considerable portion has its mosque." The *Indian Evangelical Review* for January, 1886, has the following note: "The Mohammedans have continued their public preaching in Wellesley Square, and the numbers attending the mosques at prayer-times appear to have been greater than in former years. *Far too little attention has been paid to the missionary work among the Mohammedans.*"

All that is stated in the preceding paragraph may be only, after all, a *good sign*: i.e. a sign that Islam feels itself put on the defensive, and is trembling for its existence. But it may not be as good a sign as our indolence might lead us to think. There is enough, at all events, to show that it will now be the true wisdom of the Church of Christ to address itself carefully to this subject, to be up *and doing*, to be girding on its armour, to be coming "to the help of the Lord against the mighty."

## II.

The purpose of these remarks is to remind Christians of the advantage which the Church of Christ has *in meeting Islam in India* with the Gospel. Anything which is being done in strictly Mohammedan lands (Turkey, Persia, Arabia, &c.) ought to be continued to the full. Not one jot or effort ought to be diminished in Africa—nay, let those efforts be strengthened to the utmost. But it will not require a great deal of reflection to see that it is in India that the struggle with Islam can be carried on with chief advantage. And the success and encouragements already obtained in the struggle there are undoubted. Let us notice a few considerations and facts bearing on these two points.

## III.

It has been often and often referred to, that in India there are over forty millions of Mohammedans under British rule. The Queen-Empress rules over more Mohammedans than the Sultan of Turkey. These Mohammedans of India are, partly, the descendants of the great Mohammedan invaders of past days. Partly, they are the descendants of Hindus (chiefly of lower castes), who, as in Bengal, either through force or hopes of gain, exchanged their rude idolatry for Islam. These Mohammedans of India contain amongst them men of commanding ability and dignified position at the courts of Mohammedan princes; men of high standing in the councils of the several governments of India; men of learning and culture. That all these millions of Mohammedans are fellow-subjects with us, under the rule of Queen Victoria, means that they are in India brought under specially favourable circumstances for becoming acquainted with the Gospel. It means also that they have the protection of a powerful Government in the profession of that religion which their honest conviction may lead them to adopt. Mr. Wherry said at the Decennial Missionary Conference in Calcutta in 1882, "The progress of learning, the spread of Western science, the appliances of travel, the increasing facilities of inter-communication by post and telegraph, the publication of a multitude of newspapers and periodicals, and the very powerful influence of the English people resident in India, combine to make the *Muslims of India*, of all the followers of Mohammed in the world, the most amenable to the influences of the Gospel."

## IV.

We may glance briefly now at the *success* which has already been attained. Hear Mr. Wherry again: "The Mohammedans of India are a hopeful class

for missionary effort, compared with the three high castes of Hinduism. I venture to assert that, so far as North India is concerned, and in proportion to the labour bestowed, five Muslims have been converted to Christianity for every Hindu convert. Let it be remembered that many nominal Muslims are dissatisfied with Islam—shall we lead them to Christ, or leave them to seek comfort in the rational faith of Seyyid Ahmed?" Quite in keeping with those general remarks are the actual facts. It will be enough for our present purpose to refer to such congregations as that of the C.M.S. at Peshawar—mostly converts from Islam,—with their Native Pastor, a convert from Islam also; to the congregations in Krishnagar (containing over 5000 souls), to a large extent made up of the descendants of converts from Islam. And to come to individuals, there are such men as Mr. Safdar Ali, of Jabalpur (Inspector of Government Schools and an able Christian apologist), Mr. Abdulla Athim, of Amritsar, Dr. Imad-ud-din, of Amritsar, the Rev. Jani Alli, of Calcutta, &c. And in our Annual Letters each year there is frequent reference to important baptisms of Mohammedans.

## V.

And any success that has been obtained has been obtained notwithstanding *the very inadequate special attention which has been given to the Mohammedan subject*. At the Decennial Missionary Conference in Calcutta in 1882, when a large number of missionaries of various societies were assembled together, a unanimous opinion was expressed to the effect that (1) the number of missionaries specially set apart for work amongst the Mohammedans has been deplorably small; "at this moment the number of missionaries in India, who know the Arabic language, may be counted on the fingers;" (2) that, in consequence of men not being specially set apart for this work and specially trained, preaching to Mohammedans has often been *altogether misdirected*; (3) that the wonder is that, with such inadequate equipment, such results have been attained as have been. Mr. Wherry urged the Conference to press upon the various missionary societies "the necessity of sending out men to be especially devoted to work among Muslims, as has already been done in several instances by the Church Missionary Society; men who would be encouraged to master the languages of the Muslims, acquaint themselves with their theology and religious literature, and who would thus be prepared to take advantage of all that is good and true in the Islam of Mohammed, in order to commend to serious-minded Muslims the true Islam of the prophets and of Christ. The present unpreparedness of missionaries for this work is simply marvellous. The success of their work testifies, not to missionary wisdom, but to a Divine power graciously manifested in human weakness. But how much greater might be our successes were we better prepared, and were we to adopt the best means at our disposal!"

Yes, truly, how much greater might be our successes were we better prepared, and were we to adopt the best means at our disposal! And ought we not to look forward to Indian converts from Islam going forth with the Gospel as evangelists to those once their own co-religionists in the different parts of India and in other Mohammedan countries of the world?

## VI.

What then can be done in the way of more extended missionary efforts among the Mohammedans of India? These brief remarks are chiefly intended for the Committee of the Church Missionary Society, and it is a matter of deep thankfulness that, in the providence of God, the Church Missionary Society has already been led on to take up a strong preparatory position for

a further onward advance. It has set on foot such Special Missions to Mohammedans as that in Calcutta (Rev. Jani Alli), that in Bombay (Rev. J. G. Deimler, recently succeeded by Rev. W. St. C. Tisdall), and that in Madras (Harris School for Mohammedans, Rev. M. G. Goldsmith). Its missionaries in the Punjab, in the N.-W. Provinces, in Bengal (e.g. Krishnagar), and in some parts of South India, have very largely to do with work amongst Mohammedans. It is therefore well-circumstanced, and generally recognized by the various missionary societies as being so, for entering on extended efforts for the Mohammedan section of the population of India. The following suggestions are thrown out for consideration :—

## VII.

(a) Let the Society (not merely the Committee) face this work in real earnest. *Why should not an appeal be at once sent out for men and means for extended work amongst Mohammedans in India?* Perhaps for men only — if God gave them, He would also give the means.

(b) The existing Special Missions to Mohammedans, too, should be strengthened. For this the missionaries respectively in charge of them earnestly plead. Especially earnest have been, and are, the pleadings from Bombay.

(c) There should be steadily kept in mind the importance of the employment in this work of converted Mohammedans themselves. James Vaughan (*Trident, Crescent, and Cross*) said—"We suspect, if the Gospel is to win its way amongst the Mussalmans of India, it will not be so much by religious controversy, certainly not by direct attacks upon Islam and its founder, but by a body of fervid, loving, self-denying preachers, appealing with burning eloquence to the moral consciousness of their hearers, proclaiming the terrors of God's law, which they do not deny, and the solemnity of the coming judgment, which they believe in; then let the sweet, soft notes of redeeming love be poured, like the balm of Gilead, on the quivering sore, and life and healing may be looked for. But who are the men to do this? We do not hesitate to reply that, for such a work, we look not to Europeans, but to the converted sons of India. Imagine an Abdul-Wahab, a Syud Ahmad, and a Titu Miyan, fired with the love of Jesus and of souls, and we have the type of missionary fitted to cope with the Moslem population of India. One such a man might, under God, cause the heart-strings of anxious thousands to vibrate, whilst the cry went forth from their lips, 'What must I do to be saved?' European missionaries may do much in seeking out and training such Native apostles. We rejoice that the Church Missionary College at Lahore is doing the very work which we desiderate. If but one in fifty of the students trained in that institution should turn out a preacher of the type indicated, the result will be a glorious success."

(d) Those missionaries sent forth to India for Mohammedan work should be instructed to equip themselves for that work by study of Mohammedanism, of Arabic, &c.

(e) Encouragement should be given to the production of vernacular literature bearing on the Mohammedan controversy.

These are some of the things that might be done. The great thing is that the Society's earnest attention should now be given to the subject. Why should we not, as already said, look forward to converts from Islam in India going forth to Africa, Arabia, and elsewhere as missionaries to Mohammedans?

W. G.

November 18th, 1887.

[After the Committee had considered the above paper, the following circular was issued to the Society's friends.]

#### APPEAL FOR MEN FOR MOHAMMEDAN WORK.

The prominent attention recently drawn to the subject of Mohammedan Missions has led the Committee of the Church Missionary Society, after careful and prayerful thought, to resolve on making a solemn and earnest appeal for men to strengthen the work in the Society's Mohammedan Missions generally, and, if possible, to extend it.

The Committee call to remembrance the deep interest which the Society has all along taken in the spreading of the knowledge of Christ amongst Mohammedans. In the form of prayer which has been for many years used at all meetings of the General Committee there is the petition, "Deliver all Mohammedans from the delusions of the False Prophet! O Thou True Prophet of Thy Church, enlighten them by Thy Holy Spirit, and bow them down at the foot of Thy Cross!" The efforts made, in the early days of the Society, for the revival of the decayed Churches of the East had for their main object the hopeful prospect of the awakened life of those Churches reacting with power upon the Mohammedans in their neighbourhoods. One of the most important Conferences ever assembled at the Church Missionary House was the Mohammedan Conference in 1875, when a large number of eminent friends of Missions, and of missionaries engaged in Mohammedan work, gathered together for the discussion of plans for the bringing of Gospel Truth more efficiently and more extensively into contact with Mohammedans throughout the world. And the Church Missionary Society has often had kindly mention made of it by other Missionary Societies, as being specially prominent in the work of Mohammedan Missions and well circumstanced for carrying them on.

The Committee are deeply impressed with the thought that the Church of Christ generally has hitherto most inadequately realized what a terrible barrier—by, amongst other things, the vast inducements it offers to feeble races and to the corrupt heart of man—the system of Mohammedanism is to the advance of Christianity in the East; and they feel, as they never felt before, the utter disproportionateness of the efforts hitherto put forth to the strength of the adversary to be contended with.

The Committee, for their part, now solemnly and earnestly desire, in the name of the Lord Jesus Christ and in the power of the Holy Spirit of God, to strengthen their already existing operations among Mohammedans. The Society comes into contact with Mohammedanism in Sierra Leone, in Lagos, in Eastern and Central Africa, in Egypt, in Persia and Bagdad, in Arabia. In India, where our Queen rules over more than forty millions of Mohammedans, it comes into contact with Mohammedanism in Bengal, in the North-West Provinces, in the Punjab, in its Trans-Indus Missions, in Western India, and in some parts of Southern India. It has established Special Missions to Mohammedans in Calcutta, in Bombay, and in Madras. In all these places the work has been hitherto carried on; inadequately, it is true; but to the utmost of the Committee's power, with the resources placed at their disposal by the Society; and from all of them most earnest and continued have been, for long past, the pleadings for reinforcements. The Committee earnestly hope that, while it will be right in the first instance to strengthen these existing Missions, they may be not only able to strengthen, but also to extend.

The Committee plead for men. Those who go forth on this holy errand

should be men of deep spiritual-mindedness, animated with a holy enthusiasm for the winning of souls, of trained intellect, prepared to qualify themselves for dealing with the subtle errors of this powerful and soul-enchaining system. The going forth of a strong body of such men for this work would be the true reply to recent strictures alluded to in the opening sentence of this appeal. The Committee feel entirely assured that if God gives the right men, He will put it into the hearts of His faithful people, who have the ability to do so, to supply the means.

To His Name they would desire to ascribe all the glory.

Church Missionary House, Salisbury Square,  
December 7th, 1887.

N.B.—The sum of 3000*l.* already given for work amongst Mohammedans will form the nucleus of a fund available for the objects set forth in the above appeal for men.

## MESSIAH *VERSUS* MUHAMMAD IN BOMBAY.

AN ACCOUNT OF THE POSITION AND PROSPECTS OF THE C.M.S.  
MUHAMMADAN MISSION IN THAT CITY.

BY THE REV. W. T. ST. CLAIR TISDALL, M.A.,  
*Of the Society's Bombay Mohammedan Mission.*

“The Lord shall be king over all the earth.”—*Zech. xiv. 9.*

**I**T has now come to be generally recognized by all who are interested in the spread of the Kingdom of Christ that, while the downfall of all purely heathen systems of religion, in whatever land, is only a question of time, comparatively little has as yet been done to overthrow the rule of the False Prophet. And yet it has recently been pointed out that Muhammadanism is really the greatest opponent of Christianity in Asia and Africa alike, and that, until this cruel and ineffably degrading delusion is removed from the minds of men in those lands, where it still reigns almost unshaken in its dominion, nothing can be done for the amelioration, whether bodily, mental, or spiritual, of the people of Bible lands and of others near them. In the good providence of God, now that attention has been called to this fact, we may hope that Christians will remember two things—first, that the overthrow of Muhammadanism is perhaps the greatest and most difficult task still left to the Church of Christ in these last days to accomplish; and, secondly, that we *have got to do it*, and *can do it* in Christ's strength. It is cheering to notice in a few quarters signs that Christian missionary societies are becoming aware of their duty in this respect, and among others the Church Missionary Society, which not long ago deputed one of its members to examine and report on any openings for missionary work along the coasts on both sides of the Red Sea, with a view to advancing wherever it may seem most advisable to push forward the Gospel standard. Every one who knows what the religion of the Antichrist is in its effects upon the lives and characters of its votaries will heartily wish “God-speed” to every effort made to overthrow it.

But, wherever else it may be advisable to endeavour to preach the Gospel to the Muslims, it is most clearly our duty, as well as our wisest policy, to neglect no means of turning the Muhammadan portion of the population of India to

D

Christ. In India there is more freedom, and, we may reasonably hope, less bigotry and intolerance, than in those countries where Islám reigns without a rival. While, therefore, it would be quite unjustifiable to refuse to go forward to the conquest of Arabia until the whole of Hindústán is won, yet at the same time too much attention can hardly be devoted to the claims of this portion of the Muhammadan world. It has often been said, "Overturn Muhammadanism in India, and it will fall of itself in Arabia and elsewhere." There may be some exaggeration in this statement, but it is certainly not devoid of truth. Whether we consider our duty towards our fellow-subjects in that portion of the Queen-Empress's dominions, or the effect which their conversion must necessarily have upon their co-religionists in neighbouring lands, we can hardly overrate the importance of earnestly and vigorously prosecuting Mission work among the Indian Musalmáns. And among all the places where it seems most imperatively necessary and advisable to preach the Gospel to them, the city of Bombay stands first. In the Island of Salsette alone there are upwards of 160,000 resident Muhammadans, including very many Persians and Arabs, besides a few Turks, Negroes, and other foreigners. Many of these men are engaged in merchandise, and are continually revisiting the Muhammadan countries from which they came. It is evident, therefore, on a moment's reflection, what a grand field for labour this city must be. Besides this, multitudes of Musalmáns from other parts of India are continually coming and going; and thus, even were nothing whatever done for the actual residents in Bombay itself, such a post should be occupied in force, and work maintained there with vigour.

I propose to give a short account of what is now being done here in connection with the C.M.S., and, at the same time, to endeavour to point out the urgent need which exists for those who feel it their duty and privilege to help on the cause of the Redeemer to do all they can to strengthen our hands, and to provide the means for occupying portion after portion of the field which the Lord is now opening up to us in Bombay.

1. *Staff*.—The present staff of Christian workers in connection with our Society is as follows:—One ordained European missionary, one Native (Dakkhaní) catechist, one Persian catechist, and one Native colporteur. No other missionary society whatever is working among the Muhammadans here except the S.P.G., who have one Native catechist especially for that work, assisted by a European clergyman of that society, who has, however, an English and a Maráthi congregation to manage as well as a Hindústání-speaking one, and who can therefore do very little direct missionary work among Muhammadans. These are at present *all* among so many thousands of Musalmáns. While we thank God that there are many branches of Christ's Church engaged in preaching Christ crucified to the Hindús, we cannot help feeling that very much more should be done for the Muslims than is being done at present. Street-preaching in Hindústání (Urdú) is effectual in reaching not only Musalmáns, but also many Hindús and a few Parsís who understand this language; while those who preach to the Hindús in Maráthi hardly affect the Muhammadan community at all, the great majority of whom speak Urdú as their mother-tongue. We therefore get little, if any, help from other Christian workers. It will be seen how miserably inadequate are such a small number of Christian preachers—three in all—to deal with between 160,000 and 180,000 Muhammadans, especially as we have no thoroughly-trained and well-educated catechists as yet, though it is a matter for thankfulness that the two we have are full of zeal for the cause of their risen Lord.

2. *Languages*.—The main language spoken by Muhammadans here is the



Hindústání, but this "is the mother-tongue of only the Konkanís, the Dakhanís, and the Hindóstánís; the Memáns and the Khojas speak Kachhí; the Bohoras, Guzarátí; the Arabs, Arabic; the Persians, Persian; and the Swáhillís, Kiswáhílí. Thus we have *six* languages spoken by the Muhammadan population of the Presidency. Then we have a small number of other nationalities from all parts of India and the outlying countries, such as Sindhís, Balochís, Afgháns, and, at the time of the annual pilgrimage to Mecca, even Tátars and Mughuls in considerable numbers." (Rev. J. G. Deimler's Report for 1885.) It is clear that we ought to have at least one European missionary for each of the main languages above enumerated, i.e. the Hindústání, the Persian, and the Arabic, and these might decide among themselves which of the less-important tongues each would study in addition to his principal language. At present our arrangements are very imperfect. One catechist, whose native tongue is Hindústání, speaks Maráthí also, which is of little or no use for Muhammadans, but is the main language of the Hindús in this Presidency. The other, who is partly Turkish and partly Persian, speaks both these languages, and also a little Arabic. My own tongues are Persian and Urdú, while Arabic will soon, I trust, be added to the list. But the work is too much for any single European missionary to continue permanently, especially considering the very uncertain tenure of life and health in India. Should either illness or death occur, no new missionary sent from England could take up the work for two years from the time of landing, for he would have to acquire at least Hindústání before he could even make a beginning—before he could even direct the catechists, neither of whom know English. Nor could any of the missionaries now in Bombay undertake the work, their language being Maráthí, which is *at least* as different from Urdú as Italian is from English.

3. *Inquirers*.—There are at present very few real inquirers; but as the work goes on we see more and more earnestness on the part of those who listen to our preaching. Some of these promise to come to the catechists or to myself for instruction, and a few do pay us one or two visits. Still fewer persevere in coming for some time, and a small number are ultimately accepted for baptism. Great care is required in baptizing, so that unworthy men should not be admitted into the Christian community, who might, by their bad lives or by apostasy, bring disgrace on our holy faith. But there is no doubt that the Spirit of God is working among the people, and that some are obtaining courage and strength to leave all for Christ—to take up their cross and follow Him who died for them. These men have often to suffer persecution, severe and long-continued; and it often takes many years ere they can decide finally for Christ. On Sunday, July 31st, two men were baptized, converts from Muhammadanism, who had been, one for four and the other for five years, reading the Bible and other Christian books and receiving instruction from various quarters. Of these men, one was a Native of Bombay, a builder, who told me that four years ago his wife and children had been taken from him because he was known to be favourably inclined towards Christianity, and was supposed to have received private baptism. His enemies had ruined his business, and, after such a long contest, he felt obliged to leave Bombay and work elsewhere, but he first wished to confess Christ publicly in baptism. The other was from another town, whither he returned after receiving instruction and baptism from me. At present there is an Afghán, aged about twenty, who has been under instruction for some months, and before that was studying the Bible privately for nearly four years, and whom I hope to baptize soon. Besides his own tongue, he speaks Persian and Urdú well, and also understands Maráthí

and Guzaráti, so he would be a valuable Christian worker if distinctly called to preach the Gospel. A Persian of good education is also among our inquirers at the present time. He has asked to be prayed for "morning, noon, and night," and on one occasion knelt down with me and prayed for light and salvation, weeping bitterly. He tells me that from early childhood he has been dissatisfied with Muhammadanism, and he is now earnestly and prayerfully studying the Gospel of Christ. Our Lord is steadily drawing His own unto Him out of the many peoples, nations, and languages of this great city.

4. *Preaching*.—A main part of our work—that of the Hindústání-speaking catechist and myself—consists in preaching in the streets of the city in Hindústání, which the catechist occasionally changes into Maráthi when the great mass of our hearers are Hindús. This work has so often been described that I need say little about it, except that we thereby reach mostly the lower classes, and that, although we endeavour to avoid unprofitable argument, it is not infrequently that we are interrupted by Muhammadans. These unfortunates, although compelled by their own religion to profess a feeling of respect for Jesus Christ as a great prophet, yet show too often by their words and expression of countenance that they in reality hate Him as the rival of Muhammad. The Persian catechist's work is twofold. Firstly, he has to visit Persians and Arabs, and try to teach them in their own houses the truth as it is in Jesus. Secondly, he is in charge of a room in Byculla, a part of Bombay, where Bibles and tracts in various tongues are exposed for sale, and where his duty is to converse about Christianity with any who come in, as all are free to do, in order to argue or inquire. The other catechist and myself preach on the steps of this room to a crowd outside once a week. We have eleven other places in Bombay where we go in order, but this room, which was opened early in June, is the *only public preaching-place to which we have any right*. This has been a great success, D.C., and we hope to be enabled to get other similar rooms in other quarters of the city also in time. They are now urgently needed, and if we had them the number of inquirers would be greatly increased. For some time past I have been giving a Persian address once a week on Thursday evening in this one room of ours, which we call the "Gospel Hall." This address is attended by Arabs and Persians, in number varying from ten downwards, but the thing is only in its infancy as yet. When the Arabs predominate, my Persian catechist translates what I say from Persian into Arabic. The last time this meeting was held, some Persians of good education and position attended, and we had an argument conducted with great friendliness and politeness and at the same time with earnestness. I heard from one of them afterwards that two others had gone home with him and sat reading and discussing the New Testament in Persian until a late hour. Encouraged by the success of the Persian Bible-class, I am beginning an Urdú one also, but cannot as yet tell whether it will succeed. The Hindústání catechist reports that many inquirers come and talk with him in his own house, and the system is for the catechists to bring to me those who really seem in earnest. But if men come to me in the first instance, as they frequently do, I am always glad to see them.

5. *Training Catechists*.—This is a most important part of the work of the European missionary in charge of the Bombay Muhammadan Mission. We have no Theological College in the Presidency now open; and, even were that work resumed at Poona, it would be of no use to us of the Muhammadan Mission, as (1) the languages studied there would be Maráthi, and perhaps Sanskrit, while our catechists need Urdú and Persian or Arabic; and (2) the Maráthi Mission of the C.M.S. would be training their students to argue with Hindús, while we require our men to be provided with weapons fit for use in

the Muhammadan controversy. It is therefore necessary, and will perhaps always be necessary, to train our men ourselves, though amid the various other kinds of work this is somewhat difficult. At present I hold three meetings a week for my two catechists, lecturing in one, on Messianic prophecies and their fulfilment; in another, on the Epistle to the Romans; and in the third, on Dr. Murray Mitchell's *Letters to Indian Youth*. These classes are held in Urdú, but very frequently it is necessary to repeat what has been said over again in Persian for the benefit of the second half of my audience, i.e. the Persian catechist. When an Arabic-speaking one is added, as should be the case in the near future, I fear there will be an approximation to Babel.

6. *Writing Tracts, &c.*—A great deal ought to be done in this way, but it is very difficult to find time to do it. It is hardly possible to exaggerate the influence of literature, but we can hardly make use of it under our present circumstances. If I make time to write anything or to translate anything into Persian or Urdú, the difficulty is to get it printed. The funds of the Bombay Religious Tract Society are at a low ebb, I believe; and, were it not so, the majority of the members are very naturally much more interested in Maráthí and Guzaráthí literature than in Urdú or Persian, much less Arabic. We can hardly expect the Panjáb Religious Book Society to print for us, and if they did, we have no money to pay for the books. If we had, the advantage would be great.

7. *Services.*—At present we have a very small congregation, and our Sunday service is held in a room downstairs in the house in which we live. It is in the Urdú (Hindústání) language, and is often attended by one or two Muhammadans, who are always welcome if they wish to see how Christians worship. But these visitors are very few, owing to the fact that the meeting is conducted in a room in a private house. We have been very desirous of holding it in our room at Byculla, known by the high-sounding title of the "Gospel Hall," but have hitherto been prevented from doing so by the want of a harmonium there, without which it is difficult to conduct the singing. Here we borrow one belonging to the Indian Female Normal School Society, but we cannot remove it from the building. If our Sunday morning service were held, as I hope it ultimately will be, in Byculla, there would almost certainly be a much larger audience of non-Christians than at present.

When some of our Persian friends are baptized, as we hope they will, it will be almost necessary, and at least very desirable, to conduct service in Persian also. Many Persians would in all probability attend, and the knowledge of the Gospel message would thus be very widely spread. I have been urged to start Arabic services too, but this is decidedly somewhat premature; when, however, Arabs join us, it will be necessary. Many Arabic-speaking Jews and some Arabic Roman Catholics at times come to our Gospel Hall for conversation. They complain that the Roman Catholic clergy here cannot understand them, and they would very likely attend our services if we held them in their own tongue. But it would require a good deal of physical strength, and a better knowledge of at least Arabic than I at present possess, to enable me to conduct three full services in three different Oriental tongues on the same Sunday. If we had even *one* more European clergyman it might be attempted. Even without him it *must* be tried soon, if God blesses our work as we believe and pray that He may.

8. *Bookselling.*—It seems necessary to associate the distribution of portions of Holy Scripture and other religious books, in the Muhammadan languages principally, with our Mission work. We endeavour to induce those who come to the Gospel Hall to read those works which seem most likely to be helpful to them; and in order to do this, it is necessary to have a stock in hand

for sale. Books are never given away unless under very especial circumstances, but we find it useful to lend them sometimes to those who are anxious to read and promise to take care of them. But money is required to purchase a larger stock than we ourselves have been enabled to provide. Our colporteur is a Christian who was employed by the Bible and Religious Tract Society here until recently, when the low state of their funds compelled them to dismiss all their colporteurs. By employing him we are enabled to circulate many useful Christian works of larger or smaller size, and some copies of God's Word. It frequently happens that men come into our Gospel Hall to read some of our works there, and this gives an opportunity for a religious conversation. It is satisfactory to find that this room has answered the purpose for which it was intended ; so much so, that we see the need of opening others like it in the most populous Muhammadan quarters, where there are none yet. People who will not undertake a long walk to come to our houses, might, and doubtless in many instances *would*, drop in casually to talk to a catechist in such a room, or to hear Gospel addresses there. Being welcomed courteously, and sitting in our room, they would be much more ready to listen politely and quietly than they often do when we preach in the streets. Again, in this way a more respectable class of inquirers would be reached than we can reach by street-preaching alone. This is one of the objects for which we deem ourselves most thoroughly justified in inviting those who feel the binding nature of our risen Lord's command to make all nations disciples, to help us with funds, so that we may rent little Native shops in the most frequented thoroughfares in the Native part of the town for the purposes which I have explained above. Among other books which we have to keep in stock are copies of the Hebrew New Testament, for the benefit of the Jews, chiefly of Arabic origin, who occasionally come in numbers to hear or read about the Messiah. Our special work is among the Muhammadans, but we are bound to offer the water of life to others also if they come seeking it at our hands.

9. *Supply of Trained Native Agents.*—Our Society has always very wisely dwelt upon the importance of raising up in every Mission a body of trained Native agents, who may be able to carry the Word of Life far and wide among their fellow-countrymen. In the past, great difficulty has constantly been experienced in obtaining suitable catechists for the Muhammadan Mission. For a long time it was thought that men could be obtained from the Panjáb ; but experience has shown that such an arrangement is eminently unsatisfactory. First of all, the missionaries in the Panjáb itself are always on the look-out for good men themselves, and complain that the supply is quite inadequate. Then, if a man be found whom no one in the Panjáb cares to employ, he is evidently just the kind of person whom we *do not* want in Bombay. Thirdly, those who know India at all, know how much attached the people are to their homes and their native town or village, often refusing larger salaries elsewhere in order to accept much smaller ones in the district where they were born. It has been found that catechists who come from other parts of India often get very homesick after a few months, or years at longest, and insist upon going home. In order, therefore, to keep up our staff, even in its present scanty numbers, and still more to increase it as is necessary, we have to train our own, choosing them from among the converts whom God gives us. But while they are studying they require to be supported by being given employment and salary. It might be possible to send those who wish to study Urdú to the Lahore Divinity College, were it open ; but then money for their entire maintenance would require to be supplied, besides travelling and other expenses. In the case of married men this system could hardly be adopted, nor would it at all suit with Arabs and Persians, some of whom we especially wish to enlist for

work among their own countrymen in Bombay. Doubtless God will in His own good time provide the men for this work. Already there are some most interesting inquirers who seem, humanly speaking, the very men for this kind of employment if they turn to Christ and receive baptism. In any case, whether these particular men are selected or not, doubtless the proper men will be found, and when found must be trained. We *must* endeavour to let men of these various nationalities hear the Gospel; and how shall they hear without a teacher?

10. *Extension.*—Hitherto we have been speaking only of work begun and to be begun in the city of Bombay with its very large Muhammadan community. But it must be borne in mind that these form but a very small fraction of the total Muhammadan population of the Presidency. In his valuable pamphlet on “The Western India Mission,” the Rev. H. C. Squires quotes the Government Census to show that there are in this Presidency 4,875,269 Muhammadans in all. As far as I can learn, hardly anything, if anything, is done by any section of the Christian community for the spiritual benefit of those of them who are not resident in Bombay; and we have seen how wretchedly inadequate is the number of labourers even in this city itself. Among the European missionaries of our Society now in the Presidency, only one besides myself knows Hindústání, and he tells me that he finds his work among the Hindús much more profitable than among the Musalmáns, and that as he cannot do two things at a time, he devotes himself almost entirely (if not quite so) to preaching to the Hindús. It is plain that we ought to make an effort to reach the great multitude of Muhammadans which we do not at present touch. Our experience in the Panjáb has taught us that people in the villages and smaller towns are generally much more accessible, and a much more hopeful class to work among than those who live in large cities. Yet all that our Muhammadan “Mission” has yet done has been for the people of this city. It is true our Hindústání catechist makes occasional expeditions into a few villages in the immediate neighbourhood of Bombay, where, he says, the people hear him gladly; but this only proves the desirability of largely extending our operations. At other centres besides in Bombay itself there is a large Muslim population. For instance, in the Násik district there are 32,148 of them, according to last Census, and in the Malegáon district about 90,000. There are many at Poona, also, but we do nothing for them. In all these places Missions to the Hindús have long been carried on successfully, but the Muslims are neglected. I was touched by what a Native Christian who had been a Muhammadan said about this. He told me how many Christians there were in one of these places—“all called to Christ from among the Hindús,” he said, “but no one teaches the poor Muhammadans, or they, too, might believe.” These things ought not so to be. It is our earnest hope to obtain sufficient funds to enable us, when we get men filled with God’s Holy Spirit and with zeal for the conversion of their fellow-country men, to send at least one catechist first of all to each of these three places. But there are many others, also, where we ought to place teachers, as we should reach the whole Muhammadan population, amounting, as we have said above, to nearly five millions. What are two catechists and one European clergyman of our Society among so many? The work *must* extend, both within Bombay city itself, and beyond it in other parts of the Presidency. There are only two difficulties—first *men*, then *money*. We may feel quite sure that God will provide the former, and it is as clearly the duty of His people to supply the latter.

11. *House for Inquirers.*—When inquirers come from a distance, or even if they leave their relatives in Bombay for fear of persecution and come to us for

instruction, they very naturally ask for a room to stay in while studying. It would be not only hospitable, but also most desirable, to have a few small houses erected—it might be done at a very moderate cost—where such persons might be kept for a time until they were able to obtain work and lodging elsewhere. Meanwhile, being under our own observation, and protected from their enemies, who would certainly take any Christian book from them by force if they were to read it publicly, they would be able to study God's Word in peace. At present we have no such place, and have to refuse even a lodging to them, which is certainly not what we ought to do. The catechists sometimes take them in; but their own houses are of limited size. If we had a few little rooms of the kind generally used for servants' quarters, it would be very useful. At Pesháwar there is a caravanseraï on a much larger scale in connection with the Mission, and it is said to be very useful. Doubtless we would find it so too if we had such a thing. We need it very much.

In the foregoing pages I have tried to give an outline of the work of our C.M.S. Muhammadan Mission in Bombay as it at present is, and to show in what directions we ought to seek to extend the field of our operations. Only one conclusion can be drawn,—that there ought to be many more workers in this portion of our Lord's vineyard. It is evident that men of the most devoted Christian spirit and of the highest ability would here find ample scope for the exercise of the talents with which God has entrusted them. Besides the Muhammadan languages, six in number, mentioned at the beginning of this article, Hebrew comes in very usefully for the Arabic Jews, several of whom have come forward as inquirers. Turkish and Afghán are spoken only by a few Muhammadans, who are generally to be reached, however, by some other language also. Maráthi would be useful for street-preaching, but it is not necessary for those who are anxious to work only among Muhammadans. No man could complain that in Bombay he had no proper scope for his talents, considering the great mass of Muhammadans as yet almost utterly ignorant of the Gospel, whose languages he would require to learn before he could teach them the way of salvation. The state of morals among the Muhammadans in this city is deplorable in the extreme, and their own faith, it need hardly be said, contains nothing to raise them to a higher level. Yet for these men Christ died, as well as for us, who might readily have been even as they, had not the light of the glorious Gospel of Christ shone in our hearts. Shall we not do for them as Christians of olden times did for our ancestors?—grudge neither prayer, men, nor money in order to bring them to Christ. We ask for all three. For prayer, because we know its efficacy, knowing Who it was that said, "Whatsoever ye shall ask the Father in My name, He will give it you." For men, because we believe that He has taught us to pray the "Lord of the harvest to send forth labourers into His harvest." The work is His, and those who engage in it are endeavouring to obey His last command. For money, because our Native agents, who have given up everything in some cases, must be supported, and the various branches of our work cannot be maintained without means. But we would especially appeal to some of those whose hearts the Lord has touched to give, not of their property, but themselves, to the work here. Will not some young clergyman who hears the call of Christ, offer himself especially for the Muhammadanism Mission in Bombay? He would require, above all things, a great love for souls and the gift of the Holy Spirit; and secondly, some aptitude for languages. Men offer in abundance for the heathen and Muslims of Central Africa; are we wrong in believing that God will call *at least one* to strive with the Antichrist in this great city?

*Bombay, August, 1887.*

## MISSIONS TO MONOTHEISTS.



MUCH interest has naturally been aroused by the wide-spread discussion concerning the non-expediency of expending toil and coin in the endeavour to carry the offer of Eternal Life in Jesus to Mohammedan nations, an argument based on the alleged purity of their faith and life (an allegation which will by no means stand the test of close inquiry).

Perhaps the most remarkable feature in this discussion has been the fact that it should have originated and been assiduously pressed by the sworn servant of a Master whose whole earthly ministry was devoted to preaching His Gospel to the strictest Monotheists upon earth—men moreover of fairly average morality. As to the numerical results of His ministry in proportion to the tremendous price He saw fit to pay, assuredly no earthly wisdom would at that time have deemed such a mere handful of genuine converts worth the cost—a total estimated at little over six hundred,—and was not the admission wrung from His own lips that even of the Twelve, one had proved to be “a devil”?

The subject is now being put forward in such a manner as to make it appear that the position of the ostensibly moral monotheist is in itself so good as to place him above the need of a Saviour. I can understand such an argument from men whose religion is merely a creed—something outside of their real life, but it seems scarcely possible that it could be adduced by any one who personally realizes what Christianity is—namely, living in real conscious communion with a living, loving, ever-present Master, “Whom truly to know is Life Everlasting”—a life which is His gift to us now, and in the continuity of which we are absolutely certain that the incident of death can make no break—for, says our Lord, “I give unto them Eternal Life. And this is Life Eternal, that they may know Thee the only true God and Jesus Christ whom Thou hast sent.”

Men may entertain any theories they please on the subject of universalism, but nothing can alter the simple Scriptural statement of the case, “He that hath the Son hath life. He that hath not the Son of God hath not life.” It is this priceless gift of Spiritual Life in Him which our Lord bids every Christian offer in His Name to all who have not yet received it. Now, as in the days of St. Paul, this is the whole key to all Christian Mission work—the love of Christ constraining those who do know Him to recognize their duty and privilege of seeking to lead their fellow-men to “Christ who is our life.”

As Christians, we believe with St. Peter, that there is none other Name whereby we can be saved; consequently we cannot consider the followers of Islam (to whom the preaching of the Divinity of this Name is abhorrent) as beyond the need of Christian Missions.

Certainly we have the example of St. Paul to justify abandoning a Mission in any place where after a fair effort it appears to be absolutely hopeless. But his verdict was not a cheering one for those exceedingly reputable monotheists from whom he thus turned away. “I am

debtor," he says, "both to the Greeks and to the Barbarians, both to the wise and to the unwise." "The Gospel of Christ," he says, "is the power of God . . . to the Jew first and also to the Greek." Addressing the Jews at Antioch he says, "It was necessary that the Word of God should first have been spoken to you, but seeing ye put it from you, and *judge yourselves unworthy of Everlasting Life*, lo! we turn to the Gentiles."

In this matter our duty is, not to question the expediency of obedience, but as Christ's faithful soldiers and servants simply to endeavour to obey His last plain commandment, "Go ye and teach *all* nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." "Ye shall be witnesses unto Me both in Jerusalem and unto the uttermost part of the earth"—words spoken immediately before His Ascension. These are our Lord's last injunctions. Surely all that remains for those who know His Love, and would fain requite it in ever so small a measure, is to do their utmost to obey Him as loyally and literally as possible.

CONSTANCE F. GORDON-CUMMING.

### HELP FROM AUSTRALIA.



On several occasions we have mentioned the remarkable work of the Rev. H. B. Macartney, of Melbourne, in aid of the C.M.S. Missions in India. In the *Intelligencer* for April last we published a paper issued by the New South Wales Auxiliary. That Auxiliary, of which the Rev. A. R. Blacket is Hon. Secretary, is manifesting much life and vigour, and is increasing its contributions. Mr. Macartney's work is succinctly described in the following "Short Report," which we find in his magazine, *The Missionary* :—

#### SHORT REPORT OF THE INDIA MISSION, SEPT. 19TH, 1887.

1. This Mission was founded by the Rev. G. M. Gordon and the present Secretary, on Thursday, September 19th, 1867, so that it is exactly twenty years old to-day.
2. It began with the poor children of the Government Industrial Schools, Princes' Bridge, and has now friends in every walk of life, in almost all the colonies of Australia, in Tasmania, and in New Zealand.
3. It began with a precarious income of 3*l.* 12*s.* a year, whereas the receipts for the year ending June 30th, 1887, were 1414*l.* exactly. There is, moreover, a large occasional increase for special purposes.
4. It began by maintaining one little girl in Mrs. Sargent's school in Palam-cotta. It now maintains 212 young people, male and female, of various ages.
5. It began by helping to train young Natives of India for educational and evangelistic work. Now it helps to maintain those who have been already trained.
6. It began by only sending money. Now, in addition to money, it sends men and women to be missionaries whenever the way is open.
7. When it was just nine years' old, it lost its second missionary, Miss Annie Slaney, on September 4th, 1876; but her work and her name are perpetuated by a Memorial Fund, which maintains thirty teachers and Bible-women in active service all the day long.
8. It began with nothing but the souls of the heathen in view. It now has regard to the heathen *as they are*, with bodies as well as souls, and has gained many victories by means of its medicines and medical science.



9. It began with South India. It has now extended itself to North India, Ceylon, and China.

10. It began with an occasional paper. It is now represented by *The Missionary at Home and Abroad*, with a monthly circulation of 3500 copies.

#### *How to Help.*

1. Maintain a child at 1s. 6d. a week, or 3l. 12s. a year.
2. Maintain a Bible-woman—annual cost, only 5l.
3. Maintain a male teacher—annual cost, from 7l. to 12l.
4. Maintain a catechist or evangelist—only 10l. a year.
5. Maintain a Divinity student at Madras—only 20l. a year.
6. Send help for the spread of the Gospel in India generally.
7. Send help for our seven ladies visiting the Zenanas.
8. Encourage sermons, meetings, and unions for prayer.
9. Take in *The Missionary* and *The Gleaner*. Read and lend!
10. Form working parties. Raise funds. Pray and praise.

#### *Statistics of the Mission.*

Number of scholars wholly maintained from these colonies in the Church	
Missionary schools . . . . .	212
Number of Bible-women . . . . .	30
Number of teachers, catechists, evangelists, &c. . . . .	42
Number of Zenana missionaries (five from Australia) . . . . .	7
Total . . . . .	291

#### *Names of Missionaries whom we have sent to India.*

1. Miss Sarah Davies (Mrs. Cain), sailed October 7th, 1875; still in India.
2. Miss Annie Slaney, sailed May 16th, 1876; died at Palamcott, September 4th, 1876.
3. Mr. J. Henry Davies, M.A., sailed August 8th, 1876; returned through illness.
4. Miss Mary Macdonald (Mrs. Hayne), sailed February 22nd, 1877; still in India.
5. Miss Henrietta Dean, sailed January 24th, 1878; returned.
6. Miss Mary Seymour (Mrs. Martin Browne), sailed August 15th, 1882; still in India.
7. Miss E. Digby, sailed August 15th, 1882; still in India.
8. Miss Fanny Pengelley, sailed May 20th, 1884; still in India.
9. Mr. E. A. Peate, sailed December 6th, 1884; returned through illness.
10. Mr. Tabor Davies, M.A., sailed Tuesday, August 23rd, 1887 (on the way, together with Mrs. B. Dowling, honorary missionary).

### TIDINGS FROM TRICHUR.



IN view of the Winter Mission in Trichur, a very earnest pastoral letter, signed by the Revs. P. M. Varugisa and P. P. Joseph, the Native pastors of Kunnankulam and Trichur, was printed and sent to each member of their flock last October. I have just received a copy. It concludes with these solemn words,—“Remember there is a time coming in which you *will* call on the Lord, who now calls you. Then, however much you call and dash your head and cry, it will be of no avail. Before that time overtakes you, brother, make haste, make great haste to give your ear to the Lord of your life. See yourself; weep under conviction of sin. To-day your tears are of value. Therefore hasten to prepare for these divine services. Invite others. Expect a blessing. Remember the promises of Jesus. Pray especially for yourself, your family, the Church, the heathen, and the coming preachers. Then you will surely receive Divine power, will shine and sparkle, and become an excellent witness to the glory of the Lord. May God bless you in all things!—YOUR BELOVED MINISTERS.”

A religious quarterly has been recently started by some of the Native brethren in Trichur, for gratuitous circulation, to be supported by donations from Malayalam Christians. I have just received the first number. It is styled *Altópakari*, i.e. "Spiritual Benefactor," and is intended for the spiritual benefit of those Malayalam Native Christian brethren who do not know the English language, and consequently have not that help and incentive to spiritual life and work which is afforded by the religious papers and periodicals and other devotional literature published at home, but circulated throughout the world at a very small cost. The first number promises well for the success of the undertaking. It is printed very neatly on good paper, and is of large quarto size of ten pages. The top margin of each page contains an appropriate text of Scripture. The style of the Malayalam is very good. The contents are as follows: (1) An excellent editorial, explaining the object and aim of the paper, and asking for the sympathy and support of its readers. (2) A sermon on the spiritual life, Rom. viii. 9 (to be continued); forcible and well illustrated. (3) A testimony to great spiritual blessing received from the Mission in 1885 at Trichur, by Mr. C. D. David, a master in the Government school. (4) Foreign news: viz., An Account of a Revival on the Congo; Progress in the C.M.S. Punjab Mission; The Remarkable Evangelistic Tours of Mr. George Muller, eighty-two years of age. (5) Trichur News: viz., Notice of the approaching "Mission;" The Young Men's Native Christian Association; The Total Abstinence Association; The Boys' Prayer-meetings; The Conversion and Baptism of a Hindu; Progress of the Zenana Mission. (6) Treasures of Spiritual Wisdom: viz., Bible study for believers, on the word "Ready;" Pithy extracts from the writings of St. Augustine, Rev. W. Hay Aitken, Rev. C. H. Spurgeon, Luther, and one or two anonymous pieces. (7) Two questions proposed by Hindus, to be answered by the readers of the paper, and published in the next issue: viz. (i.) What superiority has the Christian religion over other religions? (ii.) A question which a moral and devout Hindu, a Government official, recently asked an evangelist: viz., Have you the enjoyment (inward experience) of the pardon of your sins in accordance with your preaching? and if so, what are you at this moment? What is your standing? are you a sinner or sinless one?

Such a paper as the above is a sign both of educational and spiritual progress. The idea originated entirely from some of the Native brethren in Trichur, who are accustomed to read the *C.M.S. Gleaner*, the *Christian*, and other papers. The *Altópakari*, if carefully edited, is likely to be very helpful to the Native Church in Malabar.

The Rev. P. M. Varugisa writes that an empty shop in the bazaar at Guruvâyûr, near Kunnankulum, had been hired, and preparations were being made for preaching during the great festival, which lasts about a week. Last year we encountered great opposition from the hostility of Mathakhanden Sastri, and other Brahmans, the Native police favouring them and hindering us. An appeal to the Collector of Malabar (for Guruvâyûr is on British territory), was unfavourably received, on the plea of course that we obstructed traffic. This however we were most careful not to do. During the year we have had an evangelist stationed at Guruvâyûr.

A young schoolmaster stationed at *Cherpa*, a large Hindu village five or six miles from Trichur, and for the present doing evangelistic work, writing under date October 3rd, seems to be greatly encouraged by the reception of the Gospel message by the high as well as lower castes in that place and several adjacent villages. Hitherto these people were much opposed to our preaching. Now he mentions several instances of Hindus whom he describes as almost

Christians, and one especially, a stonecutter, who encourages him in preaching to his caste people, like a brother. The Rev. P. P. Joseph, the pastor of Trichur, confirms what this young man writes, and says of him—"He is working from his constrained love of the Redeemer. He is weak (in body), but he is strong in the work. There are tokens of a Pentecostal blessing on the Hindu community there." This is one of the places proposed for an evangelistic centre. We want to put up a Native house for a residence for Christian workers, on land already purchased, and also to commence a small Anglo-Vernacular School there. Who will help?

J. H. B.

## NOTICES OF BOOKS.

ZEITSCHRIFT DIE AFRICANISCHEN SPRACHEN. *Berlin.*

THE well-known missionary-scholar Bültner, Director of the new German East African Missionary Society, has commenced a quarterly in the German language on African Philology, and has sent us the first part, October, 1887. The first article contains Poems in the ancient form of the Swahili language, collected by our veteran missionary, the late Dr. Krapf. The second paper is a Grammatical Note of the Language of the Bo-Kundu, a tribe in the Kameruns. The third are Ashanti Proverbs, or Sayings, collected by the missionary of the Basle Society, J. G. Christaller. The fourth article contains songs of the Ba-Suto, by the missionary Endemann; the fifth contains a vocabulary of the language spoken by the Wa-Chajja at Kilimanjaro, collected by the late Von der Decken. The part is closed by notices of books published, and contributions to African Philology in Periodical Literature. We wish Dr. Bültner every success in his excellent undertaking.

R. N. C.

BIBLIOGRAPHY OF THE ESKIMO LANGUAGE. *By J. C. PILLING. Washington, 1887. Smithsonian Institution.*

This work of 116 pages deserves special notice as it contains the bibliography of a very important tribe in North America, in whose midst the Society works.

The Eskimo (called Esquimaux by the French) cover a wider range of territory than any other of the linguistic stocks of North America. From Labrador on the east coast their habitations dot the coast-line to the Aleutian Islands on the west, and a dialect of the language is spoken in Asia. They extend as far north as the white man ever reached, and southward on the east coast as far as latitude 50°, and on the west coast as far as latitude 60°. There are many dialects, but the same language. On the frontier of the Eskimo region there are admixtures of settlements of other tribes, and admixture of vocabularies, as usual in bilingual zones. A great many vocabularies have been collected.

Mr. Pilling has spent many years, and made extensive researches, carried on a vast correspondence, and believes his catalogue to be complete. The earliest printed vocabulary is dated 1656 A.D., and the earliest Grammatical Note is dated 1729 A.D. Grammars, Dictionaries, and Bible translations have since followed. The best collection of Eskimo texts is at Washington, and the second best in the British Museum, which also contains the best collection of Arctic literature; the second best is in the library of the Congress of the United States.

R. N. C.

**A DESCRIPTIVE CATALOGUE OF URDU CHRISTIAN LITERATURE, AND A REVIEW OF THE SAME, AND A SUPPLEMENTARY CATALOGUE OF CHRISTIAN PUBLICATIONS OF THE OTHER LANGUAGES OF THE PANJAB.** *By the REV. H. U. WEITBRECHT, Ph.D. London, 1886.*

This is a complete, excellent, and important work, prepared by one of our missionaries, who is most specially qualified for the task. Omitting notices of the Editions of the Scriptures, which are supplied elsewhere, it gives Catalogues of Commentaries, Bible Handbooks, Doctrinal, Moral, and Pastoral Literature, Church History, Sermons, Devotional Literature, Biographies, Stories, Books for Women of all Ages, ditto for Children, and Miscellaneous,—this may be called the Library of a Christian Community; but Catalogues are also supplied of books for non-Christians in general, and specially the Hindu, Mohammedan, and the Hindu Reformer. All the above are in the great and beautiful vernacular of North India from Peshawar to the frontier of Bengal, known as the Hindustāni or Urdu, and in the literary dialect of that language, as distinguished from the *patois* spoken in some portions of the vast region, and the distinct dialects in others, which are the vehicles of a distinct literature.

Dr. Weitbrecht adds a supplementary Catalogue of Christian Books in other languages or dialects,—the Panjābi and its dialect Multāni; Sindhi, and Kashmiri, all of which belong to the Indic branch of the Aryan family. Balūchi and Pashtu belong to the Iranic branch of the same family; the last on the list, or Tibetan, belongs to the great Tibeto-Burman or Non-Aryan group of the languages of India.

This volume has an interest over and above its practical value of being a landmark of literary progress. The writer of this notice, with his friends Edward Lake and Herbert Edwardes, was present at the great battles which preceded the conquest of the Panjāb, and at the taking of Lahore in 1846. At that time the printing-press of the American Presbyterian Mission at Ludhiana existed under the superintendence of the honoured missionary John Newton, who still holds the fort at Lahore. The literary out-turn north-west of the river Jamna depended upon this solitary press, not a large one, and I borrowed it during the Sikh campaign, and it accompanied the camp in a cart. Even south of the Jamna the out-turn at Delhi, Agra, and Allahabad was inconsiderable. In the past forty-two years there has been enormous progress in quality and quantity. There are no doubt excellent presses conducted by Natives, both Hindu and Mohammedan, but the example was set and the impetus given by the Christian missionary. R. N. C.

**THE DAWN OF THE MODERN MISSION.** *By the Rev. W. FLEMING STEVENSON, D.D. Edinburgh: Macniven and Wallace.*

The author of that well-known book *Praying and Working* was the second lecturer appointed to deliver the Duff Missionary Lectures; the first having been Dr. T. Smith, whose work on Mediæval Missions was noticed in the *Intelligencer* as far back as November, 1880. The lectures printed in the volume now before us were delivered in 1884-86, at Edinburgh, Glasgow, and Aberdeen. Dr. Stevenson's intention was to revise and enlarge them before publication; but the sudden illness which terminated in his death prevented him, and they are now printed from his original MS. The first, on "The Dawn of the Modern Mission," surveys the Christian, Mohammedan, and Heathen world at the period of the Reformation, and the first movements of the Protestant nations towards non-Christian lands. Several little-known

names here come into view. The second lecture, on "The True Conception of the Mission," picturesquely groups the India Missions of the last century around the personality of Ziegenbalg. The third, "Struggling but Prevailing," is chiefly occupied with Hans Egede and the Moravians. The fourth, on "The Conquest of India," notices Schwartz, Martyn, Buchanan, Carey. The book is a small one, but its value is not to be measured by its size. The lectures are thoughtful, suggestive, eloquent.

THROUGH CENTRAL ASIA. By HENRY LANSDELL, D.D. London: Sampson Low and Co.

In July, 1885, we briefly reviewed Dr. Lansdell's second great work, *Russian Central Asia*, as, three years before, we had reviewed his first, *Through Siberia*. The present volume is a "popular edition" of the former book; but it is still a thick volume of over 600 pages. It contains all the extremely interesting narrative chapters of the larger work, but omits many of the encyclopædic chapters in which were crowded history, geography, ethnology, botany, zoology, antiquities, economics, &c. With its very complete map and excellent woodcuts, *Through Central Asia* is a very attractive book; and it has a missionary interest of a peculiar kind, for it takes us through wide and populous regions where there is no messenger of the Gospel at all, but where either Islam, or Shamanism, or Buddhism is rampant. Surely all who look and long for the evangelization of the world should think much of those closed doors that bar the way into Central Asia, and pray often for their opening.

We hope that the new journey which Dr. Lansdell is about to undertake to Thibet and Chinese Turkestan may be as successful, and be by-and-by recorded in as interesting a way, as his former two great journeys.

*Are Foreign Missions doing any good?* (Kegan Paul, Trench, and Co.) is an admirable little book, dedicated by permission to the Speaker of the House of Commons. It is a kind of enlarged collection of "Independent Testimonies" to the good done by Missions—not the spiritual but the social effects. The testimonies of public writers, distinguished rulers, and eminent travellers are grouped with much skill; and the book is the very thing to put into the hand of a man of the world who sees no advantage in Missions. It is all the more likely to be accepted by such men because not published by a missionary society and containing no evidence from missionary sources. (It can be obtained from the C.M. House, price 1s.)

*A Memoir of the Rev. Henry Townsend* has been published by his brother, Mr. George Townsend of Exeter (Marshall Brothers), and we heartily hope that it may be widely read. Henry Townsend was one of the Society's ablest and most faithful missionaries, and his unique service of forty years in West Africa, especially as the founder and leader of the Yoruba Mission, might well have called for a much larger and fuller biography than this. For the sake of the Mission, as well as of his own memory, we wish it had been so. But if this modest volume obtains a wider circulation through its smallness, we shall have less cause for regret. Such as it is, we cordially recommend it. There is plenty in it that is of real interest.

*Gospel Ethnology*, by S. R. Pattison (Religious Tract Society), is one of those books which may be called "available;" that is to say, it is a book to refer to for information not easily to be obtained otherwise. Its object is to show that all races of mankind alike can appreciate and receive the Gospel, and that all supply examples of changed hearts and lives. To prove this, all

sorts of peoples and kindreds and tongues are passed in review, grouped by their colours, black, yellow (including red), brown, and white; and in each case illustrations from missionary reports are given of spiritual conversion and life. The book is therefore a popular one, and yet its argument is strictly scientific, and quite irrefragable.

*Daily Life in India*, by W. J. Wilkins, L.M.S. missionary (T. Fisher Unwin), is not so important a book as it looks. Mr. Wilkins is a real authority, as his *Modern Hinduism* has shown; but the present volume is, we must say, scrappy and disappointing. Had it been in foolscap octavo size, it would have been a pleasant though slight book for young people; but its outside raises expectations which a perusal of its pages does not confirm. Nevertheless its readers will get authentic information about the religion and customs of the Hindus, and some idea of how missionaries practically work.

*Our Sisters in India*, by the Rev. A. H. Iash, Secretary of the Indian Female Normal School and Instruction Society, is published at the office of that society, and for its benefit. It conveniently binds up four tracts, on the Condition of Indian Women, Medical Missions to Women, Normal and other Schools, and Zenana Visiting; and gives interesting glimpses of I.F.N.S. work, particularly of Dr. Alice Marston's hospital at Lucknow, the C.M.S. Normal School at Sagra (worked by the I.F.N.S.), and Mrs. Sorabji's school at Poona.

Dr. Murdoch has published an excellent useful manual on *Caste*, its supposed origin, its effects, the duty of Government and of both Hindus and Christians with respect to it, and its prospects (Madras: Christian Vernacular Education Society). Dr. Murdoch is a strong opponent of the caste system, and of weak concessions to it; not too strong, in our judgment.

*Christian Doctrine in Contrast with Hinduism and Islam*, by the Rev. W. Hooper, D.D., late Principal of the C.M.S. Divinity School at Allahabad, is printed for private circulation, viz., for the use of young missionaries in North India; but it is really a most interesting and masterly, though unpretending work, and we wish all our readers could have it. It would not only reveal to them in an entirely novel way the real difficulties of missionary work in India, but it would, we believe, both clear and confirm their own faith. Certainly all students of theology, whether intending missionaries or not, would find it most profitable and interesting.

The Rev. John Lowe, Superintendent of the Edinburgh Medical Mission, has contributed an excellent little manual on *Medical Missions*, to the Outline Missionary Series published by John Snow and Co. He has put the whole case in a nutshell, with most apposite illustrations.

The Dean of Peterborough's *Doctrine of the Lord's Supper* (Nisbet) is an admirable little volume, thoroughly Scriptural in teaching and loyal to the Prayer-book in its true and plain sense. We commend it to missionaries in India and Ceylon, where much erroneous teaching prevails.

*A Manual of Church History*, by the Rev. A. C. Jennings, is one of the small volumes publishing under the general title of "The Theological Educator" (Hodder and Stoughton). In 130 pages the history of eleven centuries is compressed; so that it can only serve as a summary of facts to assist the memory in retaining what is already known.

## THE MONTH.



HE Church Missionary Society opens the New Year by calling together its members and friends to approach the Throne of Grace in united supplication, confession, meditation, dedication, and praise. The Whole-Day Devotional Gathering to be held at Exeter Hall on Wednesday, January 11th, has been suggested by a deepening sense of the greatness of the work in which we are engaged, of the helplessness of all human agency and organization, and of the need of the spiritual power that can only be derived direct from the Lord Himself. "Man doth not live by bread alone;" and missionary societies do not live only by the money which is the staff of their (so to speak) bodily life. Their real prosperity does not depend upon a large and increasing income, upon enthusiastic meetings, upon imposing statistical returns. It depends upon the Presence of the Master in all the work at home and abroad. The Committee therefore ask their friends to assemble in large numbers to humble themselves together before God for all shortcomings and mixed motives and lack of zeal and love, to consecrate themselves solemnly to His service, and to plead for His rich blessing.

There will be three meetings, at 11 a.m., 3 p.m., and 7 p.m., each lasting two hours. The President will come from Devonshire expressly to preside in the morning. Canon Hoare will take the chair in the afternoon; and the Rev. H. W. Webb-Peploe, to whom the original suggestion is due, in the evening. The other speakers will include Sir Arthur Blackwood, Archdeacon Richardson, the Rev. C. A. Fox, the Rev. E. H. Hopkins, and the Rev. H. C. G. Moule. It is intended that the addresses shall be directly aimed at lifting up, if it please God to bless them, the spiritual life of those present, with especial reference to their responsibilities in respect of practical service in and sympathy with the cause of the Evangelization of the World. The subjects will be:—Morning, "Our Spiritual Shortcomings;" Afternoon, "Our Spiritual Possibilities;" Evening, "Our Spiritual Determinations."

Our London members will, we doubt not, be present in numbers sufficient to fill the great hall; but we hope many will come from the country, and the fact that the Islington Clerical Meeting takes place on the preceding day will bring, we trust, very many of the clergy. But how full soever the hall may be, it will contain but a small minority of the praying friends of the missionary cause; and we ask all others to join us in prayer and supplication in their own neighbourhoods on the same day and at the same hours.

NOTWITHSTANDING the depression in the country, and many adverse influences at the present time, the past day by day brings touching tokens that the Society and its cause are dear to the hearts of both rich and poor. Handsome anonymous benefactions have been received; and, through the Gleaners' Union, an immense number of small free-will offerings (from 6d. to 30l.) have been coming in. Our friends ought to know, however, that the item of legacies this year is so heavily short (more than 10,000l. down at present), that much generosity and self-denial will be needed if the Society is not to report a serious diminution in its total receipts. It is not in the least likely, so far as human foresight may judge, that the other ordinary sources of income, even if they show an advance at all, will make up such a deficiency as that. May we ask for definite prayer that the Lord

will send us special and unlooked-for contributions to supply all the need ? At the recent Brighton Anniversary the Association receipts were reported 100% short of last year. A lady immediately sent in a cheque for that amount. How many could do the same !

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THE Bishop of Exeter has been invited to preach the Anniversary Sermon at St. Bride's next May. It is the turn (according to a custom of long standing) for a Bishop to preach ; and if a true and tried friend of the Society was to be asked, the choice was not difficult. Even if Dr. Bickersteth were still a presbyter, it would not be easy to find one with a clearer right, earned by long and most practical service, to address the members of the Society at its great Annual Service.

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THE Bishop-designate of Lahore (Archdeacon Matthew) has been appointed a Vice-President of the Society.

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BISHOP SARGENT is expected in England this year. He will be most warmly welcomed.

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SOME further offers of service have been accepted this month ; but we cannot name them all in this number. Two or three cases will only have been completed after these lines have gone to press ; and one clergyman, a Yorkshire rector, asks that his name may not be published at present. But we can mention a young schoolmaster, Mr. R. F. Ardell, who is going to Tinnevely to assist the Rev. H. J. Schaffter in the College there ; and another lady who responded to the Keswick appeal, Miss Eliza Armstrong, who is appointed to Eastern Equatorial Africa, and who will be partly honorary and partly on the fund contributed by St. Paul's, Onslow Square, after the F.S.M. She is a daughter of the late Rev. J. Armstrong, who was a C.M.S. missionary in British Guiana from 1827 to 1836.

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A SHORT time ago, in view of the many important questions which have come lately under consideration in connection with the Native Church in West Africa and the Society's work there, especially through suggestions made by the Rev. James Johnson when in England, the Bishop of Sierra Leone asked the Committee to send out one of their number, a layman if possible, to inquire into many matters at Sierra Leone and Lagos, and report to them thereon for their guidance. No layman, however, has been found able to spare the time for the proposed journey ; but the Rev. W. Allan, Vicar of St. James's, Bermondsey, and one of our most active and experienced members, has most kindly undertaken this important service. We commend him to the prayers of our friends.

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ON the Day of Intercession, St. Andrew's Eve, November 29th, the Communion Service for the C.M.S. Committee took place as usual at St. Dunstan's, Fleet Street. The Rev. Walter Abbott preached a very striking sermon, which is printed in this present *Intelligencer*. In the afternoon a special Devotional Meeting for the Committee was held at the C.M. House. Bishop Alford presided ; short addresses were given by the Revs. E. L. Roxby and J. Barton and General Touch ; and the Rev. H. W. Webb-Peploe, Mr. H. Morris, and others also took part.

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WE are glad to report the safe arrival in India of all the members of the



**Special Winter Mission.** The party by the *Khedive* had a brief but pleasant sojourn at Colombo, whence flying visits were paid to the C.M.S. stations at Cotta and Kandy, and where two or three meetings were held. Between Colombo and Madras there was an interesting meeting on board the ship. At the request of some of the passengers, the Revs. F. Sullivan and H. E. Fox gave addresses on the deck upon the Mission and its objects. This meeting was attended by almost all the 150 passengers, although many had displayed strong animus against it during the voyage. There has not been time yet for accounts to be received of the commencement of work at Madras and Calcutta.

The Rev. G. C. Grubb and Colonel Oldham reached Bombay by the *Coromandel* on November 14th, and were at once plunged into active evangelistic work, special services, prayer-meetings, &c. The Bishop of Bombay was most heartily working with the Mission, and had invited Mr. Grubb to preach every night for a week in the Cathedral. All denominations of Protestant Christians were joining, and taking a deep interest in the proceedings.

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THE Hampshire C.M. Prayer Union has supplied its members with a card inviting prayer for the Special Winter Mission to India, requesting them to "place it in a conspicuous place, that their eyes may daily rest upon it." This is an excellent example.

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THE Society and its missionaries have sustained a real loss, and one that will be widely and deeply felt, by the death of Mrs. Malaher. She and her active son, Mr. H. G. Malaher, have been the life and soul of the Missionary Leaves Association, which, started modestly some twenty years ago at Reading, has become an important and much-valued handmaid of the Society. Mrs. Malaher was much respected and beloved by many of our missionaries, who always found kind and ready help in all sorts of ways at the well-known house in Compton Terrace.

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THE Annual Meeting of the Native Church Council for the C.M.S. Christian congregations in the North-West Provinces was held at Allahabad on September 27th and 28th, the Rev. J. P. Ellwood, Chairman, presiding. Native pastors and delegates were present from Benares, Gorakhpur, Faizabad, Lucknow, Agra, Aligarh, Mirat, and Jabalpur. The Bishop of Calcutta was present part of the time, and spoke on several subjects. Reports of districts were presented; discussions on some ecclesiastical points took place; and a paper was read by the Rev. Aman Masih Levi on the Hindustani Prayer-Book. The Native Church funds are increasing. The subscriptions for the year amounted to Rs. 2984, and the offertories to Rs. 1624.

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It is a long time since we heard anything of the Native Mission of the Fuh-Kien Church to Corea, the news of which excited so much interest in this country. We are glad to find in the *Chinese Recorder* of October a notice of a recent visit paid by Mr. Wolfe to Corea to encourage the Chinese evangelists. Bishop Bickersteth, of Japan, and Bishop Scott, of North China, have now gone together to Corea, to inquire into the openings there. The *Chinese Recorder* says:—

The Ven. Archdeacon Wolfe, of the C.M.S., Fuh-Chow, has recently returned from Corea, where he had gone to pay a visit of inspection to the Native brethren

from Fuh-Chow, who were sent about two years ago by the Native Church of Fukien to open a Mission to the Coreans in the neighbourhood of Fusan. We are glad to learn from Mr. Wolfe that these two Native brethren are holding their ground and making fair progress in the language. They visit the towns and villages all round Fusan, and speak freely to the people about Christ and Christianity. They are cordially welcomed by the people wherever they go, and as yet have met with no opposition. They have gathered round them a small band of literary men whom they have gained as friends, and to whom they continually speak of the claims of Christianity. Some of these men have acknowledged the truth of Christianity, but say that if they embraced it it would be at the risk of their lives. Archdeacon Wolfe remained for several days at Fusan, and visited many of the towns and villages in company with these brethren, and expressed himself much pleased at the influence which these Chinese evangelists had manifestly gained with the people, as well as at the friendly way in which they were everywhere received by the Coreans. As an illustration of this, it was mentioned that during the year the senior of these two brethren was taken ill and confined to his rooms for several weeks. The Coreans were most attentive and kind, and letters from several of the gentry of the surrounding country were frequently sent asking most kindly after his health and hoping for his speedy recovery.

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WE regret to report the death of another Maori clergyman, the Rev. Hare Peka Taua, on September 10th. His Maori name was Taua; his baptismal name Hare Peka (=Charles Baker, after the missionary of that name). He was one of the many Native clergymen who have been trained by the veteran missionary, the Rev. J. Matthews, of Kaitaia. He was ordained by Bishop Cowie in 1875, and was pastor of the Waimate congregations, under Archdeacon Clarke, from that time till his death. The *Auckland Church Gazette* says, "His influence with his own people was great, and was always exercised for good. His presence was as familiar in the home and in the Native assembly as in the church. And while the progress of his ministry was marked by the number of communicants and by the large number of candidates for confirmation he used to bring forward on every visit of the Bishop, it was still more so in the improvement of the lives of his people."

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THE Bishop of Lahore held an Ordination at the Lahore Cathedral on November 1st. The Rev. T. E. Coverdale (C.M.S.) was admitted to Priest's Orders. Babu Brij Lal Dutt and Maulvie Qasim Khan were ordained Deacons. The Rev. Brij Lal Dutt works at Multan in connection with the C.M.S. The Rev. Qasim Khan, who has for many years been a C.M.S. agent, goes to the Frontier.

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As an instance how entirely the German authorities in East Africa are attempting to make the missionaries subserve to their colonizing purposes, not only are German territories to be made the preserves of Protestant missionaries from Germany to the exclusion of other nationalities, but arrangements have been made with the Pope to establish an Apostolic Prefecture in East Africa to be occupied by German priests alone. The French missionaries of the well-known Mission at Bagomoyo, opposite to the Island of Zanzibar, have been constrained to place themselves temporarily under German protection, and to continue in their office, until German priests are duly qualified to take their place, and develop the *German language and German influence*. This appears to be a death-blow to real spiritual missionary work, as the missionaries will degenerate into German officials, doing the work of chaplains to the German settlers, and State educationists, and deprived of all free action. The French priests set a bad

example of preaching France and Christ, and they have found now that the German Government is ready to play the same game with a much stronger hand.

R. N. C.

WE have received news of the death of Chief Ogundipe, of Abeokuta. In intelligence and character the late chief was above the average. He was a great power in Abeokuta itself, whilst beyond the limits of Egba territory his influence was far-reaching. He was noted, as a judge, for the general uprightness of his decisions, and also, alas! for cruelty to his wives, too many of whom met a violent death at his own hands. In contrast with this was his usual friendliness to missionaries and their work. It is worth mentioning that when the outbreak took place in Abeokuta, in 1867, and the churches and mission-houses in other parts of the town were totally or partially destroyed, and it was wished by the other authorities in the town that the Ikija station, which was in Ogundipe's part, should be similarly dealt with, he would not allow it; and so, whilst every other Mission station in the town (those of the English Wesleyans, and American Baptists, as well as those of our own Society) were destroyed or greatly damaged, the Ikija station, through Ogundipe's protection, was left untouched. It also deserves to be mentioned that the only white lady in Abeokuta at the time—Mrs. Maser, the wife of the Society's missionary, the Rev. J. A. Maser, who was in charge of the Ikija station—was in the protected place. Ogundipe died as he had lived—a heathen.

THE news from the Niger is generally encouraging. Bishop Crowther writes from Bonny that the congregations at St. Stephen's continue large, and even those chiefs who have most opposed the Mission are now favourable towards it. At Juju Town, the converts and inquirers have erected a prayer-house, where they meet together for simple worship and instruction; and among them are two leading Juju priests, who have cast aside their idols, and left the idol-houses to fall into ruin.

From the Upper Niger, Archdeacon Henry Johnson writes particularly of progress at Obotshi, and of the re-occupation of Asaba by Mr. H. S. Macaulay, the grandson of Bishop Crowther, who is known to many in England.

*Ajnala.*—The work at this station continues to prosper. Thirty-five more baptisms have taken place, and candidates still continue to present themselves. The baptisms took place at the village of Gogha, which is in the Ajnala Tahsil, and it is interesting to know that those baptized were chiefly the wives and children of men who had joined the Church some time previously. The Rev. Mian Sadiq and the Rev. Dina Nath were somewhat late in starting, and the result was that they found the candidates some two miles from the village in full march for Ajnala. They had come to the conclusion that the Christians had been prevented from coming to them, and so they started for the church. It was a touching sight to see them trudging on, despite the blazing sun, and unmindful of a hard day's work which had to be done. Mothers had tied some of the very little ones behind their backs, while others ran by their side. It was an expedition of a most extraordinary kind. It is a new thing in the Punjab to see men and women so much in earnest about joining the Christian Church. These people had counted the cost, for those who had been baptized before them have had to undergo much persecution. The chief persecutor has, however, lately been

imprisoned for some vagaries of his own, and the Church there now has peace.

Village churches are springing up on all sides. What we now need is teachers, who shall spread the work, and consolidate what has been won. The Rev. Dina Nath has started a class in Ajnala to meet this want. It consists of twelve pupils. Of these, those who can read are taught by themselves. Those who cannot are taught the Scriptures orally, and learn Gurmukhi as well. Two of the pupils are *ex-gurus* (spiritual teachers), and one is a *chaudhri* (headman).

We may expect great things during the ensuing cold weather. May much grace and wisdom be given to all workers in this important and fruitful field !—*Punjab Mission News*.

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THE following letter from the Rev. T. F. Wolters gives a painful glimpse of the ministrations of the "Orthodox Eastern Church :"—

*Nazareth, August 19th, 1887.*

The other day I witnessed for the first time the administration of the Holy Communion by a Greek priest to a sick person. The sick person was the sister of one of our Native Protestants, and I had been called to pray with her. I had done so once or twice before at her own request. On this occasion I found her unconscious. While I was waiting for a few minutes, the Greek priest came in. Going to the bed of the sick person, which was on the floor, he squatted beside her and opened a dirty-looking tin canister, but I could not well see what was in this. The priest then mumbled a few words to himself, which were quite unintelligible to any one else, and then thrust a spoon into the mouth of the unconscious patient. The spoon was returned into the tin canister, and the ceremony was over. The sick person swallowed the bread with difficulty, and immediately afterwards a severe attack of convulsions came on. She never quite rallied, so that I had no further opportunity of speaking to her. But her brother tells me that before she became unconscious all her thoughts were occupied with Christ. To Him she turned for the pardon of her sins, never once invoking the Virgin Mary or any other saints.

I am told that the practice in the Greek Church is to prepare the bread used on such occasions. The bread is soaked in the sacramental wine, then placed on a tray over a slow fire until the wine is evaporated and the bread thoroughly dried. This is then kept for the use of the sick.

In the eyes of the people it is an awful thing for a person to die without having communicated. And since, as the incident I witnessed proves, no stress is laid on the need of the communicant being capable of understanding what he is doing, the Holy Communion is degraded to a kind of trick, whereby the entrance of the dying person into heaven is secured.

Canon Liddon's manifested leanings towards the Greek Church, the appointment of a Bishop of the Church of England to Jerusalem, and the resulting correspondence between the Archbishop of Canterbury and the Greek Patriarchs, have brought the Greek Church before the public. In this connection, I thought it might interest you to get a glimpse into what we have frequent opportunities of seeing, viz., the gross superstition and lamentable swerving from the truth which now characterize the Greek Church.

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THE subscribers to the "Æmilia Keene Memorial Fund" will be glad to hear that a sum of Rs. 1031 : 14 : 10 has been collected and invested for the purpose of awarding scholarships to Hindu widows to be trained and sent out as village-school teachers. For this purpose two Sikhns, one a widow and the other the wife of a Granthi (a reader of the Granth, or holy book of the Sikhs), have been selected, and it is hoped that in this a lasting memorial will remain in Amritsar of her who was one of the pioneers of

Mission work amongst the women and children of Amritsar, whom she loved to the last.  
G. G.

It has been arranged to hold a Church Missionary Loan Exhibition at St. Leonard's-on-Sea, on February 7th and 8th, 1888 (p.v.), at the Royal Concert Hall, Warrior Square. It is earnestly asked that friends of the C.M.S. who possess articles of missionary interest, which illustrate life and manners in foreign lands, or are connected with incidents showing the heroism of Native converts and missionary workers, will kindly lend them for exhibition. Any able to help are asked to communicate at once with the Honorary Secretary, Mrs. Monro, Holm's Lea, St. Leonard's-on-Sea, who will send full particulars of detailed arrangements.

NOTICE.—The *Intelligencer* of January, 1887, is quite out of print, and the October number is nearly so. We shall be grateful for any copies which our friends can spare.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for signal and undeserved blessings vouchsafed to the Society throughout another year. Confession of shortcomings, and prayer for more zeal and love.

Prayer for the "Whole-Day Devotional Gathering" on Jan. 11. (P. 49.)

Prayer for men and means for the proposed development and extension of the Society's Missions to Mohammedans. (P. 23.)

Continued prayer for the Special Winter Mission to India; also for the Rev. W. Allan, proceeding on a special visit of inquiry to West Africa. (P. 50.)

Prayer for the Tukudh and other Missions in the Diocese of Mackenzie River. (P. 8.)

Prayer for the Mohammedan Mission at Bombay (p. 33); for Trichur (p. 43); for Ajnala (p. 53); for the Native Chinese Mission to Corea (p. 51); for the Niger work (p. 53).

### NOTES OF THE MONTH.

#### ORDINATION.

*Punjab*.—On November 1, Maulvie Kasim Khan and Babu Brij Lal Dutt, to Deacons' Orders, and the Rev. T. E. Coverdale, to Priest's Orders, by the Bishop of Lahore.

#### ARRIVALS.

*Eastern Equatorial Africa*.—Mr. and Mrs. J. S. Watt left Zanzibar on September 27, and arrived in London on November 21.

*Palestine*.—The Rev. Dr. Elliott left Jaffa on November 8, and arrived in London on November 23.

*Ceylon*.—The Rev. J. I. and Mrs. Pickford left Ceylon on November 4, and arrived in London on December 7.

#### DEPARTURES.

*Arabia*.—Dr. Harpur left London on December 15 for Aden.

*Punjab*.—Miss Ellwanger left Genoa on December 10 for Bombay.

*Western India*.—The Rev. H. A. and Mrs. Bren left London on Nov. 26 for Bombay.

*South India*.—The Rev. T. and Mrs. Kember left Liverpool on Dec. 3 for Madras.

*N.-W. America*.—The Rev. W. Spendlove left Liverpool on Nov. 26 for New York.

#### BIRTHS.

*South India*.—On Oct. 29, the wife of Mr. E. Keyworth, of a child (sex not named).

*Mid China*.—On Oct. 1, at Shanghai, the wife of Rev. J. H. Horsburgh, of a daughter.

#### DEATH.

On December 3, at Holloway, Mrs. Rhodes, widow of the Rev. H. Rhodes, formerly missionary in Sierra Leone.

POSTSCRIPT.—The Dean and Chapter of St. Paul's have granted the Society the use of the Cathedral for a service on Tuesday evening, February 14th.

The East Africa mail came in on December 19th. No news from U-Ganda. Bishop Parker was still at Uyui. There had been serious troubles with the Natives, both at Msalala and at Taita.

## HOME WORK OF THE SOCIETY.

[It will be seen that the greater part of the following consists of accounts of the meetings held in various places for Mr. Wigram. Birmingham, Chelmsford, Cheltenham, Derby, Dorchester, Exeter, Hereford, Nottingham, Peterborough, Stamford, and York send these reports. We shall have more next month.]

**Bath.**—On Sunday, November 27th, an excellent Advent sermon was preached by the Rev. Canon Brooke, and the Intercession Day was well observed with three innovations in the right direction. Hitherto it was understood that there would be one Intercession service in the Abbey Church for the whole city, or nearly so,—this year other churches had services. There was also an evening service in the Abbey, at which Mr. Whittuck, the curate, preached, and mentioned the principal topics for thanksgiving and prayer. Canon Brooke, in his sermon in the morning, alluded to the prayer-meeting which has been for the last three years held on the first Thursday in each month in Mr. Stokes' house, hitherto chiefly for the C.M. workers in the Abbey branch, but open to other members of the congregation.

**Birmingham.**—The Day of Intercession was specially observed in Birmingham by holding the Annual Meeting of the *Warwickshire C.M. Prayer Union*, and also by a Special Meeting to hear from Mr. Wigram an account of his missionary tour. At 1.15 p.m. a Special Address to business men was given at Christ Church by the Rev. H. Sutton, late Central Sec. C.M.S. He took for his text 2 Thess. iii. 2, "That we may be delivered from unreasonable and wicked men," and from those words he very ably met some of the attacks which have recently been made on the C.M.S. After the sermon, the *Hon. Dist. Secretaries for Warwickshire*, and many other friends of the Society, were most hospitably entertained at luncheon at the Midland Hotel by the Rev. Prob. E. R. Mason (Vicar of Christ Church) and Mrs. Mason. In the afternoon the Annual Meeting of the Prayer Union was held. The chair was taken by George Skey, Esq., J.P. The Rev. J. G. Watson, Assoc. Sec., proposed the formation of a Ladies' Union for the county of Warwick, showing the need which existed for such an agency, and explaining the work which it was hoped to accomplish. The Rev. F. E. Wigram then gave a most interesting address, taking as his subject Ezekiel's vision of the dry bones, and from his recent tour illustrating the different stages of progress of work in the mission-field. In the evening a large meeting assembled in the Midland Institute to hear a further account of Mr. Wigram's tour. The Rev. Canon Wilkinson presided. The Rev. W. Eliot proposed the formation of a Lay-Workers' C.M. Union for Birmingham, and the Rev. H. Sutton further explained the working of the proposed Union. The Rev. F. E. Wigram then spoke, taking as his subject the reproductive power of the seed, and showing from his experience gathered during his tour the reproductive work of the Native Church in the different Missions of the C.M.S. Mr. Wigram's addresses on both occasions were listened to with the greatest attention, and it is felt that his visit, under God's blessing, will be the means of greatly stimulating the work of the Birmingham Association. J. G. W.

**Brighton.**—The Annual Sermons in connection with the East Sussex Auxiliary of the Society were preached in several churches at Brighton, Hove, and Preston, on Sunday, November 20th, by the Rev. Canon Bell and others. The Annual Meetings were held at the Royal Pavilion on Tuesday. There was a very large attendance at the morning meeting, at which Archdn. Hannah presided. The Rev. E. L. Roxby read the report. Mr. S. Hannington stated that the amount raised by the East Sussex Auxiliary during the past year was 2974*l.* 9*s.* 7*d.* as against 3073*l.* 9*s.* 6*d.* in 1885. [A lady has since given 100*l.* to make up the deficiency.] The Chairman having alluded to several points in the report, said that nothing could be done without faith, praise, and prayer. The Rev. J. G. Garrett (Ceylon) and the Rev. E. D. Stead then addressed those assembled.

The Rev. Prebendary Snowdon Smith presided at the evening Meeting, which

was also very largely attended, the speakers being the Revs. H. D. Hubbard (Assoc. Sec.), E. D. Stead, and J. G. Garrett.

**Bury St. Edmund's.**—Sermons on behalf of the Society were preached to large congregations in St. Mary's Church on Sunday, November 13th, by the Rev. J. E. Brennan, Vicar of Christ Church, Ramsgate. The Annual Meeting of the Bury and West Suffolk branch of the Society was held at the Athenæum on Tuesday evening. The Mayor (Mr. F. C. Andrews) occupied the chair, and said although he at first felt somewhat diffident at accepting that position, he felt that it was a good opportunity for standing up for that grand old institution—the Church Missionary Society. The Rev. Herbert James, Hon. Secretary of the Auxiliary, gave a statement of the various amounts raised during the past year. Archdeacon Hamilton then addressed the meeting in a long and interesting speech, in which he described the progress of missionary work on the West Coast of Africa.

**Cheltenham.**—The Annual Meeting of the *Gloucestershire C.M. Union* was held in Cheltenham on Monday, November 28th, and attended by a large number of members from distant parts of the county. Our Cheltenham friends, with their wonted kindness, invited the members who had come from a distance to a luncheon in the Queen's Hotel. Two meetings were held, one in the afternoon and the other in the evening, in the Assembly Rooms, to which the public were generally admitted. The Rev. F. E. Wigram, Hon. Sec., who was received with very hearty greeting, addressed both meetings with great acceptance and power, and gave a most interesting account of his visit to the Missions in India, China, Japan, and N.-W. America. The afternoon meeting was very crowded, and that of the evening was well attended, notwithstanding the unfavourable weather. Though no announcement of collections had been made, 38*l.* was collected. The publications of the Society were shown at tables in the room, and we believe that every copy of *Mr. Wigram's Tour* was bought up. We trust great good will result from such happy, earnest, prayerful meetings. J. H. G.

**Derby.**—On Monday evening, November 14th, the *Hon. Dist. Secretaries* met at All Saints' Vicarage, on the invitation of the Rev. Canon and Mrs. Knight. After discussing the work of the C.M.S. in the county, they were addressed by the Rev. F. E. Wigram.

On Tuesday, November 15th, at 11 a.m., the Autumn Meeting of the *Derby C.M. Union* was held in St. James's Hall. The chair was taken by Rowland Smith, Esq., and there was a large attendance. The proceedings were throughout of a devotional character. The Chairman referred to the fact that five young men and one young lady, known to him and to many of the audience, from Derby and its immediate neighbourhood, had lately devoted themselves to the work of Missions; and he said that this might well be regarded as an answer to the prayers, the increased prayers, that had been offered. The Union, therefore, was a most important agency, to be valued by them just in proportion as they knew and valued the power of prayer. A brief exposition of Scripture followed by the Rev. W. Martin, Vicar of St. Chad's, Derby. The Rev. F. E. Wigram then addressed the meeting. He gave a most interesting sketch of some of the scenes of his recent tour. The heathen might in some places be compared to the valley of Ezekiel's vision, full of dry bones, very many and very dry. In other places, where the work of the Gospel had for some time been going forward amongst them, they were like the second stage of the vision, joined limb to limb, and clothed with flesh, associated in bodies and societies, from which heathen practices and teachings were removed, but not yet able to receive Christian truth. What was wanted was faithful witnesses in larger numbers to set forth Christ to them, and more earnest prayer that the Spirit from on high might accompany the Word. Of the Mission workers Mr. Wigram was able to speak most favourably; everywhere they were active, and the prospect was everywhere most hopeful. In short, the marvel was that so much had been done with such small means. Prayer was offered with reference to the present needs of the mission-field by the

Rev. C. S. Green, Rev. C. J. Hamilton, and Rev. J. E. Matthews; and all who were present felt that it had been good to be there. In the evening Mr. Wigram spoke to a large meeting at the Drill Hall, numbering 700 or 800 persons, who were gathered on the occasion of the Annual Meeting of the congregation of All Saints'.  
R. J. K.

**Dorchester.**—On November 11th at St. Peter's Church, of which the Rev. W. Hind is Vicar, the Rev. F. E. Wigram addressed a large congregation, and gave to those assembled an interesting account of his tour. He then met the Hon. Dist. Secs. at the house of Mr. Moule, the Bishop of Mid-China's brother, and afterwards spoke for an hour to the members of the Union. There were persons attracted by his presence to come and listen who profess to be non-believers in Missions.

**Essex C.M. Union.**—The Annual Meeting was held at Chelmsford on November 3rd. In the absence of the President, Sir T. F. Buxton (who has sailed for India), Mr. J. R. Vaizey presided. In spite of a very unfavourable day, about forty members were present, and many others were, to their regret, kept away. The chief features of the meeting were: (1) an exposition of Psalm cxxvi., by the Rev. John Storr, Rector of Great Horkesley; and (2) a most valuable address by the Rev. F. E. Wigram, who, aided by a map of India on which his travels there were delineated, described his tour round the Society's Missions, and the impressions he had formed from it. Mr. Wigram's address made a great impression, and he was good enough to add a few remarks about the "Special Mission" to India during the luncheon that followed. Several fresh members were enrolled. The Hon. Dist. Secs. overhauled their work the day before with the Rev. J. M. West.  
J. W. M.

**Exeter.**—Colonel Savile presided at a meeting of the supporters of the Society at the Rougemont Hotel on Thursday, November 10th, to hear an address from the Rev. F. E. Wigram, relative to his recent tour to the various mission-fields of the Society.

The Day of Intercession was observed in many of the churches in Exeter on St. Andrew's Day. In the evening a well-attended public meeting was held at the Royal Public Rooms, the Bishop of Exeter presiding. Interesting addresses were then delivered by the Bishop, H. C. Saunders, Esq., Rev. Prebendary Edmonds, Sir J. H. Kennaway, Rev. A. H. Bowman, Canon Greenstock, and others.

**Farnham.**—The Bishop of Winchester presided over the Annual Meeting of the Farnham C.M. Association, held in the Town Hall on Friday, November 18th. The Secretary read the fifty-fourth Annual Report of the Farnham Auxiliary for 1886, which stated that the receipts had increased by nearly 19%, the associations of Frensham, Tilford, and Wrecclesham contributing principally to this result, the total amount from all sources being 159*l.* 4*s.* 4*d.* Regret was expressed at the death of Miss Stevens, an old supporter of the Society. The Bishop then referred to the controversy started by Canon Isaac Taylor:—

Canon Taylor stated that it would be better for idolaters to be converted to Mohammedanism than to Christianity, because of the vices of Christianity. That was a serious thing for a clergyman to say, and the Bishop did not think that it was true. The prejudice of Mohammedans was very serious, for if a person embraced that religion it was a very difficult thing to get him out of it. It was true, no doubt, that Mohammedans did obey their prophets as to abstaining from strong drink, and that was a very blessed thing, and we ought to give them credit for that, but if we looked on the whole, we would find that the moral tone of the Bible was greater—ininitely greater—than the moral tone of the Koran. We always found that Mohammedanism was stagnant, whilst the religion of Christ went on purifying and strengthening. The Bishop was sure that Mohammed was not a prophet sent by God, but that Christ was that prophet.

The Deputation, the Rev. G. B. Durrant, then gave an interesting account of his labours at Lucknow.



**Hereford.**—On November 30th, the Rev. F. E. Wigram gave two addresses upon his recent tour. The Lord Bishop of Hereford presided in the afternoon, when the Museum room was crowded, and many were unable to obtain seats. In addition to the parochial clergy and the inhabitants of the city, many clergy and laity from the country were present. The members of the newly established C.M.S. Union counted this as their first meeting. In the evening, the Rev. G. B. Bennett, Vicar of St. Peter's, presided. The addresses were listened to with the greatest attention, and a feeling of thankfulness to Mr. Wigram for the information he had given prevailed throughout the audience.

**Kensington.**—The Fourth Annual Meeting of the Kensington Buri-Decanal Association was held on Wednesday, November 30th, in the large Town Hall, Kensington. The attendance was very large, nearly 800 being present. Amongst those present were the Revs. R. Towers, the Hon. F. E. C. Byng, Dr. Thornton, W. Fraser Handcock, E. W. Clarke, G. C. Reynell, H. Stapleton, G. Thornton, the Hon. E. C. Glyn, C. Sutton, G. F. Whidborne, W. Hayter, J. L. Evans, P. S. Melvill, Esq., Major-Gen. Lawder, Colonel M. Petrie, General MacLagan, Major-Gen. Chitty, Lieut.-Gen. Bell, R.E., Lieut.-Gen. Sawyer, and the Hon. Sec., A. R. Pennefather, Esq. The Rev. Dr. Bruce, from Persia, and C. E. Chapman, Esq. attended as a deputation from the Parent Society.

The Bishop of London, who presided, in the course of his speech, said:—

He could not help alluding to the discussion that had of late been carried on as to the relative progress of Mohammedanism and Christianity. They would always find that there were men who could make out a good case on either side, and it should be recollected that human nature was so fallible that they were always making mistakes, even in connection with missionary efforts, and that was the reason of the slow progress of Christianity in Mohammedan countries. It had been said that while Mohammedanism was the progress of temperance, Christianity was followed by the inevitable British commerce, and with it British drunkenness. But that was not the fault of Christianity and those who preached it. It was owing to the fact that British trade penetrated wherever it could, and naturally the thing was sold that was most in demand, this being strong drink. The only thing that could be done was to endeavour to mitigate the evil done by traders. The Church was powerless in the matter, except to urge Christians to do their best to remedy the mischief done by traders, and to point out the reproach which this brought upon Christianity. This was the most important question that Christians could consider. It was true that Christianity in Mohammedan countries had of late made slow progress, but what of that? He urged his hearers to study the controversy and make the best of it, but not to let such arguments as those that had been adduced divert them from doing their duty.

**Lichfield.**—The Seventh Annual Meeting of the *Staffordshire Hon. Dist. Secretaries* was held at the house of the Rev. Prebendary Graham, Lichfield, on Monday, Nov. 7th. The Rev. J. B. Whiting, took part in the discussion of several subjects arising out of the consideration of the statistical returns; and afterwards gave useful and interesting information regarding the Jerusalem Bishopric, the Society's position in the North Pacific Mission, and other matters.

The Annual Meeting of the *C.M.S. Staffordshire Prayer Union* was held at Lichfield in the evening of the same day; the Rev. Prebendary Graham occupying the chair. The meeting was opened by the singing of a hymn, and prayer being said by the Rev. J. W. Napier, Vicar of Stretton. In the unavoidable absence of the Secretary, the Rev. Canon M. H. Scott, the Rev. R. Palmer explained the object of the Union, and of the meeting that night, and invited those present who were not members to become such. The Rev. J. B. Whiting then gave two addresses, the first being of a spiritual character, and the second full of missionary information, well calculated to stir up all present to increased prayer and activity in the work. All the brethren felt much helped and blessed.

R. P.

**Madeley.**—The C.M.S. Anniversary in connection with this parish was held on November 20th and 21st. The Rev. Dr. Syle, from China and Japan, was the Deputation. The congregations were very good, that in the evening numbering about 900. The collections after the sermons amounted to 16l. 12s. About 450

were present at the meeting on Monday evening, notwithstanding the inclemency of the weather and the slippery state of the roads, owing to which cause Lord Forester, who had promised to preside, was unable to be present, and the chair was taken by the Vicar, the Rev. G. E. Yate. Most interesting speeches were made by Dr. Syle and the Rev. T. H. Sparshott, formerly of East Africa and Mauritius. The collection after the meeting was 15*l.* 0*s.* 9*d.* The total at the Anniversary being 31*l.* 12*s.* 9*d.* Notwithstanding the depression of trade this poor parish had for some thirteen or fourteen years raised more than any other association in the County of Salop; having for about ten times in recent years sent up 100*l.* or more.

**Nottingham.**—A large meeting was held in the afternoon of November 17th, at the Mechanics' Lecture Hall, to welcome the Rev. F. E. Wigram, on his return home. Many of the clergy from the town and neighbourhood were present, as well as many influential laymen and ladies. Another meeting was held at the same place, with the like object, in the evening, and was also well attended.

**Peterborough.**—The Annual Meetings of the Peterborough Association were held on Monday, December 5th. The Annual Sermons were preached on Sunday, December 4th. The Rev. F. E. Wigram, Hon. Sec. of the C.M.S., preached at the Cathedral in the morning, the Deputations at the other churches being the Rev. A. R. Fuller, from China, and the Rev. R. B. Hall, Vicar of All Saints', Northampton. On the Monday, advantage was taken of Mr. Wigram's presence in Peterborough to ask him to address a meeting at Stamford in the afternoon. A number of the clerical friends of the C.M.S. were invited by the Rev. C. Oldfield to meet Mr. Wigram at lunch. After lunch Mr. Wigram fully explained to those present the pressing needs of the work. At 3 p.m. a meeting was held in the Assembly Room, Stamford, to hear of Mr. Wigram's missionary tour, and the room was crowded. In Peterborough the usual Juvenile Meeting was held at 4.30 p.m. in the Wentworth Assembly Rooms, when the Rev. J. Molesworth, Vicar of St. Mark's, presided, and addresses were delivered by the Rev. A. R. Fuller and the Rev. J. G. Watson (Assoc. Sec.). In the evening a crowded meeting was held in the same place, when the chair was taken by the Bishop, who, in his address, expressed his deep interest in the work of the Society, and drew attention to the fact that our interest in missionary work is not to be measured by the amount of success which God gives to the effort made. Success or failure are not words with which we have to do when we are doing a work for God. It is ours to plant and water, according to the best of our ability, and for Him to give the increase. Mr. Wigram then spoke on some of the hopeful signs of future progress in missionary work, which he had observed in his recent missionary tour. The total receipts of the Association were 326*l.* 9*s.* 8*d.*, as compared with 333*l.* 16*s.* 10*d.* of the preceding year.

J. G. W.

**York.**—Special Meetings of the York branch of the Society were held in the Victoria Hall, Goodramgate, on November 24th, at which the Rev. F. E. Wigram gave an account of his tour. The first meeting, which took place in the afternoon, was presided over by Archdeacon Crosthwaite, and the gathering was a large one. The second was held in the evening, under the presidency of Archdeacon Blunt. Mr. Wigram spoke of the urgent calls which there were for more able workers, and gave his impressions of the various Missions he had seen in the different countries he had visited.

DURING the month of November the Society's cause has also been advocated by Sermons and Meetings, or by both, at Thurton, Bredfield, Kingsbridge, Market Drayton, Much Wenlock, Coventry, Ipswich, Dallinghoo, Lymington, Whittington, Bungay, Mautby, Assington, Stapleford, Upton, Scudamore, South Malling, Swanwick, Kingston, Long Ashton, Ripon, &c.

*Sales of Work* have taken place at Preston, Gateshead, Utttoxeter, Thetford, Ripon, Southover, &c. The amount realized at Preston, including a cheque for 20*l.*, being 109*l.* 12*s.* 10*d.*; at Utttoxeter, 62*l.*; and at Southover, 32*l.*

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, Nov. 22nd, 1887.*—A Report was presented from a Sub-Committee which had been appointed to consider future arrangements for the Bishop Gobat School at Jerusalem, and it was considered and adopted.

A letter was read from Mr. F. W. Chesson, Secretary of the Anti-Opium Society, enclosing a scheme by Dr. Dudgeon, of Peking, in reference to a Native anti-opium agency in China. The Committee regarded with cordial interest the efforts proposed by Dr. Dudgeon, and every other effort to check the evils of opium-smoking in China, and expressed their confident assurance that the Society's Missionaries would render every aid possible, but felt that the Society's funds and agents were not directly available for this work.

On the recommendation of the Sub-Committees in charge of the Persia, North India, Punjab and Sindh, Western India, South India, Mauritius, Ceylon, South China, Mid China, Japan, North-West America, and North Pacific Missions various arrangements were agreed to regarding those Missions.

*General Committee, Nov. 22nd.*—The Secretaries brought up a proposal to appeal for men for strengthening and extending the Society's work amongst Mohammedans, particularly in India. The following Resolution was adopted:—That this Committee, taking into serious consideration the great importance of an earnest effort being made to enlighten Mohammedans with the Gospel, and the inadequacy of what has hitherto been attempted by the Church of Christ to this end, resolve that there be issued an earnest and solemn appeal for well-qualified men to prosecute more vigorously and earnestly the work of the Society's Mohammedan Missions.

The Sub-Committee appointed on November 8th to consider a paper of suggestions on the Home Work of the Society presented a report, and recommended certain Resolutions, which were amended and adopted as follows:—

(a) That the Committee are deeply impressed with the great importance, in view of the remarkable openings and opportunities at present set before the Church of Christ by its Great Head, of the Society making larger and more earnest efforts to stir up a deeper missionary interest at home, and seeking to take advantage of the missionary zeal which has recently in some quarters manifested itself.

(b) and (c) (Regarding the work of the Funds and Home Organization Committee.)

(d) That the Funds and Home Organization Committee be requested to give early and careful consideration to the various points raised in the paper on Home Work regarding (1) the infusion of fresh life and spirit into the ordinary association proceedings; (2) the utilizing of special opportunities and occasions; (3) the improvement of the Deputation system. But this Committee desire specially to emphasize the following points, viz.:—(1) The advisability of giving opportunities each year for "F.S.M." in such towns or districts as may desire them; (2) The importance of arranging special meetings for the reception and leave-taking of missionaries in cases of special interest; (3) The importance of cultivating the system of Missionary Mission Weeks; (4) The importance of assisting the Society's Deputations in their preparation for the work.

*Committee of Correspondence, Dec. 6th.*—The Committee took leave of Dr. F. J. Harpur returning to Arabia. The Instructions of the Committee were delivered by the Rev. R. Lang, and Dr. Harpur having replied, he was addressed by Bishop Alford, and commended in prayer to God by the Ven. Archdeacon Hamilton.

Mr. Richard F. Ardell was accepted as a lay assistant schoolmaster to assist the Rev. H. J. Schaffter in the Tinnevely College.

On the recommendation of the Ladies' Candidates Committee, Miss Eliza Armstrong was accepted for missionary work; and she was appointed to the Eastern Equatorial Africa Mission.

On the recommendation of the Sub-Committee in charge of the West Africa, Yoruba, Niger, Eastern Equatorial Africa, Palestine, and New Zealand Missions, various arrangements were agreed to regarding those Missions.

*General Committee, Dec. 12th.*—The Secretaries reported that, in response to an earnest invitation from the Bishop of Sierra Leone for a member of the Committee

to go out to West Africa as a deputation of inquiry in reference to various questions affecting the Native Church, the Rev. W. Allan, Vicar of St. James's, Bermondsey, had kindly consented to go. The Committee cordially thanked Mr. Allan for his kind readiness to do the Society this important service.

The Committee took leave of Mr. G. F. Packer, proceeding to the Niger Mission as an architect and builder. The Instructions of the Committee were delivered by the Rev. R. Lang, and Mr. Packer having replied, he was addressed by the Ven. Archdeacon Richardson, and commended in prayer by Bishop Alford.

The Secretaries reported officially the approaching retirement of the Bishop of Lahore, the Bishop having expressed his intention to resign his See on Dec. 21st, the date of his consecration ten years ago. The following Minute was adopted:—The Committee put on record their deep sense of how much the great cause of Missions generally, and particularly of the Missions of this Society, with which the Bishop has been brought so long and so closely into contact, has owed, under the grace of God, to the consecrated life, exalted missionary spirit, and scholarly ability and learning of their honoured friend. They call to affectionate remembrance the great labours of the Bishop, as a missionary of this Society, in Agra, where he founded, and was first Principal of St. John's College; his public advocacy of Christianity in his controversy with Mohammedan Moulvies; his founding of the Derajat Mission in 1862, and of the Lahore Divinity School in 1870; his self-denying work of a specially missionary character throughout the great Diocese of Lahore and beyond the frontier of British India. And they bless the Lord's Name for the abundant manifestation of His grace in His honoured servant. It is the Committee's earnest prayer that it may please God to be with the Bishop during the remaining years of his life, guiding him in the way in which He would have him still to serve and glorify Him, and giving to him that comfort and joy in Himself which He never fails to give to His faithful servants.

The Committee heard with much regret of the death of the Rev. Canon Crosthwaite, Vicar of Knaresborough, and of the Rev. Joseph Ibbetson, of Darlington, both Hon. Life Governors of the Society.

The Committee heard with much regret of the death of Mrs. Malaher, General Manager of the Missionary Leaves Association, and expressed their hearty appreciation of the services rendered by her for so many years to the Society's Missionaries in connection with that Association.

An application was received from the Rev. Dr. Lansdell, who was about to start on an important journey through Eastern Turkestan, asking the Society's assistance, and that Dr. A. Neve, Medical Missionary in Kashmir, might be allowed to accompany him for part of his journey. The Committee expressed their cordial appreciation of Dr. Lansdell's great purpose of opening up secluded Mohammedan lands to the Gospel, and heartily wished him God-speed, but in view of the pressing need of confining the Society's resources to the strengthening of its own Missions, especially on the North-West Frontier of India, felt reluctantly obliged to decline the assistance asked for.

## Contribution List.

*In the following list of receipts from November 11th to December 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

### ENGLISH ASSOCIATIONS.

Berkshire: Caversham.....	6	17	3
East Sheffield.....	3	6	4
Buckinghamshire: Adstock.....	9	0	
Aston Abbots.....	4	15	1
Bledlow Ridge: St. Paul's.....	15	0	
Chenies.....	10	0	0
Chesham.....	15	0	0
Foscott.....	10	0	
Iver.....	62	8	3
Loudwater.....	10	0	

Swanbourne.....	32	19	4
Upton-cum-Chalvey.....	25	0	0
Wotton Underwood.....	6	12	0
Cheshire: Byley.....	4	10	10
Cloughton: Christ Church.....	16	1	2
Habergham Eaves.....	14	0	0
Holmes Chapel.....	3	8	6
Latonford: Christ Church.....	1	0	0
Macclesfield and District.....	40	0	0
Oughtington.....	48	10	10
Wharton.....	4	5	3
Woodchurch.....	5	17	7

Cornwall: Millbrook.....	3	17	0	Bryanston Square: St. Mary's.....	20	0	0
Penwerris.....	5	0	0	Chelsea, Upper: Holy Trinity.....	65	7	5
St. Austell.....	19	4	9	Gray's Inn Road: St. Bartholomew's.....	1	5	7
Derbyshire: Derby and S. Derbyshire.....	100	0	0	Haggerston: St. Paul's.....	4	17	9
Stapenhill.....	52	19	10	Hanley Road: St. Saviour's.....	4	10	9
Wormhill.....	11	11	6	Haverstock Hill: St. Andrew's.....	1	1	0
Devonshire: Devon and Exeter.....	100	0	0	Hounslow: St. Stephen's.....	10	1	3
Dorsetshire: Bridport: St. Mary's.....	5	7		Kenington Deanery.....	100	0	0
Burton Bradstock.....	2	17	10	Kilburn: Holy Trinity.....	38	16	6
Charlton Marshall.....	1	6	0	Northwood.....	7	15	9
Corfe Castle.....	7	12	0	Paddington Green: St. Mary's.....	1	10	6
Evershot.....	13	7		Southgate.....	30	0	0
Lyme Regis.....	1	9	4	Staines: Parish Church.....	7	17	0
Shaftesbury.....	11	8	5	Trent Park: Christ Church.....	8	16	6
Spetisbury.....	2	10	0	Westminster: St. Andrew's.....	5	13	0
Tyneham.....	8	1	7	Monmouthshire: Llanvapley.....	15	0	
Durham: Darlington: St. Paul's.....	11	5	6	Shirenewton.....	3	10	2
Gateshead.....	100	0	0	Norfolk: Cingleford.....	3	3	0
Low Fell: St. Helen's.....	21	8	1	Northamptonshire: Gayton.....	2	18	7
Essex: Clavering.....	2	11	0	Northampton.....	100	0	0
Matching Green.....	1	5	10	Stoke Bruerne.....	4	4	4
Stratford: St. John's.....	13	3	10	Oxfordshire: Broughton Pogis.....	2	14	6
South Weald.....	15	0	0	Goring.....	5	15	0
Woodford Wells: Juvenile Assoc.....	3	7	2	Holwell.....	18	6	10
Gloucestershire: Gloucester.....	50	0	0	Oxford: Hertford College.....	2	12	0
Bathrop.....	21	0	0	Pishill.....	1	0	8
Uley and District.....	60	18	9	Shropshire: Rowton.....	5	15	9
Hampshire: Aldershot.....	10	0	0	St. George's.....	5	6	0
Baughurst.....	5	0	0	Somersetshire: Bath.....	200	0	0
Bournemouth: St. Michael's.....	44	0	0	Brent Knoll.....	3	2	6
Burton.....	6	0	9	Horsington.....	8	13	2
Hannington.....	1	7	0	Mark.....	2	1	6
Lymington.....	8	14	6	Somerton, Kingdon and neighbour- hood (incl. 217. for Uganda Mission)	43	14	4
Southampton, &c.....	90	0	0	Staffordshire: Brierley Hill.....	5	0	0
Isle of Wight: Arrleston.....	8	12	7	Cheadle.....	7	8	0
Binstead.....	2	9	1	Coven.....	20	0	0
Blackwater.....	1	4	5	Forsbrook.....	1	10	0
Rookley.....	1	5	2	Ingestre.....	15	0	0
Sandown.....	5	5	0	Pattingham.....	7	4	0
Shorwell.....	6	13	3	Tamworth.....	12	14	0
Channel Islands: Guernsey.....	40	0	0	Tipton: St. Matthew's.....	2	14	8
Herefordshire.....	70	0	0	Upper Tean.....	2	6	6
Ledbury.....	3	17	0	Suffolk: Old Newton.....	4	12	5
Peterstow.....	3	0	0	Peasenhall.....	15	4	11
Hertfordshire: Shenley.....	25	6	3	Woodbridge.....	76	18	2
Walden: St. Paul's.....	1	7	6	Surrey: Balham and Upper Tooting.....	1	15	6
Kent: Barham.....	5	8	7	Battersea: St. Michael's.....	6	1	2
Blackheath: St. Michael's.....	78	5	7	St. Stephen's.....	12	3	
Brockley: St. Peter's.....	22	1	2	Bermondsey: St. James's.....	40	3	1
Bromley.....	3	3	0	Blindley Heath.....	4	18	1
Bromley Common.....	12	10	0	Brixton: St. John's, Angell Town.....	26	10	0
Kestchurch.....	1	10	4	Clapham: St. James's.....	84	2	0
Food: St. John's.....	12	0	0	Croydon.....	113	5	8
Greenwich: Holy Trinity.....	24	11	6	Epsom.....	5	0	0
St. Paul's.....	15	2	6	Ham.....	11	0	
Hatcham: St. James's.....	2	19	6	Kennington: St. Mark's.....	14	9	6
Kennington.....	3	11	3	Kingston-on-Thames: All Saints'.....	17	17	4
Maidstone and Mid-Kent.....	80	0	0	St. John's.....	9	18	0
Murston.....	1	0	7	Nutfeld.....	77	5	2
Shortlands: St. Mary's.....	1	10	6	Peckham: St. Mark's.....	26	16	4
Sidecup.....	70	0	0	Penge: St. John's.....	42	6	9
Woolwich, &c.....	60	0	0	Surbiton: Christ Church.....	111	0	0
Lancashire:				St. Matthew's.....	36	0	0
Barrow-in-Furness: St. Luke's.....	3	10	6	Wandsworth: Holy Trinity, West Hill.....	9	7	2
Douglas.....	9	17	7	West Horsley.....	12	6	
Hesketh-with-Becconsall.....	1	1	0	Weybridge.....	77	4	8
Musbury: St. Thomas's.....	4	0	0	Sussex: Alfriston.....	1	0	0
Preston.....	4	3	6	South Bersted.....	2	0	0
Read-in-Whalley: St. John's.....	5	2	6	Eastbourne.....	100	0	0
Salford: St. Philip's.....	4	4	0	East Sussex.....	1000	0	0
Leicestershire: Frolesworth.....	7	0	0	Hurstpierpoint.....	3	15	6
Lincolnshire: Appleby.....	3	5	2	Jevington.....	1	18	10
Grantham.....	10	0	0	Lindfield.....	14	19	1
Kirkby-cum-Osgodby.....	9	6		Maresfield.....	3	15	8
Kirkby-on-Bain.....	3	0	4	Stonegate.....	177	12	0
Lincoln.....	25	0	0	Warwickshire: Alvechurch.....	1	16	9
Market Deeping.....	1	10	5	Attleborough.....	2	5	0
Owersby.....	2	10	6	Birmingham.....	300	0	0
Quadring.....	4	8	1	Brailes.....	5	15	9
Spilsby.....	8	10	0	Halford.....	1	0	0
Walesby.....	6	12	9	Westmoreland: Milnthorpe.....	4	5	6
Middlesex: City of London:				Morland.....	9	16	0
St. Dunstan's-in-the-West.....	4	7	2	Wiltshire: Upavon.....	1	0	1
St. Stephen's, Coleman Street.....	39	16	6	Worcestershire: Areley Kings.....	7	5	4
Bloomsbury: St. George's.....	24	5	5				

Cient .....	10	6	4
Yorkshire: Althorpe .....	1	5	0
Batley: Parish Church .....	3	9	9
Brayton .....	3	10	4
Burley-in-Wharfedale .....	6	10	0
Burneston .....	5	0	0
North Cave .....	12	0	0
Gomersal .....	1	11	0
Hampthwaite .....	6	1	6
Hardrow and Lunds .....	12	6	
Holbeck, Little: St. John's .....	1	10	11
Langton-on-Swale .....	16	6	
Ongttershaw .....	12	11	6
Winterton .....	10	0	
York .....	250	0	0

## ASSOCIATIONS IN WALES.

Denbighshire: Ruabon .....	6	14	9
Flintshire: Connah's Quay .....	5	1	0
Rhyl .....	29	7	1
Glamorganshire: Swansea Ladies .....	8	10	10
Pembrokeshire: Granston and St. Nicholas .....	4	4	0
Pembroke: St. Mary's .....	27	10	10

## IRELAND.

Hibernian Auxiliary .....	500	0	0
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## BENEFACTIONS.

Anonymous, "J" .....	40	0	0
Anonymous, per Bank of England Branch .....	1000	0	0
Liverpool .....	5	0	0
B. F., a Thankoffering .....	100	0	0
Bousfield, C. H., Esq. ....	25	0	0
C. B., in Memoriam of H. G. D. ....	15	0	0
C. M. B. ....	6	0	0
Colville, Misses, Gt. Cumberland Place. ....	57	13	0
From Readers of <i>The Christian</i> , by Messrs. Morgan and Scott .....	30	0	0
Gore, Miss E., Brighton .....	10	0	0
Green, Miss E. A., Leicester .....	100	0	0
Guest, Mrs., Steeple Aston .....	100	0	0
Haworth, Rev. J. G., Tunstead .....	50	0	0
Haworth, Miss, ditto .....	5	0	0
Ingram, Mrs. John, Steyning .....	10	10	0
In Memory of the late Mary Crabtree .....	100	0	0
Iredell, Col. J. S., Addiscombe .....	5	5	0
M. Y. R. ....	5	0	0
Norman, R. M., Esq. ....	5	0	0
Saunders, Mrs. Herbert, Kensington .....	5	5	0
Smith, E. J., Esq., Ilkley .....	100	0	0
Sutton, Martin Hope, Esq., Reading .....	5	5	0
Walton, Rev. F. E., Weston-super-Mare .....	100	0	0
Ward, F. P., Esq. ....	5	5	0
Wilde, Mrs. C. N., Kensington .....			

## COLLECTIONS.

From "The Study" Men's and Women's Bible Classes for the years 1886-87 .....	2	13	0
Leing, Miss, Adelaide Road ( <i>Miss. Box</i> ) .....	1	0	0
Langham, Mrs., Lordship Lane ( <i>Miss. Boxes</i> ) .....	17	2	
Leupolt, Mrs. ( <i>Miss. Box</i> ) .....	2	15	0
Pidgeon, Miss F. E., Hackney .....	10	0	
Stallon, Miss, Princes Gate ( <i>Miss. Box</i> ) .....	15	0	

## LEGACIES.

Broughton, late Heron, Esq., of Clapham: Exor., Mr. J. T. Dodd .....	1000	0	0
Caine, late Rev. Wm., of Denton: Extri., Mrs. S. A. Caine .....	450	0	0
Carr, late Mrs. J. M., of Woodleigh: Exors., Rev. T. W. Carr and Mr. F. O. Carr-Gomm .....	100	0	0
Joseph, late Capt. M., of Eastbourne: Extri., and Exor., Miss Elizabeth and Mr. W. Pugh .....	45	0	0

Lockington, late William, of Leamington: Exors., Messrs. W. N. Lockington and J. G. Satchell .....	50	0	0
Martine, late Mrs., share of net residue .....	72	11	8
Turner, late Miss Caroline, of Oxford: Exors., Miss. E. T. Turner and Rev. J. S. Gale .....	50	0	0
Twynyman, late Mrs. Jane, of Liverpool: Exor., Rev. J. Twynyman .....	17	19	1
Walker, late Mrs. Eliz., of Barnet: Exor., Mr. J. W. Cass .....	45	0	0
Wetherill, late Mr. James, of Manningham: Exors., Messrs. J. E. and B. Wilson, Mrs. H. M. Lister, and Rev. T. Kirkham .....	15	13	8
Worsley, late Rev. W., of Yorkington: Exors., Messrs. H. W., Parker and F. Milne .....	500	0	0

## FOREIGN CONTRIBUTIONS.

France: Arcahon .....	15	10	
Nice: Cimier .....	8	0	0
Italy: San Remo: St. John the Baptist .....	2	0	0
New Zealand: Waiapu .....	17	9	1
Switzerland: Davos Platz .....	7	4	6

## MEMORIAL CHURCH AT FREERE TOWN.

Fiennes, Hon. Mrs. ....	25	0	0
Fitch, Rev. F.: Cromer: Offertory .....	8	6	7
Buxton, Lady .....	30	0	0
Buxton, Miss .....	25	0	0
Buxton, Miss C. E. ....	20	0	0
Sums under 5l. ....	7	1	0

## Hannington, Mrs.:

Hannington, S., Esq. ....	5	0	0
Rogers, Miss .....	5	0	0
Soames, Miss .....	5	0	0
Wright, Miss Judith .....	5	0	0
Sums under 5l. ....	20	18	6
Lloyd, G. W., Esq., Grantham .....	10	0	0

## CHURCH MISSIONARY HOUSE FUND.

In Memory of a beloved wife and sister, by J. B. ....	100	0	0
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## NEW C.M. CHILDREN'S HOME FUND.

Neve, Rev. O. A., Cottayam .....	5	0	0
Shepherd, Rev. A. J. P. and Mrs., for Lectern .....	5	0	0

## JERUSALEM DIOCESAN SCHOOL FUND.

Harrogate: St. Mary's Juvenile Assoc. ....	7	0	0
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## GLEANERS' UNION.

Manby, Miss .....	20	0	0
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## JERUSALEM BISHOPRIC FUND.

Arbuthnot, George, Esq., Hyde Park Gardens .....	5	0	0
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## ARABIA MISSION FUND.

"Thankoffering" .....	5	0	0
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## OSAKA GIRLS' SCHOOL.

By Mrs. Arthur Poole .....	8	12	0
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## SPECIAL FUND FOR MOHAMMEDAN MISSIONS.

Fiennes, Hon. Mrs., Bournemouth .....	10	0	0
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## SPECIAL MISSION TO INDIA AND CEYLON FUND.

Hopkins, Mrs. Adolphus, Leamington .....	5	0	0
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*Erratum.*—In our October issue, under "Benefactions," "A wedding offering from two members of the Gleaners' Union" should have been for the New Children's Home.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon and Co., 30, Birchin Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

FEBRUARY, 1888.

## MOHAMMEDANISM IN AFRICA.

"Mohammedanism in Africa." By R. Bosworth Smith. *The Nineteenth Century*, December, 1887.

**W**E do not know whether any apology is needed to our readers for choosing as the subject of a lengthened article a literary production which is itself an article in another periodical. Not to speak, however, of the leading position occupied by the *Nineteenth Century*, Mr. Bosworth Smith is no ordinary writer. His *Life of Lord Lawrence* is a precious *κτῆμα εἰς δέi* for Englishmen generally, whether as citizens, or as members of the Christian Church. In his defence also of the Church of England, and in dealing with other great questions of the day, no one will deny the patriotism and public spirit he has exhibited; and we fancy that the great majority of our readers thoroughly approve of the positions which he has maintained. And again, the article which we are about to notice is one which, though it may not be put into any permanent form, is yet of a kind to leave behind it permanent impressions in the minds of very many of its readers, and so to shape for years to come the thoughts which they may have on the subject of which it treats, even when they have become quite forgetful and unconscious of the source from which their impressions have been derived. Only a small proportion of the persons just referred to may peruse the remarks we are about to offer; but it is well that our readers should have under their consideration statements on one great branch of missionary effort which are likely to be widely accepted and to have not a little influence, and that they should be reminded at the same time of some points in which these statements are either incomplete or of questionable accuracy.

Mr. Bosworth Smith begins by speaking of the reception given some thirteen or fourteen years ago to his lectures on "Mohammed and Mohammedanism," and regards it as a striking proof of expansion in moral and religious sympathy on the part of the Church of England that, last June, he was earnestly invited by the Bishop of Lichfield to read a paper at the then ensuing Church Congress on the subject of "Mohammedanism in Africa." This last point he illustrates by referring to a review of his book in the *Church Missionary Intelligencer*—a review in which strong dissent was expressed from many of the statements and inferences which he had advanced.

Mr. Bosworth Smith, however, was compelled, with regret, to decline the offer—a regret afterwards intensified by the report given in the newspapers of the “epigrammatic and telling paper” which, when the Congress actually met, was read before it by Canon Isaac Taylor. So far as could be gathered from that report, the Canon seemed to have “rushed” at the task “with headlong heedlessness” of all its dangers, “without any adequate preparation or study of the subject at first hand;” and while the views which Canon Taylor “thrust on a sensitive and exalted audience” “were as nearly as possible identical with those which, thirteen years ago,” had been promulgated in *Mohammed and Mohammedanism*, “they were couched in an exaggerated form, and without any of the modifications or explanations” which Mr. Smith himself would have thought essential.\*

The net result of Canon Isaac Taylor’s paper, Mr. Bosworth Smith considers to have been well expressed by one of his critics who has long lived in Algeria, thus:—“Canon Isaac Taylor has constructed, at the expense of Christianity, a rose-coloured picture of Islam, by a process of comparison in which Christianity is arraigned for failures in practice, of which Christendom is deeply and penitently conscious, no account being taken of Christian precept; while Islam is judged by its better precepts only, no account being taken of the frightful shortcomings in Mohammedan practice, even from the standard of the Koran.”

After these important and interesting preliminary remarks, the article in the *Nineteenth Century* proceeds to consider what are the main facts connected with the progress of Islam in Africa, what it has done, is doing, and can do—what, also, it cannot do—for the Negro race; what Christendom or Christianity—“the two are not convertible terms”—have done, or not done, or may do for them; what attitude should be taken by Christians in reference to “the great opposing yet kindred” creed, and how, in particular, Christian Missions will be affected thereby.

It is scarcely necessary to observe that Mr. Bosworth Smith is not one of those persons who maintains opinions simply because he has previously asserted them, or who is unwilling to find out where his knowledge has been defective and where he has been led to regard as facts what after all are not facts. He is one who has felt a strong and continuous interest in the subject of Mohammedanism in Africa, and who has had, and seized, many opportunities of personal converse “with Negro missionaries, Negro philanthropists, and Negro princes.” Of all these, the one from whom he seems himself to have derived the greatest enlightenment is Dr. Blyden, whose book on the subject has been recently reviewed—not altogether unfavourably—in the pages of this periodical. With the fresh information thus gained, he does not shrink from “modifying or strengthening or unsaying any

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\* In the *Times* of December 29th, Mr. Bosworth Smith brought a most severe indictment against Canon Taylor, exposing in detail the plagiarisms from his Lectures of which the Canon had been guilty. We have no wish to slay the slain by referring further to them.



statements which in the light of longer study and a wider knowledge may appear to require it."

It is proved, so the article asserts, by a vast consensus of testimony, that Islam has introduced among many African tribes two great blessings, which before they did not possess, namely, belief in one Almighty God, and noble and correct moral teaching. It has also abolished cannibalism, human sacrifices, and the burial of living infants. It has introduced suitable and decent clothing, and personal cleanliness. It has caused tribes to coalesce into nations and nations into empires. Through its influence war is better organized, and is under some form of restraint. The Arabic language, a literature in itself, has become the *lingua franca* of the tribes of half the continent. It substitutes a written code of laws for the arbitrary caprice of the chieftain. Owing to its benign power, manufactures and commerce have sprung up, manufactures involving considerable skill, and a commerce elaborately organized. Great cities, such as Sego, the capital of Bambarra; Buka, the capital of Bornu; Kano, the Manchester of Negroland; and Ilorin, in the Yoruba country,—have thus come into existence, which for their peaceful industry and social organization have attracted the admiration of European travellers. Islam also absolutely prohibits the use of alcoholic liquors, and has "established a total abstinence association in all the countries that own its sway." Lastly, wherever it has extended, it has almost entirely abolished the belief in sorcery and fetishes—excepting only in the comparatively harmless form of charm-making, the charm being literally a bit of paper with mysterious Arabic characters written on it, which is worn, or sometimes swallowed, as a preservative from sickness or any other misfortune.

Mr. Bosworth Smith then notices the drawbacks to these advantages.

First on this list comes the slave-trade. "No Greek philosopher was ever more firmly convinced that the barbarian was *φύσει δοῦλος*—marked out by nature to be his slave—than, in defiance of the general course of history, is the Moslem convinced that such is the natural destiny of the Pagan and the Christian. What is the loss of human life, the waste of human energy, the sum-total of human misery which are involved in the slave-trade, some slight notion may be obtained from the works of Dr. Livingstone, or from the narrative of any African traveller whose painful duty it has been to follow in the footsteps of the slave-trader." It is urged, however, on the other hand, in the article, that the more Islam spreads over Africa the more the area of the slave-trade is diminished, Mohammedans being forbidden to make slaves one of another.

A second evil is the contemptuous and anti-social feeling which the Negro Mohammedan is taught to entertain towards all non-Moslems, and especially towards polytheists.

The third and fourth drawbacks are religious war and Polygamy, both of which, of course, were sanctioned by the teaching of Mohammed, and the latter of which prevails everywhere among Mohammedan populations. "Polygamy is a gigantic evil, corrupting

society at the fountain-head. How can society be even tolerably pure when the family, which is the source and school of all the gentler, all the more saintly, all the less self-regarding virtues, is tainted?"

The article now passes on to consider what Christianity has done or may do for Africa, and how she ought to regard "the great kindred religion." It is affirmed that hitherto, with the exception of one or two isolated spots Christian (missionary) effort has been anything but markedly successful in Africa. "No benefits," says Mr. Bosworth Smith, "comparable in extent or character,"—surely the word "character" must be a slip—"to those which I have pointed out as the result of Mohammedanism, have been, as yet, conferred on Africa by Christianity." What are the causes of this failure?

In the first place, Christianity has come to the Negro too much in a foreign garb. When Mohammedanism first reached the Negro, it had itself become to a large extent Africanized in its adjuncts and in many of its outward manifestations, centuries having then passed away since its first introduction into that continent,—and at the same time the Negro himself was in his own country and amidst his own surroundings. Christianity, on the other hand, first reached the Negro when he was a slave in a foreign land. It was the creed of his masters and his oppressors. The side of Christianity presented to him was that which bids men look to a better world to right the wrongs and woes of this, and the practical duties most forcibly impressed upon him were those of humility, submission, and contentment. It is a natural result of this, at least in the United States, to which and to the West Indies the above remarks would mainly apply, that the Christian Negro's religious ideas would be all imbued with a belief in the inherent superiority of the white man; and his ideas of moral advancement, and even of spiritual progress, would be shaped accordingly. That is to say, his one notion of moral and social elevation would be, as to a very large extent it actually is, to become, as far as possible in this world, and even in the next, as much like the white man as possible. This directs his efforts to an ideal impossible for him to attain, diverting him from that which ought to be his object, namely, a development on the lines of the physical and moral constitution of his own race.

Another cause is that Christianity has come to the Negro weighted with the shortcomings and crimes of its professors. Mr. Bosworth Smith, as might be expected, animadvert with just severity on the cruelties, happily now past, of the Atlantic slave-trade, and upon the tremendous evils inflicted on Africa in the present day, by the commercial greed of the traders in intoxicating drinks.

Another reason is found in the fact that the European missionaries have laboured, in Western Africa, almost exclusively on the coast or in the regions immediately adjoining, that is to say among the least promising races and under the least promising physical circumstances. The finer and more manly African races live behind the coast ranges of mountains, and within the central plateau, with its more moderate temperature and invigorating air.

"Lastly, and most important of all," to quote the very words of

the article, words which sincerity compels us to say we cannot but regard as at once incorrect in fact and doubtful in principle,—

“Christianity has, with very few exceptions, hitherto been offered to the Negro by the European missionary, not in its native simplicity, not as it must have appeared to the Disciples when they were following about their Master, from place to place, listening to His words of gentle wisdom, watching His acts of mercy and of love among the outcast, the poor, and the bereaved, and only very gradually gathering—and some of them not till the very end—truer and wider notions of His Divine mission—but as a complete whole, with its dust of circumstances and controversies and centuries around it, with its Prayer-book and its Thirty-nine Articles, with its orders and degrees, with all that it has done for civilization, and with all that civilization, for good or for evil, has added to it. As such it is altogether too complicated, too mysterious, too metaphysical, too vast for the Native mind. Would it not be well then to try back, to bear in mind as the first and most fundamental truth of all, that meat is suitable for grown men, that milk is suitable for babes, and to apply, in its simple and far-reaching wisdom, the old maxim of the Moravian missionaries, that it was wise to teach their converts to count the number three, before they talked to them of the Trinity? . . . The golden rule of doing to others as we would be done by can surely reach the most untutored intellect. The Divine beauty of the central character of Christianity can surely touch the hardest heart.”

While thus summarizing those parts of Mr. Bosworth Smith's article which seem to us of practical importance as regards missionary plans and efforts, we postpone for the most part to a subsequent portion of this paper all expressions of our own assent or dissent. But here, to prevent all misunderstanding, let us say at once, that while we admit the truth of some of the statements just quoted—for instance, and most fully, the two concluding sentences—we maintain that the whole paragraph gives an incorrect impression, most certainly of the instruction actually given by our missionaries, and also, in our opinion, of that which they ought to give. The Christian instruction given by the Society's missionaries is in its form thoroughly simple, and easy of comprehension. But most certainly they do not confine themselves to our Lord's præ-Pentecostal teaching. They state most emphatically and prominently those great facts of the Propitiation and of the indwelling of Christ by the power of the Holy Spirit, which could not be understood even by the most favoured of the Disciples, until the fact of the Propitiation had taken place, and until our Lord had actually ascended up on high. Dr. Livingstone somewhere in his travels tells us that whenever he spoke of Christianity to the most debased and ignorant Africans, he always put before them at once the great fact that God sent His Son into the world to die for them, being assured that if *that* did not impress them, nothing else would. But that statement, simple as it sounds in our ears, implies both the Atonement and the Incarnation, and if the Incarnation then also the Plurality in the Godhead. That the mode of instruction adopted by the Society's missionaries, European and African, is in the main appropriate, both in form and substance, is proved by the rapidity and transforming efficacy with which it has been received—notwithstanding very sad deficiencies, such as are found in all parts of Christendom—not only in Abeokuta, but also at Bonny, Brass, and Onitsha, and in U-Ganda. Most assuredly, Joshua

Hart, the protomartyr of Bonny, the other persecuted Christians at the same place, and the Christian boys of U-Ganda who sang "the praises of Jesus" in the flames that were consuming them, had had the Gospel set before them in a form which they understood; and most assuredly, also, the truths which had thus laid hold of them were not so much the ethical teaching of the Sermon on the Mount—noble as that is,—nor the human character of our Lord during His life of humiliation—transcendently beautiful as that was,—but the fact that Christ had loved them and died for them, the belief that herein is love, not that we loved God, but that He loved us, and sent His Son to be the Propitiation for our sins. This fact and this belief, Mohammedanism not only does not teach, but vehemently denies and opposes.

Is it not the case that an error is sometimes fallen into by following too closely, when considering God's education of humanity, the analogy between the race and the individual? The spiritual education of the race has advanced by slow degrees, as we see (confining ourselves to the Scriptural account) in the advance from Abraham to Moses, from Moses to Isaiah, from Isaiah to John the Baptist, and from the Baptist to the Apostle Paul. But every generation of the Church of God, at every period of the Church's history, is able, through the power of the Spirit, to impart, to any new convert coming in from some ethnic religion, that degree of spiritual knowledge which it has itself attained. It is not necessary that the new convert should go through all the elementary stages of religious knowledge through which preceding generations of the Church have passed. Thus, for instance, in the Apostolic times, though it had been necessary for the Church of God, as a whole, to spend centuries under the tutelage of the Mosaic law, in order to understand and grasp the redemption of Christ, there was yet no necessity, as St. Paul successfully established, that the Gentile convert should undergo the same rudimentary training. The Philippian jailer, for instance, entered in one night into the peace and joy of the Gospel.

To return to our former subject. Passing from the mere pagan African, Mr. Bosworth Smith refers to the special causes of the lack of success in Christian missionary efforts among the Mohammedans. These difficulties, which he does not describe, "have been intensified," he is of opinion, "by the fact that Christians have all too often failed to recognize the true greatness of the founder of Islam, and the vast amount of good contained in the system that he has founded," though he thinks that in this respect "the tone of mind is now rapidly improving." We are glad to find, however, that Mr. Bosworth Smith is far indeed from regarding the attempt to evangelize the Mohammedans of Africa as a hopeless one. He accepts Dr. Blyden's statement that Mohammedanism sits very lightly as yet upon many African tribes; while he acknowledges that the existence of many millions of Negro Christians in the United States and the West Indies sufficiently proves that race presents no insuperable impediment. And it is in fact amongst the Negro Christians that Mr. Bosworth Smith, like ourselves, would look for the men specially adapted for the task. Among such

he expressly mentions Bishop Crowther and the Rev. James Johnson of Lagos. We can no longer follow him, however, when he anticipates that Christianity will act upon Mohammedanism "by gradually and almost imperceptibly breathing into its vast and still vigorous frame a newer, a purer, and a diviner life." On the other hand, the last two pages of the article, from the words we have just quoted to its close, are a noble and trumpet-toned call to the Christian Church to continue and redouble its efforts for the propagation of the Gospel among the Pagans of Africa, and among Mohammedans generally throughout the world.

On the whole we cannot but think that, in a missionary point of view, the effect of this extremely interesting article will be very salutary on the reading public in this country. It will not, we think, be extensively accepted as a guide by missionaries actually at work, nor should we altogether rejoice if it were. We trust, however, that both with the missionaries and with those who at home support and, to some extent, guide missionary effort, it will prove to be a wholesome stimulant, and that if it is not so efficacious in suggesting new modes of work, it will inspire the determination vastly to multiply the energies now put forth and, if it please God, to prove more than ever by actual result the legitimacy and the wisdom of the plans already in operation. This is the use we now purpose to make of the article.

There is, however, another question from which, as representatives of the *Church Missionary Intelligencer*, we must not altogether shrink—namely, whether the views that have been generally put forward in our pages as to the effects of Mohammedanism on the countries where it prevails are or are not in conformity with fact. It must be remembered that Mr. Bosworth Smith and ourselves are perfectly at one as to the duty, and, though perhaps on different grounds, as to the hopefulness, of missionary work among Mohammedans. If in all those respects wherein he differs from us, he is right and we are wrong, this would not in the least affect, and certainly ought not in the least to diminish, the zeal and ardour with which we should endeavour to bring the followers of Mohammed to the faith and obedience of Christ. Let us here quote from a speech lately delivered by our President at a meeting of the C.M.S. in Exeter, and reported in the *Record* of the 9th of December:—

With regard to the Mohammedan religion, let us recognize at once that it is an advance on the deadly superstitions to which so many of the African races are given over. Let us at once recognize that it has done a great deal in banishing idolatry, in teaching the unity and perfection of God, that it has inculcated love towards those who own the same faith, and that it boasts of a degree of temperance unknown to almost any other creed. But when you say that it has not been anti-Christian you must not forget that it denies the Divine Sonship of our Lord and Master; that it refuses to believe the facts of His death and resurrection. Mohammed has, in fact, superseded Jesus. Sir William Muir, who has studied the question so fully, says very clearly that polygamy, divorce, and slavery are perpetuated and maintained by that religion, striking at the root of public morals, poisoning domestic life, and disorganizing society. To abandon that religion is death, freedom of thought is unknown amongst its adherents; therefore it has afforded one of the most complete barriers against Christianity. Idolatrous Arabia might be brought to the knowledge of Jesus, but Mohammedan Arabia is hermetically sealed to us. The sword of Mohammed and the Koran are the most stubborn enemies of liberty, civilization, and truth that the world has ever known.

We should think more than once before assenting to the belief that Mohammedanism is more suited than Christianity to the Native races of Africa. We have made an impression upon the Mohammedan races, and the Church Missionary Society is making special endeavours, and is considering how it shall set forth to meet the difficulty more than it has ever done before. The spread of Mohammedanism and the spread of Christianity can hardly be compared; for the spread of the former is a social rather than a religious question. There is no demand made for a change of heart or life.

As for the views that have been generally taken in this periodical as to the character and effects of Mohammedanism in Africa we need not go far to seek for them. They are admirably set forth in articles on the subject in our recent numbers of November and December. We have said "views," but this word conveys a false impression. The articles referred to are, to a large extent, simple statements of facts; that is to say, they abound with quotations from writers of undoubted veracity, narrating facts of which they were for the most part personal eye-witnesses. Quotations are made in the very words of the travellers themselves from Lander (by a misprint spelt Landor), Schweinfurth, Livingstone, Winwood Reade, Barth, and Palgrave, showing that in many parts of Arabia and Africa, and even Western Africa, Mohammedanism has up to a very recent date co-existed with widespread intemperance and with the most fearful prevalence of sexual immorality; that it has stimulated not only religious wars but also the slave-trade, in its most cruel and heartless form; and finally, to use the words of Lander, that in some places, in most places to which that enterprising traveller had penetrated, "the followers of the Prophet were," as he found them, "less hospitable to strangers, less kind to each other, and infinitely more mischievous and wicked than the heathen portions of the community." No person doubts the veracity of these writers; and therefore when we find testimony of a directly opposite character, given by no less a person than Mungo Park, as well as by Dr. Blyden, we see at once that African Mohammedans, like African (and European) Christians, differ very widely one among another. But this, at all events, is proved beyond the possibility of being questioned, that the spread of that kind of Mohammedanism which prevails in Africa does not of itself always introduce abstinence or even temperance, that in some cases it actually lowers the moral condition of those heathen by whom it is embraced, and that its promulgation is often attended with the most terrible scenes of bloodshed, cruelty, and desolation.

But is it the fact that the spread of Mohammedanism brings with it new and superior industries, intellectual cultivation, and in particular the knowledge of reading and writing, of the Arabic language and the Arabic literature? On this subject also there is a variety of testimony, which, as it seems to us, is sufficiently accounted for by the fact—or by what we conclude must be the fact—that the different witnesses were speaking of different localities, or else of the same locality at different times. But the conflict of testimony is not so great as it seems at first sight. There is not the least doubt that all the Mohammedanized African tribes at the present time have amongst

them more knowledge of reading and writing and of the arts and industries of civilized life than most of the heathen tribes. The heathen Yorubas may perhaps, to a great extent, be an exception. They have indeed no alphabet and no literature—unless the latter term can be applied, by a kind of *catagoresis*, to many shrewd and sensible fables and proverbs handed down by tradition—except such as they have derived directly or indirectly from European or Arabic sources. But they have still, and previously to the desolating Mohammedan Fulah invasions they had to a still greater extent, a compact and by no means inefficient social organization. Of the moral tone of the Yoruba population we will speak presently. They had also various native industries. (On these points Mr. James Johnson speaks distinctly in his letter printed in the *Record* of the 30th December.) Setting aside the Yorubas however, it is admitted on all hands that the useful arts and industries of life are much more actively practised in West Africa among those tribes that have received Mohammedanism than among those that are still heathen. But is it the fact that Mohammedanism is the cause of this? That seems to us by no means so certain as might at first sight be supposed. There can be little, if any, doubt that the tribes which were compelled by the sword, or induced by other means, if any such tribes were so induced, to embrace Islam, were previously far more civilized than the tribes that are at this time heathen. This arises from two causes, one of them purely physical, the other a cause sadly disgraceful to European Christendom, though not to Christianity, and though in this particular respect Christian nations were no worse than Mohammedan. The physical cause is the extreme unhealthiness of the coast-line and the bodily enervation and lassitude thus caused. Perhaps the tribes who inhabited the coast regions were originally weaker, and were driven into these undesirable localities by the pressure of the more vigorous populations. But even had they been originally robust, they would not have retained their powers under the unfavourable circumstances of the position in which they are now found. This physical feebleness acts of course deleteriously on the mental faculties. The other cause of inferiority in the tribes on the Atlantic littoral, is the baneful and terrible influence which for many years was exercised by the oceanic slave-trade. Slave-hunting and slave-selling were the favourite pursuits of all who could engage in them; and from a secular point of view it would be difficult to say whether these iniquities were more degrading to their perpetrators or their victims. Dr. Blyden's book certainly seems to indicate that two or three centuries ago there were in the interior of West Africa some heathen nations possessing a certain amount of civilization; and we fail to see any certain proof that their descendants, who have now become Mohammedans, really derived from Mohammedanism that amount of comparative social well-being which now exists among them. There seems to be only one advantage which was incontestably thus obtained. This advantage we would not undervalue; it is a certain diffusion amongst them of a knowledge of the Arabic language. But as we shall

presently show, in speaking of another part of our subject, this affects a very small portion of the population. In the present day a Yoruba Mohammedan is more suitably clothed than a Yoruba pagan, though, as Archdeacon Hamilton observes, who of course has seen much of them in Lagos, this is in many cases a doubtful advantage, as whatever may be the precepts of their religion, the clothing is, generally speaking, unwashed. But what kind of clothing was adopted in pre-Mohammedan times by the populations occupying what are now the kingdoms of Bornu, Sokoto, &c., we have no information. On the whole, the proofs of the civilizing effects of Mohammedanism in Africa do not seem to be adequate.

If we ascend from outward civilization to morals, the doubtfulness of the alleged benefits flowing from the profession and belief of Mohammedism seems still greater. Cannibalism and human sacrifices, or one or other of these two horrors, are certainly found among the degraded tribes on the coast. They do not exist among the Mohammedans. But neither do they exist among the pagan Yorubas of Abeokuta. What proof is there that they ever prevailed among those semi-civilized nations of the interior who are now Mohammedan? As respects the relations between the sexes, the evidence furnished by the present state of things among the Yorubas is decidedly in the direction that Mohammedanism has exercised a deleterious effect. The Yoruba nation must not be judged in this respect by the character and conduct of those belonging to that race in Sierra Leone. In that colony all national and tribal African organization was broken up, or rather it never existed; and it must be confessed, with the deepest sadness, that the useful restraints which, among the Yorubas at least, that organization exercised, have not been adequately supplied, as regards the younger part of the population in Sierra Leone, by any efficient substitute, either in Church discipline or in social regulations. On hearing of the sad disclosures made to and by the missionaries who not long ago visited Sierra Leone, we inquired of Mr. James Johnson what the state of things was in Abeokuta. To our great surprise and our still greater satisfaction, he assured us that in Abeokuta, the restraints imposed by custom and law are most efficacious and most salutary, so that while polygamy with all its attendant evils is allowed and is practised by the wealthy and powerful, yet among the unmarried part of the population sexual immorality is exceedingly rare, though marriages are by no means early.

We ought not to omit that in a recent discussion held at Lagos on the subject of polygamy, several Yoruba Christians affirmed, giving reasons for their belief, that polygamy was not originally recognized as lawful among the pagan Yorubas, and that its present prevalence and legalization are due to the example and influence of Mohammedanism. We must confess that their proofs did not seem to us conclusive. But is there any sufficient proof to the contrary?

There is no doubt that there is less of drunkenness among the African Mohammedans, taking them generally, than among those debased tribes on the coast who have for so long a course of years been



demoralized, first by European slave-traders, and now by the unlimited supply of European intoxicating liquors. But, as shown above, there is an immense amount of drunkenness in many parts of Mohammedan Africa. The difference in this respect between the African Moslem and the African heathen is, therefore one rather of degree than of kind. And in order to make the comparison a true test as to the question before us, it ought to be made between Moslems and pagans of the same tribes. Compare, for instance, the two classes of religionists among the Yorubas. There is doubtless more drinking among the Yoruba pagans than among the Yoruba Mohammedans, because a large number of the latter are, it is to be supposed, total abstainers. Is there more drunkenness? Is drunkenness, for instance, a more prevalent vice in Abeokuta, where Mohammedan influence is comparatively small, than in Ilorin, where it is preponderant? We incline, however, to think that, judged by this test, Mohammedanism has the advantage. Such too is the opinion of Archdeacon Hamilton, though he cannot speak positively.

We now come to the religious side of the question. What are the religious and spiritual influences that have followed in Western Africa from the adoption of Mohammedanism? It should be cheerfully admitted that any pagan Africans who should embrace and practise Mohammedanism, as it is held and practised by a serious and educated Arab, would have learnt several important truths, and would have made some of those truths a part of their own spiritual life. They would have learnt, not only that there is one Supreme Creator and Ruler of the Universe, Almighty, All Holy, and All Merciful, willing to hear and answer prayer, but that the Divine Being has spoken to us by books, nay more, that the Sacred Scriptures as we have them are books which He has inspired and caused to be written. Unhappily, they are also taught that our sacred books are so far superseded by the Koran that it is quite unnecessary to read them. Undoubtedly much truth is contained in the Koran, and undoubtedly also many of the prayers and praises which devout Mohammedans commit to memory and repeat are such as a Christian might join in, and such as, if understood and really offered up, might have a salutary spiritual influence on the worshipper, and might, let us hope, be graciously accepted by Him to whom they were addressed.

But, unhappily, in Western Africa, as in many other parts of the world, neither the Koran nor the Mohammedan liturgical prayers are understood by the great bulk of those who reverence the former and use the latter. The Koran, written of course in Arabic, is never translated into any other language for the use of Mohammedans. The stated prayers are also in Arabic. It is certain that at the present time very few, comparatively speaking, of the Mohammedans of the Soudan or of the Lagos or Niger Protectorates have any intelligent knowledge of the Arabic language. There are in these districts several schools where children learn to read Arabic or to repeat Arabic sentences, but in many of these schools no attempt is made to teach them the meaning of Arabic words. To make our meaning plain, we

quote the following testimony, given at the Conference on Missions to the Mohammedans held at the Church Missionary House in October, 1875, by the late Rev. E. Roper, then of Lagos, but who had lived some time as a captive in Ibadan, a Yoruba town under Mohammedan influence :—

I remember one day putting them to the test in a Mohammedan day-school. Wishing to start a discussion, and find a way for speaking Gospel truth, I entered one of the schools. There were eight or ten young boys present, and an Alufa was teaching them. They were repeating over and over, in a sing-song tone, a sentence or two from their sacred book. Waiting until they had done, I said to the Alufa, "May I ask your boys a few questions?" "Certainly, sir," he replied. "Now, boys," I said, "what have you been learning?" They repeated the lesson again. "Yes, yes," I said; "but you do not understand me. I am asking, What is the meaning, in your Yoruba language, of that which you have learnt in Arabic? Translate it for me into Yoruba." There was a pause, for no one could do it. Turning to the Alufa, I inquired, "Do your boys understand my meaning?" "Yes," he answered. "Well, why then do they not translate their lesson, and tell me its meaning in Yoruba?" "They have not been taught to do that." "But is not Yoruba their Native language?" "Yes." "Well, surely they do not need to be taught how to express in Yoruba the meaning of their Arabic lesson?" There was another pause, for the far-seeing old priest did not want to own that his boys did not know the meaning of even the Arabic lesson itself. But I would take no denial. At length the truth came out. Not a boy understood the meaning of a single word he was repeating. "Why, then, do you teach them?" I asked. "They are intended for Alufas." "But what can they do as Alufas, if they know not the meaning of what you teach?" "You do not understand our habits," he replied. "This is our sacred language. I teach them to repeat and to write certain portions of it. When they are written on paper, they are folded up, and stitched in a leather cover, to be used as charms. But when they are written on a board and washed off into water, that water is given to sick persons, and it acts as a charm when they drink it. Now you will understand what I teach my boys, and why I teach them."

At the same time, it seems probable that the use and knowledge of Arabic must and will spread somewhat rapidly among the Negro Mohammedans. From religious or superstitious motives many will wish to learn the written character; and as the Arabs are the chief inland traders, obvious commercial advantages will attend the acquisition of the Arabic colloquial. The effect of this cannot but be good from an intellectual point of view. Let us also here quote, from the Minutes of the same Conference, testimony from the late Rev. C. A. Gollmer confirming Dr. Blyden's assertion, that there are zealous Mohammedan missionaries who trust to the power of argument and persuasion :—

Some Mohammedans act the part of itinerating missionaries. They go from place to place propagating their religion, and seeking to make proselytes, as I experienced at Badagry, where a young, intelligent, and zealous Mohammedan made sure to convert me to Mohammedanism if he had only an opportunity to talk to me. I afforded him the opportunity, but he failed in his attempt, and I am sorry to say I could not win him over for Christ, the rock of offence being *Jesus as the Son of God*.

As regards monotheism, if by that is meant only the belief in the existence of one Supreme Ruler of the Universe, it is the opinion of such Yoruba Christians as Bishop Crowther and Mr. James Johnson that in this sense the Yorubas were monotheists before they came in contact either with Christianity or with Islam. Still, Mohammedanism

distinctly forbids the offering up of prayers or any kind of worship to any other being than the One God ; and this must be regarded as a great step in advance, though the prohibition is doubtless often disobeyed in Africa, as it is by the Mohammedan saint-worshippers in India.

He whom we serve is a God of truth. The Saviour whom we proclaim is Himself the Truth. All truth is therefore subservient to Him ; and although, from the limited range of our faculties, it is but a very small portion of the realm of truth that we can explore, yet in any subject which we have to deal with, it is our bounden duty to endeavour so far to discover the truth as to avoid affirming anything that is contrary to it. This is our main reason for the investigation which we have just been endeavouring to conduct. And here we must admit that Mr. James Johnson, in the letter referred to, states without hesitation that Mohammedanism has conferred "on many tribes" the very benefits about which we have expressed doubts. But he does not name these tribes. Nor does he meet our reasons for uncertainty. He appears to derive his facts from Dr. Blyden's book ; and the writer of this article having carefully looked through that book, cannot see the evidence for those statements which he has ventured to question. We are quite at one with Mr. Johnson in thinking that Christian missionaries might learn something from the African propagators of Islam as to the non-denationalization of converts, as to the brotherhood that should prevail among professors of the same creed, and as to the self-reliance and missionary aggressiveness that should be promoted among African Christians. But now, setting aside what is doubtful, let us endeavour, by means of those facts about which there is no doubt, to stir ourselves up to action, and to ascertain what that action should be. There is no doubt that for the last two or three centuries Mohammedanism has been largely propagating itself in Africa. Much of this has been effected by religious wars, but something, at least, also by persuasion and argument. There are Moslems who devote a large portion of their time to peaceful itinerant missionary effort ; and every Moslem is taught to regard it as a meritorious act to bring over a pagan or a Christian to his own creed. That any whole tribe has been brought over by these peaceful methods does not seem to be proved ; but many individual conversions have been thus made, and where, as is sometimes the case, these individual converts are chiefs, there can be little doubt that the example would be followed by many of their subjects or dependents. In addition to argumentative persuasion and the terror of the sword or slavery, a powerful inducement to embrace Islam is found in the fact that in very many cases where there is a large Moslem population, and more especially under a Moslem Government, such a change of creed brings with it social elevation, and admission into a respectable social brotherhood. It seems that though Mohammedans refuse to look upon God as their Father, yet the feeling of religious brotherhood is, we will not say stronger, but enters further in some respects into the everyday habits and usages of social life, than among even truly pious English

Christians of the nineteenth century. A Negro or Indian convert to Mohammedanism is more thoroughly admitted, it would appear, into social communion by the Arab Mohammedan missionary who has converted him, than he would be by a European Christian who should stand in the corresponding relation to him. It is affirmed also by some, by Mr. James Johnson, we believe, as well as by Dr. Blyden, that the Arab Mohammedan habits of life, in respect to such matters as clothing, diet, &c., are better adapted to the Negro than those of the European, which latter, however, are almost always aspired after by the Negro Christian. We incline to think, however, that Bishop Crowther and Archdeacon Henry Johnson either do not hold this view, or at least attach no importance to it.

Again, the Mohammedan missionary is himself an African or an Africanized Arab, or even if an Arab, yet more akin to the African than the European missionary is. He has behind him, also, a large African Mohammedan population, homogeneous in some respects to the pagan Africans, with habits of life akin to theirs in many respects and easily adopted by them, and so better prepared, externally at least, to receive them into social communion.

We have not been able to come to the same conclusions as Mr. Bosworth Smith respecting the religious and secular consequences which have resulted or are likely to result to African heathen from embracing Mohammedanism. But as he is in thorough accord with us as to the duty and importance of preaching the Gospel to Moslems, the divergence of opinion just referred to only slightly affects the practical inquiries with which we will close this article.

1. *Can we learn anything from the example of the Mohammedans as to the best mode of evangelizing the African pagans?* Any forcible or fraudulent methods of proselytism are of course out of the question. But surely it ought to be firmly resolved upon, that the feeling of religious brotherhood shall be, instead of weaker as it would seem now to be, far stronger in Africa, as in every other place, among Christians than among Moslems. Whatever hindrance there is to this must be either rooted out or overcome. This is an exceedingly difficult task to accomplish. Has it been accomplished in the sense and to the extent to which it ought to be accomplished? This may perhaps be doubted. Certainly English habits and usages seem to make the difficulty a very great one; because not only do these exclusive habits retard brotherly intercourse between the European and the African Christian, but being adopted by African Christians so far as their circumstances permit, they tend to check the manifestation of Christian brotherhood among themselves and to repel the heathen. It is useless to deny that in Africa, though less strongly perhaps than in India, there is a very strong line of demarcation between the English foreigner and the native African, and a very strong assumption of race superiority on the part of the former. It is less strong in Africa than in India, owing to the fact that almost every educated African Christian has been accustomed to speak and think in the English language, and his mental constitution has been shaped accordingly.

Still there is a great and real difference which, though very much less in some individual cases than in others, cannot be passed over and treated as if it did not exist. The African and the English Christian must with earnest, let us say agonizing, prayer, strive to draw nearer one to another, and must firmly believe that God will enable, and is enabling them, so to do. It is possible that, when the difficulty is really assailed in the right spirit, it may prove less formidable than, at one time at least, it seemed to be. In those parts of our West African mission-field where the rulers are at present English Christians, that is to say in the diocese of Sierra Leone, African Christians must be brought forward to posts of responsibility and authority. Suitable African Christians should be made members of the local bodies representing the Parent Committee of the Church Missionary Society. African Christians must consider and decide whether any of the European customs they have adopted tend to prevent the manifestations of Christian brotherhood among themselves, or to repel the heathen from joining them. Lastly, the example of the Moslems should call attention to the fact that the most generally efficient mode of bringing the heathen under the sound and the influence of the Gospel is not the preaching of the agent of a foreign Missionary Society, but the attractive power of a Christian community living amongst them, and the zealous voluntary loving efforts of the members of that community. Perhaps, wherever such community exists, a certain portion of the evangelistic work should, by arrangement, be handed over to them, the Society's agents labouring elsewhere. We think that the example of the spread of Arabic through Mohammedanism should lead us to the diffusion of English—the English language as well as the English literature being saturated with Christian ideas and sentiments. Diglott Testaments and dialogues on religious and secular subjects, English and Yoruba, English and Hausa, English and Nupe, might be useful for this purpose.

2. Our second practical inquiry is, *What are our prospects of missionary success among the Mohammedans; and what are the reasons why the success hitherto has been so small?* That missionary work among them is our duty, Mr. Bosworth Smith contends as earnestly as ourselves. Now, in the first place, we believe that what has been achieved in this direction is largely under-estimated. There are probably to be found intelligent persons who are under the impression that a sincere convert from Mohammedanism can scarcely be found—the fact being that for several years every Annual Report of the C.M.S. gives accounts of several such conversions, the genuineness of some of which cannot be doubted. Still they are comparatively few. Of the 200,000 Christians, converts, or sons and descendants of converts, connected with the Society, it may be doubted whether, excluding Krishnagar the circumstances of which are peculiar, and the Panjab to which we will presently refer, one thousand are of Mohammedan origin; and we are inclined to think there is no Christian missionary society which has been so successful in this respect as our own. What is the reason of this scantiness of fruit?

Some say, Because the Christian missionary in dealing with Mohammedans does not treat the claims of Mohammed with sufficient respect, does not dwell enough on the better parts of the Mohammedan creed, and does not show what kindred systems, in many respects, Christianity and Islam are. We are bold enough at once to set aside this supposed cause; and we do so for this reason. The most successful missionaries, as a matter of fact, have always been, at least in modern times, those who bring to view the weak points of the system they attack, and who show in those points the superiority of the Gospel. Hinduism and Buddhism both contain many grand truths; but the man who has exchanged those unsatisfying systems for the joy and the life of the Gospel has not been led thereto by truths which he formerly held, but rather by those Gospel truths which in his former belief were conspicuously absent. We may add, that few or no European missionaries in the present day fall into the fault of *reviling* the teachers or even the tenets of the ethnic religions with which they come in contact.

Others say that the very fact of Mohammedanism containing so much that is true makes it a more formidable opponent. Doubtless if Christianity, Mohammedanism, and Shintoism, for instance, were rival candidates for acceptance by any person or tribe, the absurdities and falsehoods of the last-named creed (*pace* Mr. Palgrave) would make it a less formidable opponent than Mohammedanism; but that does not in the least prove that a Shintoist is more likely to embrace the Gospel than a Mohammedan. On the contrary, the elements of truth, very important elements, already grasped by the latter, give him a vantage-ground not possessed by the other for understanding and appreciating our sacred Scriptures. This is not theory but fact. Indian missionaries can testify that a devout and intelligent Moslem will almost always at once recognize and admire the teaching of the Psalms and of the writings of St. John, neither of which can be attractive to the Buddhist or the Hindu as such, while he is equally able with the other two to appreciate the sublime morality of the Sermon on the Mount or the profound practical wisdom of the Book of Proverbs. We may add that the convert from Islam is, not unfrequently, a stronger character than one who was brought up in Hinduism.

Passing by other answers that might be given, we at once assert that the main reason why the Christian Church has failed so decidedly in converting Mohammedans is a very simple one—this, namely, *It has never really attempted the task.* It has been deterred from this effort because in Mohammedan countries the conversion of a Mohammedan, if openly professed, almost means his death; while among Mohammedan populations in countries under Christian rule, the social persecution that follows is generally so severe as sometimes to cause death, or if not, to render life, humanly speaking, scarcely tolerable. This is, no doubt, a very real hindrance, and where it exists in its stronger form has caused even men of earnest missionary zeal to think, and to say, 'The door is shut.' We do not think that

the door is shut, even in Mohammedan kingdoms ; and most certainly not in such places as British India or the British possessions in West Africa. In British India the persecutions inflicted upon converts from Mohammedanism are, speaking generally, not greater than those which converts from Hinduism have often had to encounter and have passed through unflinchingly. But the remarkable fact is that in British India, where the Mohammedans are numerous, and where the presence of British rule secures a certain amount of toleration, the efforts that have actually been made by our own or other societies for the evangelization of the Mohammedans have for the most part been exceedingly feeble,—feeble, we mean, not in the quality of the agents employed, but in their number.

It will be evident from what has been said that this is an enterprise so peculiar, both in its difficulties and in its favourable circumstances, that those who attempt it should be men well understanding what they have to do, and well equipped for it. That is to say, in order to take up the work rightly, missionaries must be appointed who have gone through, or who will go through, a special preparation. The Koran and the authorized text-books of Islam must be carefully studied, the Arabic language must be mastered, the points where Islam fails to meet man's spiritual needs and aspirations must be noticed and examined, and a heavenly skill must be earnestly sought for in bringing forward those Gospel truths by which these needs are satisfied. Much of the preparation and the fitness needed can only be obtained by actual practice in the work itself. Hence the necessity of setting apart men who will make it their sole or principal missionary employment. Of all the fields occupied by the Society, or likely to be occupied by it, British possessions are by far the most advantageously circumstanced places for schemes of this nature to be carried out. There only are there to be found large numbers of Mohammedans so situated, through the presence of a firm and just government, that toleration will be secured for free and open discussion with Mohammedans, and for free and open profession of faith in Christ by such Mohammedans as may desire to make it. And yet what is the amount of missionary strength applied to the evangelization of Mohammedans in the British possessions? In West Africa the work can scarcely be said to exist. In the whole of British India, out of the Panjab, but three of the Society's missionaries are devoted to this enterprise. How can we wonder, then, at the scantiness of the success obtained?

But what, again, are the reasons for expecting success, supposing effort to be really put forth? First there are the general reasons: the Saviour's command, "Go ye into all the world and make disciples of all nations, baptizing them into the name of the Father, the Son, and the Holy Ghost"—the Mohammedans are not His disciples, nor have they been baptized into the name of the Father, the Son, and the Holy Ghost—and the accompaniment of that command with the promise, "Lo, I am with you alway, even to the end of the world." And there are also reasons which have been furnished by fact

and experience. It is the fact, as already observed, that intelligent Mohammedans—there are always some such amongst them, looked up to by their fellows—generally appreciate such portions of Scripture as the Psalms and the Gospel and Epistles of St. John. It is the fact also, as asserted by several missionaries, that Mohammedans really acquainted with the Bible and with the Koran frequently feel and acknowledge the superiority of the former. Lastly, it is the fact, as stated by Mr. Wade in a letter which appeared in the *Record* of the 9th December last, that in the Panjab—almost the only country where open and active preaching of the Gospel specially to Mohammedans has been continued, on any large scale, for any number of years—many genuine conversions have taken place; some of those thus brought into the Church being conspicuous and remarkable men. Mr. Wade mentions, among other facts, that out of the twelve Native clergymen now connected with the C.M.S. in the Punjab eight were originally Mohammedans, one of these being the learned and well-known Dr. Imad-ud-din; and that of the forty-six Divinity students who studied in the Lahore Divinity School during his connection with that institution, twenty-one were converts from Mohammedanism.

3. Lastly, *What should be the plans adopted for the future?*

Our Missions in Mohammedan countries must be directed more exclusively to the Mohammedans. This remark applies mainly to Palestine. We must in that country more and more throw the Native Christians connected with us on their own resources; and our missionaries must more and more be set free for friendly conversation with Mohammedans. The Moslems of Palestine and Persia are fond of religious discussion. They believe with ourselves that such discussion, if conducted in a right spirit, will give to those who are engaged in it, or at least to some of them, clearer perception of religious truth. They cannot deny, therefore, that our missionaries, in entering into such discussions with them, are doing what is right and acceptable to God and therefore ought not to be hindered or molested by a Mohammedan Government or by any other party. It is a great point that the circulation of the Christian Scriptures in the Turkish dominions has again and again been sanctioned by edicts of the Sultan. In all British possessions, whether in Asia or Africa, where the Society is at work, there ought to be missionaries specially assigned to set before the Moslems, in a friendly and loving spirit, the truths of Scripture and the Saviour to whom Scripture testifies. Those appointed to this task must never be weary of remembering the plan pursued by St. Paul in Corinth, where the fruits obtained were so much more abundant than those which had followed from a seemingly different mode adopted, necessarily it may be, in Athens; the plan, we mean, described in his own never-to-be-forgotten words, "I determined not to know anything among you save Jesus Christ and Him crucified." Let them remember the truth that lies deep in the perhaps almost too daring language of Tertullian, *Anima humana naturaliter Christiana*. Let them feel assured that in many a Mohammedan heart there is, far within, an aching void which has never been filled by all the teaching



it has received, however sublime, about the Sovereign Lord and Ruler of the Universe—a passionate, even if scarce conscious, craving for *something more*—an aspiration unexpressed, but fervent and agonizing, which, when there is set before it the loving FATHER, the Saviour who is also the PROPITIATION, the Spirit, the INDWELLING SANCTIFIER, the ONE GOD in THREE PERSONS—will leap forward with unspeakable joy, and will find and hold fast at length the satisfaction and the peace for which it has long been hopelessly pining.

C. C. F.

## EASTERN EQUATORIAL AFRICA.

### NEW MEDICAL WORK AT MOMBASA—TROUBLES AT TAITA AND MSALALA—REMOVAL FROM UYUI—BISHOP PARKER'S PLANS.



IN a postscript of three lines in our last number—which had to be sent to press early in view of Christmas—we mentioned the arrival of the monthly East Africa mail on December 19th, and stated that there had been serious troubles at Taita and Msalala. We now proceed to summarize the news by that and the subsequent mail (received Jan. 16th), and give some extracts from the letters.

Beginning with the *Mombasa* district, the failure of the Rev. A. Downes Shaw's health and his return to England were a cause of great sorrow at *Frere Town*. He has done most valuable work as head of that Mission and of Rabai, and his place will be hard indeed to fill. The Rev. H. K. Binns has taken general charge, but he too is not well, and can only maintain his strength by continuing his residence at the newly-formed sanatorium on the Shimba hills, and only coming down to Frere Town from time to time; the Rev. A. G. Smith, who went out last May, acting for him in his absence. The other missionaries at Frere Town are Mr. England, the schoolmaster, and the two ladies, Miss Harvey and Miss Fitch. The master and engineer of the "Henry Wright," Captain Wilson and Mr. Reid, are also useful members of the staff. The Rev. Ishmael Semler continues Native pastor at Frere Town, and the Rev. W. H. Jones at Rabai.

The old mission-house in the town of *Mombasa*, which was given to Krapf and Rebmann forty years ago by the then Sultan of Zanzibar, and had been historically interesting before that (see *C.M. Gleaner*, April, 1878), and which was repaired by Mr. Price in 1875, and was for a time lent to the British Vice-Consul, is now occupied by the Rev. W. E. Taylor and Dr. Vernon Ardagh. This is a distinct extension of the Mission, as no systematic evangelistic work has ever yet been carried on in Mombasa town among the Mohammedans. People are already coming to Dr. Ardagh for medicine who cannot be reached otherwise; and he writes that a little later on there will be abundant work for a lady doctor for the zenanas, and for a nurse. Mr. Taylor has been itinerating in the Giriama country, and finds a ready hearing everywhere for the Gospel message. "In one district alone, Magogoni, forty-two villages listened believingly, and only one in that district refused to have any lot in the matter." "Even the wandering Mohammedan merchant seems to lend an interested ear. One openly confessed before the Wa-Nyika that they, the Mohammedans, were wrong." Mr. Taylor speaks well of the little remnant of the scattered Giriama Christian band.

From *Chagga* we have received the Rev. E. A. Fitch's Annual Letter, from which it appears that Mr. Fitch continues on good terms with Mandara, and

only laments that direct evangelistic work is still practically impossible. From *Taita* the news, as already intimated, has been serious. Mr. J. A. Wray and the Rev. W. Morris have been there together; and the former writes:—

*From Mr. J. A. Wray.*

*Sagalla, Nov. 10th, 1887.*

You will be sorry to hear of fresh troubles that have taken place at *Taita*. They are of a more serious nature than any I have ever yet experienced. At one time our situation was so critical that the least mistake on our part would have cost us all our lives in the two attempts made upon us by these savages. In fact, it is a great mercy we are alive at this present moment.

On Friday, October 28th, Mr. Morris, who had just joined me, expressed a desire to climb the mountain to its highest peak. (The same peak I took Mr. Holmwood to some weeks ago.) I consented to take Mr. Morris up. We took with us the Native catechist and my boy. We had not been up many minutes before we heard voices behind us. On turning round, about forty Natives appeared to rise out of the ground round us. They at once surrounded us, as it were, on one side, while in front of us was a sheer precipice of 1000 feet. They presented a most warlike appearance with their bows at full stretch. Just as they were about to let fly at us we called out. I, knowing many of them by name, asked why they had come to attack us in that manner. At first they would give no explanation, but went on brandishing their swords, yelling and screaming in a most fiendish manner, clamouring for our blood. They accused us of having come to bewitch them, we had brought on the late famine when so many died, and now we were about to do it again. They would have it no longer; they would have it out of us to-day, and that before we should move out of the place. They said that Mr. Morris had been along the valley towards their village: he eyed everything over, then he took some kind of weed and clay and rolled them up into a ball. After placing it in position, he left it. "Now, why did he come near us? Why did he make that medicine?" "To bewitch us," they all cried. (Morris, I remember, did take a walk one evening. He asked me to accompany him, but being a little tired I begged to be excused. The Natives had seen him, and wanted a row, so they thought they

could try it on with him, being a stranger. I can give no other reason for it.) They said, "The Giriama have told us that so long as we allow the white man to live among us we shall never have any rain." As they spoke they waxed furious, and were mad with rage. It was evident they were bent on mischief. They were beyond reasoning with, so I thought the sooner we could get away from them the better. I then took the Native oath, i.e. licking the dust, to show them we were innocent of the charges laid against us. That act satisfied them for the time being; but Morris, Jeremiah, and my boy had to do the same. They then began roughly to order us down; but the moment our backs were turned a large stone came, just missing my head. On turning round we were just able to evade, first a volley of stones, then of arrows.

It appears we had been seen going up the mountain, and a war-cry was raised to follow us. The cry was this, "The Wazungu are to be murdered to-day." The cry also reached our villagers, who quickly ran to our rescue. It was at this moment that they appeared on the scene, and saved us. We were quickly surrounded by a bodyguard of a few friendly Natives, while our enemies cleared off.

I have seen a good deal of hypocrisy among these people, but never any to equal that of to-day. Those very men who call themselves my friends were among my enemies. Others, too, whom we have fed and protected at our Rabai station were among them, and this is how they return our kindness.

That was a grand victory for us; but it had a sad ending. The people were so pleased that they began to dance and sing. All joined in, from the oldest man and woman in the place to the youngest child that could walk. The coast-men who were building Morris's house also joined in. They had three guns between them. One unfortunate Native got before the gun just as my cook was firing it off: he received the blank charge in his leg, which proved fatal. We called in the deceased's relatives, including a man who calls himself the

man's brother, and talked over the matter together. They all agreed that it was purely an accident, and would only require compensation. They said that to-morrow there would be a rising among the Natives.

Next morning, as soon as day broke, war-horns were blown, and warriors poured in from different parts of the mountain. The arrival of each company was announced by fiendish yells, clamouring for our blood, and they would have murdered us but for the interposition of a few friendly Natives, who persuaded them to desist. I may say that most of them came on account of the late famine, for they still hold us responsible for all the deaths that took place then. These became so desperate that they came quite close to us, and sent a volley of arrows at us; then made a rush towards us, probably with the intention of setting the church on fire, but they were again prevented by the above friendly Natives.

Meanwhile, we were hiding ourselves in my iron house; we were fifteen in number in a room twelve feet square, expecting every moment to be our last, but if it came to that we were prepared to fight for dear life. They kept on yelling and screaming for some time; now and again they would make a rush at us, but each time they were prevented by friendly Natives.

At last they sent to demand two bullocks before they could *think* of laying down their arms. These we were obliged to give. While in the act of getting them out a rush was made for Morris and myself, so we had to run and hide ourselves again. Both these bullocks were returned as being too small. After adding \$3 they were accepted.

I do not think the end of a day was ever more welcome than that was to us, for it brought us relief after a siege of thirty-six hours, during which we could get nothing to eat or drink.

On Sunday more horns were blown and war-cries raised; another company had come and wanted a bullock. We could not give every company a bullock, so we determined to fight or die; fortunately, both for themselves and us, they did not come near us. The old

sages, too, thought they had got a nice job and would make it last. They used to come every day for a sitting. They would talk till they were hungry, and then demand meat. They thus got out of us four bullocks, a sheep, a goat, and some cloth to buy "tembo" with. They then set the price to be paid for the deceased, viz., one hundred goats, five large he-goats, two female slaves, two male slaves. This was in addition to what they had already received. We objected to the slaves, and the latter two were withdrawn. We then paid off the goats, which took the form of two cows and Rs. 140. There still remains Rs. 160 to be paid, instead of the two female slaves. The whole amount, when finished will have cost us Rs. 415 : 36 pice.

This seems a large sum for an accident of which they themselves were the cause, for if they had not attacked us up the mountain it would never have taken place. It seems hard, too, when we think of the fact that we are strangers and here for their benefit.

There was no alternative but paying; it was a matter of do or die. By paying we have saved our own lives and the property of the Mission. We have bought peace, but at a high price. We do not think it will be for long, for they will be up again the first opportunity, so great is the feeling towards us.

Their living in Giriamas has done them no good; the Giriamas have poisoned their minds against everything that is European, and now that they are back in Sagalla they are anxious to carry out their evil designs. They will not stand another famine, the last crops in many places failed, and the present *vuli* (rain) promises to be a failure, for the rains were due a month ago and are not here yet.

Now, if this takes place again, they will most certainly wreak vengeance on us. Those who are against us are far in a majority over those who are with us, so our lives will be in great danger. We shall have to hold ourselves in readiness to quit at a moment's notice. We have advised the brethren at the coast to be ready to give us assistance should circumstances require it.

Later letters from Mr. Wray and Mr. Morris have been a relief, as they show that there had been no further disturbance; but the people on the hill were still unfriendly.

Turning to the old Nyanza route through U-Sagara and U-Nyamwezi, the letters from the Rev. A. N. Wood of *Mamboia*, the Rev. J. C. Price of *Mpwapwa*, and the Rev. H. Cole of *Kisokwe*, have been more or less encouraging. Dr. and Mrs. Pruen arrived at Mpwapwa safely on Nov. 12th. Mr. D. Deekes, and the Revs. R. P. Ashe and R. H. Walker, who are still journeying inland, have not written lately, but we hear they were well.

At *Uyui*, Bishop Parker, the Rev. J. Blackburn, and Mr. Douglas Hooper had been together; and Mr. Hooper writes with fervent thankfulness of his seasons of spiritual communion with the Bishop. But the *Uyui* station is to be abandoned for a while. The chief there had long been most extortionate, his covetous propensities being stimulated by the considerable amount of stores which have from various causes been accumulating at this station. Mr. Hooper has had the greatest difficulty in keeping him at bay, and at length the Bishop determined to move quietly away for a time to the territory of a neighbouring friendly chief, *Mtinginya*—not a very easy operation, as the following letters will show:—

*From Bishop Parker.*

*Uyui, Oct. 17th, 1887.*

To get the goods here away to safe places is like saving cargo from a wreck now that the chief is hostile, or snatching things out of a house that is on fire. When the chief sees we really intend to leave, he can stop our caravans in the forest, or attack the Mission premises, or cause us other trouble. We have been doing our best to arrange matters. Hooper went up to see *Mtinginya*, and he is ready to receive and take care of such goods as we can deposit there—we hope to send the bulk there. Blackburn and I hope to take a good deal to the place on the Creek, north of *Msalala*, trying to avoid *Kapera* and *Whimo* and *Sundi*, on account of the heavy hongo they are likely to demand. Blackburn has been down to *Unyanyembe*, and arranged with an Arab to warehouse what things we send him for \$20 a year, or \$3 a month for goods deposited not longer than three months. Then I have written for *Wise* to come down here at once, that Hooper may not be left alone when Blackburn and I leave, and we have written to warn *Stokes* not to bring his caravan here, but to go direct to *Mtinginya's*, and have asked *Stokes* to do his best when he comes up to help *Wise* and Hooper to get the things out of this place, and then I hope both the latter will join us at *Msalala*. Whether *Ashe* and *Walker* will be able to bring on some things I do not yet know. We expected *Wise* here last week, and the mails were due last Friday: why neither have yet arrived we are quite perplexed. There

is also a vague rumour abroad that *Mwanga* has been defeated in war, and his kingdom broken up.

I am inclined to think that we should try and get one headquarters station for all the Mission work in the Lake District, and have there the secretary, the medical missionary, the printing-press, the stores, and buildings to which missionaries working all about may retreat when need be. Then have in *Buganda*, *Kavirondo*, and *Unyamwezi* cheaply erected buildings, like my house at *Mongalunge* among the *Gonds*, and very little cloth. These will take little money and time to erect, and can easily be abandoned if hostile chiefs make it desirable. These should be centres for evangelistic preaching in the *tembes* all round—a branch of work which has been very much neglected hitherto. Thus, the chiefs and people will have no display of wealth before them, and they will be enabled to understand better our object in coming to the country. "If ye are persecuted in one city, flee to another." Appeal to Consuls has led to the employment of unprincipled Arabs, and the result leads one rather to cry out, Save me from my friends! If our plan of campaign be more after the above style, I think the Natives will not regard C.M.S. missionaries so much as people to be squeezed for much cloth, nor as semi-political agents, nor Christianity as intended only for children.

You may still wonder, perhaps, why we have decided to leave *Uyui*. First, because our staying on would be a

waste of the subscribers' money. News spreads rapidly. The chief at Msalala came down upon Gordon and Wise in such way that they were obliged to give him a great quantity of cloth. The chief at Uyui heard this, and came down upon Hooper, demanding similarly a large quantity of cloth, and again upon Blackburn and myself with soldiers and guns, &c., and next day upon the French caravan stopping here, saying that an Arab not long ago had killed a European, and no harm followed, and therefore he might do the same. The next day, after the chief here had got cloth out of us, the chief at Unyanyembe had heard of it, and went to the Romanist Mission there demanding more presents. The Frenchmen there have been keeping friends by giving brandy and guns. One of them told Blackburn that their head-man brought up for the chief two loads of brandy, and he had finished it all in ten days. So you will see it has become necessary to show all the chiefs that if they make such demands upon

Three days after this letter was sent off, the Bishop and Mr. Blackburn started for the south end of the Lake, to confer with Mr. Mackay; and the Bishop's latest letter is dated Chinyanga, Nov. 1st. Mr. Hooper, thus left alone to hold the fort at Uyui until the removal of the mission goods can be completed, writes as follows:—

*From Mr. Douglas A. L. Hooper.*

*Uyui, Nov. 8th, 1887.*

After the Bishop left I set to work in right earnest with the packing up, and sent off to the Bishop advising him and Blackburn not to return as they proposed, as I thought I could manage. After about a week I sent off some fifty men to Unyanyembe with goods, and the following day was working away at more boxes, when messengers came to call Saburi—the chief wanted him. Now was the explosion, and it will be remembered by me for a long time. It was All Saints' Day. I had had the experience more or less twice before, once on my birthday, August 1st, and then again when the Bishop and Blackburn were here. The chief, it seems, had had no idea we were really leaving, and had only just been told that I was packing up, and meant to clear out. Saburi returned from the chief all of a fright. He said a friend in the village said the chief meant to kill all at the white man's. An empty

us for cloth, we shall leave them and go to their neighbours, and they wont like that.

Secondly, if the chief is hostile to us, his people will, of course, know that they can cause us any amount of annoyance with impunity.

Thirdly, and chiefly, if the chief is hostile, the people will be afraid to come to us for instruction, or send their children.

As I think I wrote before, the chief's action in driving us away is likely to be most unpopular with his people. It may even lead to the chief losing his life. Anyhow, it will probably lead to our being invited, and pressed to return again. So I see God's overruling hand in all this. I believe that we are leaving now simply to be brought back again to work under more favourable conditions than we have ever had here before.

The finding a safe and suitable place for our headquarters station on the Lake, is likely to be a very difficult matter.

threat, indeed, but that, when drunk, he is capable of anything. Anyhow, there was no time for talking, for he had sent some half-dozen of his head-men to inspect the stores to see if I had really packed up the stuff. Two men of the head Arab at Unyanyembe, who are at present building for this chief, accompanied the party. The chief and ruga ruga [soldiers] had come up nearly to the boma [enclosure or compound], but were persuaded to return. I said to the men we were really going—that had been settled on the day the chief brought his ruga ruga up when the Bishop was here. Angry words followed, and they left. Soon after six o'clock at night, Saburi was again called by the chief, and this time brought back with him three men, who said I must send the chief cloth (about \$50 worth) to show we were still friends. All roads would be stopped, no man was to go out of the boma until the cloth was paid; any porter found out-

side would be shot. I just refused to send anything at all, and said that any such demands must be sent to the Bishop, or "Big Master" as he is called. Some time before, I had called all the men, and said that any who wished to might go off and stop in another man's country—just a few hours off. Then we got all together, and slept in one boma.

The chief's messengers left at 9.30, and did not return that night. Next morning, as no answer came, I sent saying I wanted to know the chief's words. No answer. At two o'clock I sent again to the Arab's men, and then they said the chief was coming up himself to see me; I had not seen him since that stormy day when the Bishop was here. Many visitors that day left me little opportunity for quiet, but I just was "seeing to my armour," for I expected a warm time of it, when voices told me of the chief's arrival about 3.30. Yes, there he was, with the Arab's two men, and some half a dozen of his own head-men. The day before, all had come fully armed, and, contrary to all etiquette and custom, had entered the house with their guns and spears; but not so to-day. All remained perfectly quiet for some time. I asked them for the chief's words. "No," he said, "I want to hear your words." I did not want to lead off; but on his keeping quite quiet again for some time, I asked why he had sent guns yesterday, and men to see the stores? and then, why he demanded mhongo? I had fired the matchwood. He soon flared up, and gave a long and very angry harangue, the drift being, Why were we going to leave after building here? What wrong had he ever done us? Why had we not first told him? The account of the hour and a half's storm is too long a story to give in detail, but it ended up in the chief being really friendly and going away in anything but an angry mood. When alone I said to Saburi, "Ah, Saburi, we have seen the working of God this afternoon," and he replied, "Truly, sir, God is Almighty." I have seen some great workings of the Master, e.g. a great hall full of men bowed down under Moody's preaching, but never did I feel more conscious that all was of the Lord. Here the chief came up to see me, whom all along he has regarded as the originator of his

troubles, as I had so often refused his demands. He came up very, very angry, and I did not give in one iota; in fact, at one time during the "words," I delivered him up the keys of all the stores, and volunteered to leave on the following morning without carrying off a thing. The outcome of the words was, he withdrew all he said the day before about shooting any Wangwana; he would send to the "Big Master," begging his "very dear friends" to stay on, and meantime all might go on as heretofore,—only no box was to be carried out of the place; no, not if the Big Master returned or Stokes came. Such a statement was most satisfactory in a way, for it showed that it would be useless for the Bishop and Blackburn to return, and we now knew what to prepare for. The Bishop had arranged for Ashe, Walker, and Deekes to deposit their goods in another man's country, Mtginginia's, and then to come and help me, but now, how could they help, for on no account would he let any goods be carried out? and so I have sent to Ashe and friends strongly advising their going straight on to the Bishop.

*November 14th.*

I heard from Ashe that he was going on to the Lake with Walker and Deekes, and I thought I would send the Bishop's men up to the Lake with Ashe. The chief would not hear of them carrying anything out, even a few clothes to Ashe, 20 lbs. weight; but said the men might leave, and he sent up some men to sleep on the place, to see no box was carried away. To that I saw no objection; but imagine my disgust, when the said men affirmed this morning that they had seen Wangwana leaving during the night with boxes! On Saturday two men were severely handled, and had their cloth and spears taken from them when out looking for food; and one or two other unpleasant coincidences led me this morning to send to the chief to say, unless he changed his tactics, I must leave to-morrow and take all the men, for they cannot buy food. He has now sent up to say I am no prisoner if I want to go, but that the behaviour of the people is not owing to any order of his, and he wants me to stop, &c. I shall do my best to remain another fortnight, when I hope Stokes will arrive. At this moment the chief's

messengers are inspecting the stores, to see that nothing has been taken. It is weary work indeed, if not done "as unto the Lord"—then "the bitter is sweet, the medicine is food," as the hymn says. Now they have sent for me to give them the keys of the boxes in the stores; but, No, I say, if they carry the things away I shall offer no resistance (could I?). The goods are not mine, I cannot open them. They soon showed they had not the same scruples, but were evidently disgusted at not finding cloth or gunpowder. They carried nothing away. Food being very scarce adds very considerably to our difficulty, and devoutly thankful shall I be when Stokes turns up, as he hopes to (p.v.) in another ten days or a fortnight. It is quite possible I shall even be able to stop that long. There is no danger in my position, as I can walk out at any time on delivering all the keys up to the chief and leaving everything.

Yet again I add to my already long postscript. *Such* words have just come up from the chief, backed up by all his soldiers, viz., "Give me all your guns and keys." "No, I can give nothing; I make no resistance to your taking"—the one thing I have said all along. They are wild, and at least three parts intoxicated, and tell me to clear out. "No, I cannot to-night, but will in the morning, providing the chief gives me a couple of men until I am out of his country." They talk of destroying the buildings as they find no cloth or powder (I have hidden three kegs of powder and thirty guns). All this is through drink; when sober the chief dare not carry on like it, and so there is just a chance of his changing his ultimatum by the morning: if he should I shall feel bound to stay. Now I will sew the mail up,

Msalala also has had to be abandoned, under still more pressing danger than that at Uyui. Mr. Mackay, who was there with Mr. Wise, writes:—

*Mr. A. M. Mackay to Bishop Parker.*

*C.M.S. Port, Smith Sound,*

*Oct. 4th, 1887.*

A fortnight ago Mr. Wise was ill for some three days, and sent to call me over, especially as the chief (Ngata) was pestering him with fresh demands, after having had a good present a few days before. Ngata called repeatedly on Mr. Wise, but did not see him nor send in his demands; but we heard from outsiders that he wanted three hundred

and shall hope to write a line when out of the country.

"Safe in the arms of Jesus."

*Uyui, Nov. 15th.*

I did the mail up last night, but you will be glad to hear to-day's news. The *ruga ruga* (soldiers) of the chief were here all night in good number, making themselves as offensive as men in drink can. They took all the fowls and ate nearly raw; they found a big tin of sugar and demolished it; and carried off cloth from the Wangwana. and my kettle. Then smoking *mbang* enabled them to make the usual hideous noise. This morning I dressed ready for a journey, after sewing up one or two things in the way we sew up letters, as the chief said nothing must be taken. When ready for a start, I sent Saburi to ask if I should go and say good-bye, also to ask for men to see me out of his country, and I told Saburi if the chief expressed a wish for me to stay, that he was to say he thought I would listen to any words, but not to give any message from me. Soon all the *ruga ruga* were withdrawn, and a message came to the effect that he hoped his friend would remain, and he promised not to molest him again; he did not want guns or anything. Now to-day he has twice said we can take all the goods out, a thing he has never said before. I hear some of his big men have been on to him tremendously about driving the *Mzungu* away, and the absurdity of bringing force to bear here. Anyhow, you will agree that things have taken a very happy turn, and although things looked very black, now the prospect is bright and hopeful. Hallelujah! To Him be the glory and praise, for His is the power!

doti and five guns, apparently on the pretext that Mr. Wise was secreting Chasama, who had just escaped from Sundi's. I arrived after dark, and found Mr. Wise recovering.

For a whole week we heard no more from Ngata, while we removed the goods in Mr. Wise's detached house to the larger house formerly occupied by Mr. Gordon, and which has a courtyard at the back, entirely enclosed by a tembe.

At length, on Monday (a week ago) the ordinary mail arrived. Then, after within a couple of hours' time, two men came from the chief with an insolent demand, but we did not pay any attention to them. They took up their quarters for the night on the premises, and next morning refused to allow the Wangwana to go on with their work. I should have mentioned that during Mr. Wise's illness, the chief had ordered off all Native labourers (about a score), who were working at the buildings. We called the chief's messengers to an audience. They came in a defiant manner, loading their guns and preparing for charging again. They said that Ngata bade them tell us to distribute arms among our men and make ready to fight, and if we were not prepared to fight we were to leave the country at once: they would give us till the morrow to take all our stuff away; further, that these were Sundi's orders! We asked for Sundi's messenger, but he was not produced. We sat down, and tried talk and fair words, but could only get the reply that Ngata was encamped in the pori, and wished no friendship with us, "we must fight or flee, nor would they leave the premises until they had our answer and saw us begin to pack our goods!"

We knew that this was mere bullying in order to extort more cloth, which we could not pay, as our barter goods were almost exhausted, while the news had already spread to neighbouring tribes that we were paying a heavy hongo every month and offender. We therefore replied that we only came for friendship, and had no intention of fighting those whom we wished to regard as friends, nor by staying by force when not wanted; we would therefore pack and leave. "Leave then at once," they said; "the chief hates you." Accordingly we commenced to haul out tools, provisions, &c., and to pack.

By evening they seemed to relent, and bade us unpack again. We paid no attention, and merely continued to fill boxes. At night, about two in the morning, we were startled by guns, but were glad to find it was mailmen.

On the second day of our packing I was asked to go and see the chief. I had previously asked permission to go and see him, but was refused. Now I asked that he should come to us. At night he sent a message that he was coming. We refused to receive him till next morning. He arrived early, and we received him in a quite friendly way. He pretended to be astonished that we were going, and did not know why. Our men repeated the words of his head-man the previous day. Ngata denied having sent such words, although the Nyanpara who was chiefly insolent on that occasion had the chief's breech-loader and belt of cartridges on when he came. After various other pretexts and complaints that we constantly received as visitors neighbouring chiefs who were hostile to him (N.B. Ngata is hostile to all his neighbours), he said that the threatening words were not his but his father's (Sundi's). This also we knew to be false, but merely replied that we meant to take no side in the Native quarrels, and would ever be friendly with all comers, and if that gave offence we must go elsewhere, as we could not afford to be fined (hongoed) whenever we received a visit. We also could not agree to have Natives prevented constantly from selling us food, or their cloth taken from them whenever they did chance to sell us anything. Ngata tried to explain away such actions and left. I accompanied him halfway to his village, and later on in the day paid him a visit. On that occasion he told me that there would be no more words, which assurance was worth little, as he had let out to some of our men that he meant to wait until we got a caravan, when he would make a heavy demand for fine cloths, "as we had never given him anything yet." Mr. Wise tells me of bales of cloth which Ngata and Sundi have had from the Mission within the last two years. It therefore seems that the authorities of Msalala are too expensive customers for us to continue to deal with, hence we see nothing for it but to finish our packing and leave quietly.

From U-Ganda there is no news, as the *Eleanor*, which took the Rev. E. C. Gordon thither in August, had not yet returned.



## AN EASTERN PROFESSOR ON MODES OF MISSIONARY OPERATION.

LETTER FROM BISHOP E. BICKERSTETH, JAPAN.

*To the Editor.*

*S.s. "Omi Maru," Inland Sea of Japan, Sept. 23rd, 1887.*



DEAR SIR,—Your readers will, I believe, be interested in the enclosed extract from an article recently published in a Japanese paper by Professor Toyama, of the University of Tokyo. I am indebted for the translation to the Rev. G. Chapman. A former article, to which the Professor refers in his opening paragraph, is bearing rich fruit. To its initiative is due the very flourishing Ladies' Institute already in operation at Osaka, in which the classes are taught by the ladies of the Church of England Mission (C.M.S. and F.E.S.) and of our sister Church in America. As you are aware, this Institute is expecting an important addition to its teaching-staff next year. A somewhat similar institute on a larger scale, and with the addition of a boarding-house, is projected in Tokyo, and will, I hope, commence work in January next. A band of six English ladies, not connected with a missionary society, has at my invitation undertaken to supply the required teaching and supervision. I cannot but entertain the hope that this second article by the same able and liberal-hearted professor may produce like results. Perhaps he scarcely does justice to the success, from the educational point of view, which has already been attained in some American Mission schools, notably by the Institution of the American Board at Kyoto. At the same time there can be no doubt that he points to an opening which Missions will do well, if possible, to fill.

Tokyo and Osaka especially afford opportunities at the present time for the establishment of such schools as the Professor recommends. Of these two places the Church Missionary Society would naturally select Osaka, in order that the school might work in with other operations of the Mission in that city and district. It happens that the only school in Osaka, which hitherto has taught up to the standard of the matriculation examination of the University, is about to be transferred to Kyoto. Undoubtedly the result will be that the class-rooms of a new school, with the requisite teaching power, will overflow with pupils.

When the subject of education was discussed at the Church Missionary Conference in February last, I felt compelled to agree with the majority of the members in holding that you could not at the time be recommended to commence a school in Osaka. The reason which had chief weight with me, and probably also with the other members of the Conference in coming to this opinion, was that you have only one educational missionary in Japan at the present time. The case would be wholly altered were you able to send out and support a small educational staff. Your secretary, Mr. Evington, tells me that he thinks you might commence work with two men. For efficiency you would have probably to add other two before long. Perhaps not at first, but certainly in time you would require buildings of your own. It may be reckoned that all running expenses, including the salaries of Japanese masters, will be covered by fees. The chief expense falling on the Society will be the salary of the English missionaries. I will only suggest that if the carrying out or not of such a scheme as this depends on making the most of a limited grant, two or three young bachelor missionaries, bound together by the strong tender ties of one faith, love, and aim, choosing a simple community life, not

from any mere mediæval sentiment, but from the conviction that under the circumstances it will best subserve the cause of Christ, *could* with some self-denial in this land make a small sum cover all their requirements.

As far as scholastic attainment is concerned, it will not be necessary that the missionaries should have received more than the average liberal education. In that other and more lofty knowledge which, when combined with free and genuine sympathy, makes those who possess it all-powerful to win souls to God, they cannot have graduated too highly. They should also possess, as the greatest missionaries, I believe, have done, a firm belief in education as in itself a true mode of missionary work.

May I ask the support of your advocacy for this great object? Your readers will not forget that Professor Toyama is not a Christian. It is therefore probable that no other country in any age of the Church has produced a parallel phenomenon to that which his articles exhibit.

I am, yours very faithfully in Christ,  
EDW. BICKERSTETH, Bishop.

#### HIGHER CHRISTIAN EDUCATION.

*Extracts from an article in the "Romaji Zasshi," by Professor Toyama.*

"In an article inserted in this paper last year I wrote that there was no better method of propagating Christianity than that of establishing ladies' institutes under Christian government, and of bringing the influences of Christianity to bear upon the future wives and mothers of the upper classes. There remains, however, another most excellent method. If the plan I am about to discuss, and that of the education of ladies, be perfected, there will be no difficulty, I think, in evangelizing the country.

"In war, famous generals, such as Napoleon and Moltke, saw that if such places as Ratisbon or Strasburg were in the hands of the foe, the odds against them would be terrible; while, on the other hand, if they were in the keeping of friends, they would be a great gain. They, therefore, pressed such points with all available force. It is the same in the propagation of a new religion. The quickness with which it is accomplished depends in a great measure on whether or no a like plan of campaign is followed.

"It seems desirable that instead of adopting no definite plan, an organized effort should be made, with the same money and force, to reach those of the upper class who are of great public influence, and thus ensure the success of Christianity. The action of the missionaries shows that no attention has been paid to this point, and yet it was very different in the days of Ignatius Loyola.

"There is one class of people in the country that the missionaries ought to give particular attention to, and that is the graduates of the Imperial University. Their becoming Christians will be a plain token of the success of Christianity. I am of opinion that in regard to the future of Japan there is not another class possessing so much influence. Although to-day the number of graduates of the University is small, yet they have already gained enormous influence over the people of Japan. The power which it has acquired over other classes is quite unusual."

To prove his statement, the writer adduces a number of particular cases showing that those who have gained the greatest influence in law, those that are the "most illustrious," those that are the most popular,—are graduates of the University; that the judges and governors who excel in jurisprudence are graduates; that the construction of railways, the dredging of difficult rivers and building of dykes, the erecting of public buildings, the management of the telegraphic department, and the mining of gold, silver, copper, and iron,—are all committed to the trust of graduates of the University.

The writer continues:—"Hitherto Government office has not depended to any extent on character and learning, and therefore there are no graduates found as high officials; but even now learning is essential, and those members of the Council who cannot perform

their duties have graduates for their private secretaries. In the foreign, educational, and judicial departments the private secretaries are either graduates or men of like calibre.

"There are three private secretaries for the Home Department; but the one reported to be the best and most versatile is a graduate. As private secretaries generally act in the stead of their ministers, the effect of their wisdom or foolishness cannot even be said to be less than that of the members of the Council of State. Thus in these important offices graduates preponderate. Further, the schools, whether Government or private, which flourish, are those whose teachers are chiefly graduates.

"By the help of these facts we see that the graduates have already made themselves an element of wonderful strength in the country, but in the future as their number increases their influence must increase also. Whether our country is to take its place in the ranks of civilization or not, depends on the number of graduates, and as the country is opened, without doubt the demand for them will become greater. As education advances, as the railways are extended, as the telegraph extends, as shipbuilding increases, as architecture improves, as products increase,—the need of graduates will increase also. So soon as the treaties are revised a number of graduates will be needed. In the future there will certainly be no class so powerful as this in Japan. There is, therefore, no doubt that, as in political parties so in religion, that which gains the greater number of graduates will conquer, and that which gains the least will go to the wall. If so, that political party or religion which wishes to make its influence abiding will use every endeavour to gain graduates over to its ranks. They that do not work on this principle are not to be compared to Napoleon and Moltke.

"Were I a political leader I should seek to gain the graduates. Were I a religious leader I should certainly put forth all my power to convert them to my side. It will be a matter of great regret if the missionaries do not fix their attention on this point. Among them there are those who already feel its importance, but how to arrive at some plan to influence them is their great puzzle.

"One will say, 'Truly the graduates will have a wonderful influence on the future of Japan, and it is clear they are an important class. The prosperity of Christianity, too, greatly depends on the conversion of this class. But how are we to get at them? Is it not most difficult to Christianize the educated Japanese? Especially is it not difficult to influence those who have received such an education as graduates of the University? We feel the importance of making them Christians, but are perplexed as to the method. If there be a good method we are ready to listen.' In my opinion there is a tolerably good plan. If it be followed there will be no difficulty in converting the future graduates. Should the missionaries try to evangelize the under-graduates they will as usual build a church and preach on Sundays; but such a plan will fail of its object. If, indeed, they erect a fine church, and such learned priests as Dean Stanley, Henry Ward Beecher, and Phillips Brooks were to preach, not only on Sundays, but every day, the students and graduates would go to hear; but not so with the ordinary missionary. It would be different with a Stanley or a Beecher, but without such it is extremely difficult to convert many students or graduates in this way. What then must be the plan? The answer is easy. Let the Christians build good upper schools, and train those who will in course of time become students and graduates of the University. Let them train these, who will have so much influence on society, five years before they enter the University. It is difficult to convert them by the power of sermons; but if in a good preparatory school they were to be educated five years previously to their entering the University, the matter would be easy. And I think that it would not be a very great undertaking for the Christians to build two or three such preparatory schools. Of course capital would be sunk, but if the fruit in future generations be taken into account, there ought to be neither grudging nor hesitation. Even without much capital it may be possible to build one or two upper schools.

"If the report got abroad that the head-master was a true educationist, that the teachers were rich in learning and of a kindly disposition, and that the

students were all upright, those wishing to send their children to the University would send them there for preparation. If Christians erected a school it should, as a matter of course, gain such a report. The erection of private preparatory schools would also have a beneficial effect on the Government schools. For schools erected by private means, and vying with the Government upper schools, would raise a spirit of emulation and compel them to choose good and kind teachers and to give attention to education. The erection of other schools would be a great blessing to the students.

"If the majority of students came from Christian schools, the majority of Government officials would be Christians, the majority of judges would be Christians, the majority of teachers, doctors, editors of newspapers, public speakers, and authors would be Christians.

"If, as I said, there were both Government and private schools, neither could afford to be negligent, and the heads of both schools would seek the good of their respective schools and strive to turn out the best men.

"If the Christians should build a number of good upper schools, without doubt such teaching would almost entirely be handed over to them, and thus the country would easily become Christian."

The writer then shows the importance of the period of life passed at such schools, remarking that in it characters are formed and to a great extent the foundations laid of health and morality, and sums up by again insisting on the great influence of the graduates, and exhorting Christians to make their schools proficient and equal to the preparation needed for the University.

## THE "FORLORN HOPE."—AN APPEAL FOR PERSIA.

LETTER FROM THE REV. DR. BRUCE.

*To the Editor.*



DEAR SIR,—In the *Gleaner* of January you say, "Dr. Bruce has called the attack on Islam a forlorn hope." I am sorry that my words have been misunderstood. Facts which have lately come to light with regard to the attack on Islam in India prove that it not only is not a forlorn hope, but that it has been most successful. What I have said is that *others have called* the attack on Islam in Mohammedan lands a forlorn hope. And I grant that there is much apparent reason for their doing so. I have also said that the only reason for Missions in Mohammedan lands being a forlorn hope is the *inadequacy of the means used* by the Church of Christ in England in its attack on the most powerful of all the enemies of the Gospel in its own stronghold. I am now in my thirtieth year of Mission work for Mohammedans, and in my nineteenth in Moslem lands. And so far am I from thinking it a forlorn hope that I am willing to spend as many more years, if spared and called by God to the work, in attacking Islam in its own lands. Notwithstanding the terrible opposition of the governing bodies and Moslem priesthood, I have found a greater spirit of inquiry and a more hopeful field for *sowing* the seed of God's Word in Persia than I did in India. I think my honoured friend, the Bishop of Lahore, made the same remark when he visited Persia. After thirty years in the East one has not the same physical strength for riding over a district of 500,000 square miles as one had years ago, and it is natural that one should look out for a younger brother to be in training at least for the work. The translation of the Scriptures into Persian, in which I have been for the last fifteen years engaged, and *in which I have had no helper*, is in itself more than sufficient work for one man. For the last seven years I have been looking out and appealing for one missionary *who would help me in the translation, and undertake*

*itineration and the general supervision of the work of our colporteurs and evangelists in this vast district*, and though God supplied us with funds for the salary of the required missionary we have not yet found the man *fitted for it*. We now want four men, at least, full of the Spirit of God, for the work in Baghdad, Julfa, and Bushire, but though I have been seeking them for the last six months in England, I have not found one as yet.

I am very anxious to return to Persia (D.V.) in September next, but how can I go back without helpers?

It is not only the extent of our district, 500,000 square miles, but also the great variety of peoples, languages, and modes of work, which make it a forlorn hope with our present staff. To which must be added the constant worry caused by the most bitter and continual opposition of Roman Catholic and Armenian ecclesiastics, and of the Moslem governors.

We have no opposition from Moslem priests or people worth mentioning. The latter, in nine cases out of ten, gladly receive our colporteurs and evangelists, and welcome their visits. The Moslem priests now have lost all their power for good or evil in Persia. The Persian Government is also most liberal in its treatment of Christians and Jews, but through the intrigues of the Roman Catholic and (led by them) of the Armenian ecclesiastics, it allows Protestant Christians to be oppressed, and thereby gives us very great trouble. During all my Mission life among Mohammedans, every persecution and opposition to our work from which we have suffered has been set on foot, not by Moslems, but by nominal Christians.

Then as to varieties of peoples and languages. Besides English, Greek, and Hebrew, we need Arabic (for Baghdad and the stations in the Persian Gulf), Persian, and Armenian. We have a large population of Jews, over 30,000 in Baghdad alone, to whom, as in every mission-field, the Gospel should first be preached. In some places, notably Kashan, they seem ready to receive the Gospel. We must look for our fellow-labourers from among the Eastern Churches, and therefore we must in some degree work for them. God has greatly blessed our work in this department. I never met with more faithful labourers in the Lord's vineyard than some of my Armenian and Nestorian brethren. Of these I would mention by name the Rev. Minasacan George, our Native pastor at Julfa; Mr. Carapiet Johannes, teacher of the boys', and Mr. Hyrapiet, teacher of the girls' school; Mr. George Mackertich, Depositary of the British and Foreign Bible Society; Benjamin Badal, our well-known Kurd colporteur; Pitrus Galistan, Albert Simon, Barsick Leon, Paul Arratoon, Jacob Galoost, and others.

The Mission in Baghdad was begun, and a first-rate foundation laid, by George Mackertich and Benjamin Badal, and carried on by them without any European superintendence with much blessing and success for a considerable time. The Mission in Bushire has been begun by Albert Simon and Barsick Leon. In all large towns like Baghdad, for instance, there are a considerable number of Eastern Christians to be found, many of whom have congregated there from other places, who are really attached to no Church, and for whom no form of worship is so suitable as that of the Church of England. Some of these have been under the instruction of American missionaries, others under no instruction. A congregation of about seventy of these gathered around Mr. George Mackertich and Benjamin Badal in Baghdad. Such wandering sheep require the most gentle treatment, they are quite willing to join at once in our scriptural liturgy, and prefer (the majority of them) Episcopacy to Presbyterianism. But they cannot be forced into everything that is by some persons considered Anglican, in a moment. Any truly spiritually minded

Evangelical clergyman of the Church of England will find but little difficulty in keeping them together, provided he treats them with gentleness and forbearance, and has learned to act towards Easterns with the same respect for their feelings as he would towards Europeans. The only way to treat an Eastern is to respect him just as much as a European, be ready to call on him and hear all his complaints, and yet not try and force on him Western ideas, but accommodate oneself to his Eastern prejudices. Out of such materials, rough as they were at first, God has raised up our best workers. They form a congregation for the celebration of public worship, which the Moslems attend in considerable numbers; where they can have, what they have never yet had in any Eastern Church, an opportunity of hearing the prayers and praises of God, and the Word of God read and preached in their own tongue. It was in this way that Mission work began on the day of Pentecost, when Parthians, Medes, Elamites, and dwellers in Mesopotamia (all from our mission-field), heard Galileans speaking in their tongues the mighty works of God.

Besides the Jews and Christians mentioned above, we have to deal with four totally different schools of thought, among those who are outwardly Moslems: 1. The Orthodox Shiah of Persia; 2. Orthodox Sunnis of Baghdad, Babylonia, and Arabia; 3. Free-thinking Moslems, chiefly the Soofies of Persia,—these are to the Orthodox Moslem what the Sadducee was to the Pharisee of our Lord's day; 4. The Bābis—the members of a new sect, who have inwardly thrown off the yoke of the False Prophet, but to avoid persecution outwardly conform to Islam. The faith of these last is much nearer to Christianity than to Islam. And they are instructed by their teacher Bāhā to cultivate the most friendly relationship with Christians, whereas they are filled with the most deadly hatred for Mohammedans.

This does not by any means exhaust the various schools of thought we have to deal with, but they are the principal ones.

To do all this work, if I return to Persia, as I most earnestly desire, in September, I shall find only one medical missionary in Julfa and another in Baghdad.\* The work of a medical missionary at headquarters is invaluable; but the nature of his work confines him to a very limited sphere; and the amount of what may be called secular work for the bodies of men connected with it makes it impossible for him to take part in many other branches of missionary work which are quite necessary for the dissemination of God's Word in such a mission-field as ours.

Besides all mentioned above, we have in Julfa a congregation of about two hundred Armenian members of the Church of England, a boys' and girls' school containing three hundred pupils, and an Orphanage with about twenty boys, and a Y.M.C.A. with about twenty members.

For the last four years my time has been chiefly taken up by two branches of Mission work which I think the most necessary for Persia at present, both of which confined me to the head-station, and reduced the amount of itineration which I could undertake to a minimum.

First, the translation of the Bible into Persian. The first of all things necessary for Persia is a good translation of God's Word. I am most unwilling to undertake this work alone, and I have done all in my power to get a helper in it, but I have quite failed in all my efforts. It is the wish of the British and Foreign Bible Society that I should carry on this work, and it will take me many years to finish it, if spared. I am most anxious to find a missionary who may in time be able to help me in this, or to carry it on and improve it after I am gone.

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\* The two other missionaries will probably then be in England.

Secondly, the training of Native helpers. I have the very highest opinion of our Native helpers. It is to them we must look for the real evangelization of the country. When I look back on the years that are past, they are my comfort and joy; my crown of rejoicing in the day of the Lord Jesus. True, they are very few in number, and I might be tempted to say, "I have spent my strength for naught, and in vain." But I try to picture to myself the closing scenes in the life of the "*Great Apostle*," and of His greatest followers, as they reviewed the fruits of their labours. Behold Him surrounded by His little flock of eleven Galilean peasants: "Father, I have finished the work *which Thou gavest Me* to do; I have manifested Thy name unto *the men whom Thou gavest Me*. I pray not for the world, but for these whom Thou gavest Me out of the world. Neither pray I for these alone, but for all who shall believe on Me through their word; that they all may be one; that the *world may believe* that Thou hast sent Me."

How similar the last words of the great Missionary to the Gentiles. "All that are in Asia have turned away from me." "Demas forsook me, having loved this present world." "At my first defence no one took my part, but all forsook me." His comfort is the same as his Master's was. He has manifested the Father's name to those whom the Father gave him. And so he too can add, "I have finished my course," &c.


But to return to the forlorn hope—the attack on Islam in Moslem lands. There is more than enough to occupy one man in carrying on the translation of the Bible and training labourers in Julfa. These Missions are the only ones which can be called by any a forlorn hope. Here alone is the Goliath who defies the armies of the living God. Again I appeal to the Church of Christ, and ask, Are there not even one half-dozen clergymen of our Church, or graduates of our Universities, who will offer for this work?

It is indeed remarkable that Mission work in Persia and Arabia should have been begun by two young men so similar in their antecedents as Henry Martyn and Ion Keith-Falconer—both at their own charges; and that each of them should have died within little more than a year after his entrance on the land, illustrating what you say—"The forlorn hope in a great siege is the band of picked men who rush forward to almost certain death, not to fail, but to succeed, by opening a way for the army to enter after them victoriously."

Cambridge, Dec. 27th, 1887.

ROBERT BRUCE.

## THE SPECIAL WINTER MISSION IN INDIA.

EELY interesting are the letters now coming in week by week about the Winter Mission. God has already answered prayer abundantly. From all the divisions of the Mission come expressions of gratitude and praise. We are particularly grateful for the ample details sent to us of the work at Calcutta. Much the larger portion of what we are enabled now to print is from that city.

### BOMBAY AND POONA.

Bombay, where the Rev. G. C. Grubb and Colonel Oldham laboured, was the first to begin and the first to finish. Colonel Oldham writes to General Haig as follows:—

*Bombay, Dec. 1st, 1887.*

The Bombay Mission is now concluded, and we have abundant cause to

return thanks to God for answers to prayer. I have sent you two papers with notices of the meetings. The daily

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secular papers have not made any reference to them, although the Cathedral was filled every evening with people of all classes of the community—a thing never before witnessed in Bombay. As I said before, we leave it to others to report results, but I may say what is apparent to all, that the meetings have been well attended and full of interest. The Native Christians have attended as no one has ever seen them do before, and the non-Christian English-speaking Natives have also heard the plain Gospel message in considerable numbers. At the thanksgiving service on Monday evening, the Mission Church was crowded to the door. Mr. Grubb received over sixty letters, with requests for thanksgiving for blessing received. Many young men, European and Eurasian, have been converted to God, and the work is still going on among them, and missionaries and Christian workers have testified to great quickening and refreshing. Christians of all denominations have united heartily in supporting the Mission by their presence, sympathy, and prayers, and not the least blessing is the spirit of union thus manifested.

Mr. Grubb's notes are also full of interest and calls for thankfulness, but too private for publication. Hindus, Mohammedans, and Parsees flocked to the Cathedral, and many spoke to him privately. The Parsee authorities took alarm, and set spies to note down the names of those who attended.

The *Bombay Guardian*, an undenominational religious paper, says,—

The Cathedral has been filled night after night; we would estimate the audience at 800. They who attended had the privilege of hearing the Gospel preached with extraordinary simplicity, plainness, and earnestness, and we have reason to believe that the Word has been in many instances the power of God unto salvation. Many of the discourses were specially fitted to be useful to Christians, and give them a new insight into the Word of God. Mr. Grubb differs from the Apostle Paul in having a personal presence that is anything but base. He is about 6 feet 4 inches in height; he has an admirable voice; he speaks extempore, with great ease and force of diction. His great aim is to bring the hearer into communication with Christ. "Not I, but Christ liveth in me," is the impression conveyed. There are no after-meetings at these services, but the instruction that a seeker needs is faithfully and fully given. A selection of revival hymns is

"I have also had the opportunity of addressing a considerable number of young people in the schools. Great regret is expressed at our early departure, but we may have some meetings again, as we return to Bombay before going to Ceylon.

Our present programme is—go to Poona to-morrow, December 2nd, and remain till 13th; Nasik, 16th to 23rd; Aurungabad, 24th to 29th, Mr. Grubb and Mr. Squires, while I go to Buldana and Akola in Berar. Then Ahmednagar, January 6th to 13th; Bombay, 14th to 20th, when we leave for Colombo.

We have both been kept in perfect health and strength. Mr. Squires is well, and able to be with us, not only in all the Bombay work, but also to accompany us to Poona. Much of the success of the Mission is due to the excellent arrangements he has made, and the conciliatory spirit in which they were made.

Missionary prospects are brighter in Bombay than I have ever known them, and I trust that brighter days are dawning for Western India.

used, and it has been a sweet surprise to many to hear in the Cathedral, accompanied by the organ, from hundreds of sympathetic singers, such hymns as "Glory to the Lamb," "Blessed be the Fountain of Blood," and other familiar revival hymns. There have been three services daily: one early in the morning at Girgaum Church, one at 5.30 p.m., and one at a later hour, in Framjee Cowasjee Hall and the Cathedral. At the two former places Colonel Oldham has been heard as well as Mr. Grubb. Colonel Oldham looks remarkably well after six years of absence, and as an evangelist and witness for the Lord, all see that he has been taught and furnished by the Lord. He has a rare heart of love, great boldness in the Lord, freedom from conventionality, and speaks with the consciousness of his commission from the Lord. We cannot but admire the providence of God that has sent us two such men, and cannot but hope that the results of their Mis-



sion will be marked and permanent. We are glad to say that Native Christians have attended these meetings in large numbers, and we have reason to believe that they are profiting by them. We

From Bombay, Mr. Grubb and Colonel Oldham went to Poona. The latter writes,—

*Bombay, Dec. 15th, 1887.*

We closed our nine days' Mission to Poona on Monday evening, the 12th inst., and we have again to praise God for abundant blessing. Mr. Squires went with us to Poona, and the success of the Mission was due in no small measure to his endeavours to secure the hearty co-operation of all sections of the Church, and also to the hearty way in which Mr. and Mrs. Sorabjee and their daughters worked with him in making all the necessary arrangements. In Poona, as in Bombay, there had been much prayer beforehand, and much expectation of blessing. The two chaplains, the Rev. Messrs. Cane and Gothard, placed their churches at Mr. Grubb's disposal for the two Sundays and the morning meetings daily at half-past seven. We had the Town Hall (Hira Bag) in the Native city for our afternoon meetings at six, for educated Natives; and a large central bungalow in camp for general evening meetings at 8.30. Unfortunately the Prarthana-Somaj were holding their annual week of meetings at the same time, which prevented our having so large an attendance of educated Natives as we should otherwise have had, and the Cowley Fathers had a Mission at Kirkee at the same time; but the attendance at the evening and morning meetings increased steadily throughout the week, till we were crowded out of the bungalow with an audience of at least 450, composed of all ranks, classes, and Churches.

Mr. Grubb received forty-three letters with requests for thanksgiving for blessing received. One of these was signed by the pastor and elders of the Free Church of Scotland Native Church, thanking the Church Missionary Society

are also glad to say that many Parsees, Hindus, Mohammedans, and other Natives have attended the meetings in the Framjee Cowasjee Hall, and have apparently listened with great interest.

for sending us out. Several were from Native Christians and workers in various Missions, and from officers and soldiers. We had opportunities of addressing some of the Native schools, Christian and non-Christian, and also held a meeting for the Beni Israel. The headmaster of the Poona Native Institution, an independent Native school with 800 students, most of whom know English, invited us to address the school, and they listened most attentively while we preached to them plainly the Gospel of Christ. We had 34 meetings in the nine days. Of these 17 were general meetings, attended by Europeans and Natives; 7 for Native Christians only, 8 for non-Christian Natives, 1 for soldiers, and 1 for children—a special children's service. Most of the services were in English, but on five occasions we spoke by interpretation, and on two of these occasions to a gathering of about 300 Native Christians of various denominations.

The people in Poona say they have never seen such a movement in Poona before. Several young men have professed conversion, and there has been blessing among the Native girls in the various Mission boarding-schools.

The people, young and old, connected with St. Mary's Sisterhood and St. John's Mission carefully absented themselves from the meetings.

I feel that if only for what we have seen of the Lord's doing in Bombay and Poona, since we arrived, it would have been well worth coming out to India on this Mission.

We are having two or three meetings for Native Christians only, during our three days in Bombay, before we move on to Nasik, on Friday the 16th.

#### CALCUTTA.

From Calcutta, where the Rev. Filmer Sullivan and Mr. E. Clifford were the missionaries, the Rev. P. Ireland Jones writes to us,—

*December 6th, 1887.*

The services at the Old Church were well attended, the numbers increasing

every night up to over 500 on Sunday night, December 4th. So much interest has been, by God's great mercy and

blessing, stirred among our people here, that on Mr. Sullivan's suggestion, the meetings are being continued day by day in the mission-room by laymen; and on Sunday next, which we had made a rest-day for Mr. Sullivan, he proposes to preach twice again. We rejoice at his willingness, but I tell him that I claim absolution from responsibility. So, too, at Trinity Church and Christ Church the congregations have been very large, morning and evening, with Native Christians. The interpretation of the addresses has been good, and Edward Clifford has been most welcome among the people, and there are tokens of blessing, not only among our Christians, but among Hindus who attended the services. There, too, they are carrying on services for a week longer. The missionaries are now in tents and rest-houses working round Calcutta, at Thakerpuker, where Mr. Sullivan is, and Kristopore, where Mr. Clifford is. Mr. Hall and Mr. Ball, and some of our Zenana missionaries, are there as interpreters. One remarkable feature of the work is the hearty sympathy of every religious denomination in Calcutta. The officiating Archdeacon, chaplains, Oxford Mission

men, Baptists, American Episcopal Methodists, Wesleyans, and many Native Brahmos and others, have attended services in one or other of the three churches, some coming several times. Our laymen have been unwearied in their assistance, and we can only thank God for the many friends raised up for the work. God grant the same blessing right across North India, and in every other part also!

Sir Fowell Buxton has seen a good deal of our work, and was present at one of the services in Trinity Church, with his son. Just now they are in the Krishnagar district, and return to-morrow. On Friday afternoon they leave for Benares.

The ladies who came out in the *Khedive*, except Miss Beynon, who was summoned to a sick brother at Rawul Pindi, have all been busily at work, having large gatherings of women, European and Native. Miss Bromley, with Miss Good of the C.E.Z.M., was at Thakerpuker yesterday, and stayed for the night.

Edward Clifford had an interesting service with magic-lantern among the lepers at the Asylum.

Mr. Clifford wrote on November 29th, "The first four days of the Mission are truly delightful, far exceeding our expectations. Nothing could be more delightful than the spirit and helpfulness of all the missionaries. We are very busy; generally three meetings a day, besides other things." And again, on December 4th,—"The Mission has indeed been a most blessed time. I can't say how thankful and glad I am." His later letters are in similar terms. They are reserved for the *C.M. Gleaner*.

The *Indian Churchman*, a Calcutta paper representing High Church views, says,—

The missionaries, and the ladies who also came out in the *Khedive* for work among women in India, arrived on November 24th. There was a short service of thanksgiving in the Old Church, and the same evening the Rev. Filmer Sullivan preached before the Conference of the Bengal C.M.S. missionaries. The Mission proper began with meetings for workers at the Old Church Mission Room, and Trinity Church, Amherst Street, on Saturday evening, November 26th. Two services daily in each church continued throughout the week up to Saturday, on which day there was only one meeting for prayer at the Old Church, and in Amherst Street. The attendance of hearers

increased every night, and on Sunday, when the Mission services were resumed, the churches were crowded, particularly Trinity Church. It is too early to speak of results, but the opportunities afforded for reaching the people were most faithfully used. The interpretation of the addresses at Trinity Church seems to have taken nothing from their influence. An officer of the Royal Engineers present one evening writes: "Any one who was privileged to be present at one of the meetings at Trinity Church, as I was, must have been convinced that God can do a very great work by men who do not know the vernacular and who have no special knowledge of those differences of character which distinguish

Asiatics from Europeans, and specially from Englishmen. I have never in all my experience in India seen a large gathering of Natives so moved as by Mr. Clifford's address the night I was present, translated as it was, sentence by sentence."

This testimony should be a stimulus to a certain number of persons in India, who, having the will, have thought that they lacked the power of addressing the people around them, through an imperfect acquaintance with the language they speak. The addresses at the General Assembly's Institution, and at the Free Church College and Albert Hall, were heard by a large number of students and others, and the service on Thursday evening, with magic-lantern,

for the lepers in the Asylum had a heart-moving interest. Hindus have attended the services in both churches, and it is known that some have been deeply impressed, and in one case, we may hope, convinced. The service for men only was held in the Old Church on Thursday afternoon. Mr. Sullivan spoke on the words in St. Luke xv., "He was lost and is found." Services and meetings for women and for children have also formed part of the work of the Mission, and the addresses have been given for the most part by the ladies from England, in the mission-room or in the boys' boarding-school. The attendance at all of these has been most encouraging.

Private letters from two of the ladies who accompanied the Mission, Miss Bromley and Miss MacInnes, are of the deepest interest. Extracts will appear in the *Gleaner*. Miss Bromley sends the following memorandum of her engagements for a month:—

#### LADIES' MEETINGS, &c.

Fri.,	Nov. 25,	6	p.m.	Service at Old Church.
Sat.,	" 26,			General meeting for workers, Old Church Room.
"	" "	6.30	p.m.	Workers' meeting, Trinity Church.
Sun.,	" 27,	10.30	a.m.	Service at Old Church, Holy Communion.
"	" "	1.30	p.m.	Address to Bengali students, Normal School.
"	" "	3	p.m.	" English " "
"	" "	6	p.m.	Service at Old Church.
Mon.,	" 28,	11	a.m.	Workers' meeting.
"	" "	3	p.m.	Address for women (Bengali), Boys' Schoolroom.
Tues.,	" 29,	3.30	p.m.	Address to girls (Bengali), Christ Church School.
"	" "	8	p.m.	Meeting of young women.
Wed.,	" 30,	4	p.m.	Ladies' meeting, Old Church Room. Visits from 10 till 2.
Thurs.,	Dec. 1,	3	p.m.	Address for women (Bengali), Boys' Schoolroom. Holy Communion and breakfast at Palace.
Fri.,	" 2,			Agurparah. Meeting at Palace at 8.30.
Sat.,	" 3,			Bengali Medical Mission. Lunched and spoke at Zenana Mission—Native teachers.
Sun.,	" 4,			Normal School.
Mon.,	" 5,			Meeting at the Palace.
"	" "	4	p.m.	Drawing-room meeting.
Tues.,	" 6,	6.30	p.m.	Address to women (Bengali), Normal School. Thakerpuker.
Wed.,	" 7,	4.30	p.m.	Meeting for Brahma ladies—Mrs. Banerjee. Inspected Kidderpore parish and schools.
Thurs.,	" 8,	3	p.m.	Address to women (Hindustani), St. Saviour's Schoolroom.
"	" "	6	p.m.	Drawing-room meeting, Mrs. Pigott.
Fri.,	" 9,			Mothers' meeting (Hindustani), Old Church Room (very poor).
"	" "			Drawing-room meeting, Kidderpore House.
Sat.,	" 10,	11	a.m.	Ditto, Mrs. Beeby, 74, Lower Circular Road.
"	" "	4	p.m.	Ditto, The Doveton, 53, Park Street (Eurasian Girls' School).
"	" "			Bow Bazaar School, Scotch Mission (Bengali).
"	" "			Barrackpore.
Sun.,	" 11,	2.15	p.m.	Address to Zenana teachers, &c., Amherst Street C.M.S. Chapel Schoolroom.
Mon.,	" 12,	4	p.m.	All day Convention, Old Church.
Tues.,	" 13,	3	p.m.	Meeting at the Martiniers.
"	" "	6	p.m.	Address to women (Bengali), Miss Rainsford Hannay's.

Tues.,	Nov. 13,	8.30 p.m.	Meeting, G.F.S., the Palace.
Wed.,	" 14,	11 a.m.	Drawing-room meeting, Baptist Zenana Mission, 26, Lower Circular Road.
"	" "	4 p.m.	Meeting at London Mission Zenana Society, Bengali.
Thurs.,	" 15,	All day.	Inspect work and schools of St. Paul's, Scot's Lane.
Fri.,	" 16,		Barrackpore, two meetings.
Sat.,	" 17,	4 p.m.	Drawing-room meeting, Mrs. Wheeler, 52, L. Circular Road.
Sun.,	" 18,		Barrackpore, two meetings.
Mon.,	" 19,	6 p.m.	Drawing-room meeting, Mrs. Pigott.
"	" "	8 p.m.	Meeting Y.W.C.A.
Tues.,	" 20,	8 p.m.	Address to lady missionaries, Mrs. Smith, 4, Cornwallis Square. Visit Hindu Zenanas with Miss Sandys.
Wed.,	" 21,		Visit Mohammedan Zenanas with Miss C. Harding. Go by night train to Krishnaghur.
Thurs.,	" 22,		Take meeting early there; then proceed to Kapasdanga. Meetings there and villages round.
Fri.,	" 23,		Start early to Chupra, ten miles off, pausing at a Mission-house half-way to take a meeting. Full work arranged at Chupra till 28th, on which day I proceed to Darjeeling.

She writes further,—

On all sides there seems to be a ready field. The meetings have represented all classes and sects, High and Low Church. I have also stayed about a good deal for the sake of coming in contact with different sets of people, sleeping at the Palace, the C.M.S. House, the C.E.Z. Houses, with private civilians in a large Native house, and camping out for the Village Missions, such as Thakerpuker. Again and again I must testify to the splendid work the missionaries, male and female, are doing. It strikes one painfully how over-worked they all are, each needing several helpers. I admire greatly the simple way in which they live, and of this I may perhaps consider myself qualified to judge, by comparison and on the spot. I know much is said and felt at home about their carriages, servants, &c., but no one who has not seen life in India can possibly understand these very trying questions. Carriages here are no luxuries, but the bare necessities. I think the missionaries a hard-working, self-denying set of people, who are faithfully doing very valuable work for God, and who ought to have far more comfort to enable them to do it. Going from ordinary private houses I am much struck with their simplicity and unostentation.

We have seen many strange sights,

The following most interesting general review of the work in and around Calcutta is from the Calcutta Localized Edition of the *C.M. Gleaner* :—

#### THE MISSION IN CALCUTTA.

The arrival of the Missioners, long looked for and prayed for among us, is

both as regards Christianity and heathenism. The converts put us to shame; they are so full of faith, and love, and trust. To come out boldly on the side of Christ has meant literally the giving up of all for Him; and *our* faith has been strengthened by seeing how He can more than satisfy, and take the place of, all that has been given up for His dear sake. One is much struck with the many Christian agencies and public schools and institutions, all doing good work, and which must of necessity so change this country within the next fifty years. The educational work in our own schools here seems remarkably good. Qualified teachers (Natives) are employed for the advanced branches, and the religious work is, I am sure, done with so much prayer by our workers. I do not think I am looking through coloured glasses because some of the workers were known to me previously and are therefore dear to me. I have looked at things very critically and from an outsider's point of view, with the sweeping assertions I hear against them well in my mind, and my conclusion is that their trials and difficulties are greater than I had dreamed, but their courage and good management and earnest work is also far beyond anything I had supposed.

now an accomplished fact, and two weeks, full of work, have passed since our brethren commenced the Mission

services. The *Khedive* came in at Garden Reach on Thursday morning, November 24th, with the band of workers from home safe and well. The Missioners were there, with the ladies, the Rev. B. Davis returning to Benares with his daughter, and the new-comers, Messrs. Birkett, Brown, and Butler; and there came also Sir Fowell Buxton and his party.

A short service of thanksgiving was held in the Old Church in the afternoon for many mercies by the way to the travellers, and for the goodness of God to us who live and work here for bringing to India these welcome visitors. The Bengal C.M.S. Conference was in session, so that a good opportunity was afforded for mutual acquaintance and for consideration of plans and methods.

The Mission began with meetings for workers at the Mission Room and at Trinity Church. There was a large attendance in both places, and a bright promise of blessings to come.

The services at the Old or Mission Church were at 10.30 and 6 p.m. on Sunday, November 27th, with Holy Communion in the morning, and an after-meeting, to which very many remained, in the evening. On Monday morning Mr. Sullivan gave an address on "Walking in Newness of Life," the mission-room being almost full. To all who had the privilege of sharing in them these hours of morning gatherings from 7.30 to 8.30 a.m. were very helpful and suggestive, and lessons were learned which, by the grace of God's Spirit, will have lasting influence on many lives. The Monday evening service was not to the workers as inspiring as they wished. Clergy and people know by experience the reaction after a full Sunday. On Tuesday and Wednesday mornings Mr. Clifford gave addresses on Matthew viii. and Nehemiah, which spoke words of counsel and comfort to many hearts. The attendance each evening at the Old Church increased remarkably, till on Friday evening the number present exceeded all the anticipations of those who know by experience the difficulties of Church work in Calcutta. Mr. Sullivan preached each evening, and after-meetings followed the close of the two hymns after the address, those having retired who were obliged from various causes to leave.

At these after-meetings, short, clear

expositions of some passage dealing with foundation truths were given, and prayers offered by one or two present. The response of the raised hand while all were kneeling, and which signified a desire for special prayer, was frequent each evening, but opportunities for personal dealing with individuals were only afforded in a very few instances, though the invitation was constant.

The service for men only, at 5.30 p.m. on Thursday, December 1st, was announced in small hand-bills circulated widely in Calcutta to all the leading houses of business. A goodly number, again beyond all hopes, came together, and Mr. Sullivan spoke on the words, "He was lost and is found;" and if quiet listening is a token of interest, then those who heard were plainly interested. God grant that in not a few cases there was much more! In one instance, that of a Hindu hearer, the message was an enlightening of the eyes of the heart.

Saturday, December 3rd, was a quiet day, with an evening meeting for prayer. The Sunday services were an Urdu address at 8 a.m., the usual morning and evening services, and an address by Mr. Clifford to children in the afternoon. The church was very full at the 10.30 a.m. and 6 p.m. services, and the addresses on the "Saviour knocking" and the "Unready Virgins," with the solemn evening after-meeting, were surely God's means of grace and renewal to many! The desire was expressed by several that the Mission services should be continued throughout a second week during the missionaries' absence in the Calcutta out-stations, and this has been done both at the Old Church and Trinity Church, the attendance being very much less, it is true, but some, we cannot but believe, finding those additional services what they needed.

The services of the last Sunday of the Mission (December 11th) at the Old Church were very cheering. Mr. Sullivan preached in the morning on 1 Peter v. 10, in the evening on Isaiah xxv. 1. The evening service, with hymns of praise, the *Te Deum*, and prayers of thanksgiving was the offering of praise to the Giver of all good things for the blessings of the Mission to not a few. Oh, that those who joined so heartily then may now show forth God's praise, not only with their lips, but in their lives. The church had a larger congregation than

has been seen in it since the Sunday after the death of the honoured Secretary of the North India Mission of the C.M.S., the late Rev. J. Welland. It was then to recall a life nobly spent for the Lord's work. Now it was—may we not believe it?—to look forward to lives to be spent in a like blessed and holy usefulness, each according to the measure of the gift of God.

On Monday, December 12th, there was an all-day convention of members of the Calcutta Missionary Conference and others, on the subject of "The Holy Spirit in our life and service." About 150 were present, and it was generally felt that it was good for us to be there.

On Tuesday evening Mr. and Mrs. Harington held their annual social meeting for Old Church workers, and they combined with this a farewell gathering for the missionaries leaving early the next morning for the Krishnagar district. A large company of friends were present in the mission-room. Mr. Clifford gave a short address on our Lord's words, "Ye are My friends," speaking of all the privileges of earthly friendship, hallowed and magnified in the friendship between the Lord and His own, in communion and intercourse, in strength imparted, in the joy of looked-for meeting. Mr. Sullivan closed the evening's meeting with prayer, and some words of counsel and cheer on the text, "Looking unto Jesus."

#### NON-CHRISTIAN MEETINGS.

Nothing has been said of the non-Christian gatherings. The first, at the Albert Hall, was deeply interesting. Mr. Kali Charan Banerjee presided, and Mr. Clifford spoke first, on the corruptible needing to be clothed with incorruption, the decaying mortal with immortality. Mr. Sullivan's address was on "The best Book;" Mr. Rudra's subject, by request, was his own conversion from Hinduism; Dr. McCoy, editor of the *Indian Witness*, on "Sin and Faith;" the Chairman, on "The Vision of God in Christ." The whole meeting was over in seventy minutes. A member of the Oxford Mission writes: "The meeting at the Albert Hall was a decided success;" and, indeed, it filled many hearts with thankfulness. On Tuesday, November 29th, our friends had a grand opportunity, through the

kindness of the Rev. W. Smith, Principal of the General Assembly's Institution, Cornwallis Square. The College classes were gathered in the great hall, and for one hour they listened to the words of the two speakers with most patient and courteous attention, the Principal saying a few words in closing. Mr. Sullivan spoke on the Life of Christ; Mr. Clifford on the mysterious evil which man discovers in his own nature, and the necessity for Divine influences, and the helplessness of unaided human effort. "Have faith in God." On Wednesday, 30th, came a like privilege of proclaiming the everlasting Gospel in the Free Church College, Dr. Duff's old home in Nimtollah Ghat Street. The Principal, Rev. J. Hector, and several professors were present, and again the large number, sitting in their lines of seats raised tier on tier, listened for the full hour to the missionaries' words.

The fourth of the series of addresses to non-Christians was given in the Albert Hall, on Sunday, December 11th. The attendance was not so large as we had hoped, but the attention was marked. Mr. J. B. Braddon, of the C.C.C., presided. Mr. Sullivan spoke on the words: "This God is our God for ever and ever;" Mr. Clifford's subject was dealing with the lessons of hope and comfort derived from each separate part of our Lord's life on earth; Mr. R. C. Bose, of Lucknow, told his hearers what Christ had done for him, in hushing the dark witnesses of the past who testified to his guilt, for Christ had atoned. Mr. K. C. Banerjee told of his own conversion, pressing home the Lord's word: "If any man will do His will, he shall know of the doctrine."

The issues of these meetings are with God and the individual souls who heard. It is impossible to make any statement whatever as to the subsequent results. The seed of eternal life is scattered wide over that strange soil, and the Giver of Life has promised that His Word shall be fruit-bearing as the sown seed, and we may look up to Him for the answer. This duty remains to us now. The missionaries, in God's name, and endowed as all felt, with His power, have proclaimed God's love and His all-sufficient grace, to Christian and Hindu and Mussalman. It is the part of God's

people now to pray that the Word spoken may bring forth abundant fruit.

There is much to be noticed, but space forbids detailed remarks. The number of Hindus, speaking English, who attended the Old Church services, was considerable. For the sympathy and co-operation of members of every section of religious life and work in Calcutta, we have cause to be most thankful. There were many who came not once, but often. The complete absence of excitement, or unseemly behaviour, was marked. The unwearied help of our choir, who were present every evening half an hour before service, for hymn-singing, contributed much to the brightness of the services. A friend provided the hymn-sheets necessary almost at the last, when the ship bringing the Mission hymn-books was delayed *en route*. And thus all were helping together, so that by means of the thanksgiving of the many, blessed and led onward by the lessons of the Mission, glory might be rendered unto God. From many quarters letters reach us telling of blessing received; and our prayer is that abiding in Him Who hath the power of an endless life, even though the missionaries must pass on from our midst, all may continue steadfast, and full of effort for others.

The work among the Native Christians has been a great cause for rejoicing to those who have laboured and watched among them, and have prayed for the power of the Spirit to be manifested in their midst: some details of the Mission in Trinity Church and Christ Church are added. The difficulty of interpreters, and the loss to the speakers and people in not being able to understand each other's language, has been most happily overcome here, as we believe it will be everywhere. Major Broadbent of the Calcutta Corresponding Committee, writes: "Any one who was privileged to be present at one of the meetings at Trinity Church, Amherst Street, as I was on Friday last (December 2nd) must have seen and been convinced that God can do a very great work by men who do not know the vernacular, and who have no special knowledge of those differences of character which distinguish Asiatics from Europeans, and especially from Englishmen. I have never in all my

experience in India seen a large gathering of Natives so moved as by Mr. Clifford's address that night translated sentence by sentence. It has occurred to me that there may be sometimes a positive advantage in complete ignorance of native ways and thoughts and objections, the speaker by that very ignorance being shut up to the simple declaration of the great fundamental truths of the Gospel of God's love and salvation through Christ." There are many who can give a like testimony. The interpreter seemed forgotten in the deep interest of the Word preached. We have several interpreters to thank, Babus K. C. Banerjee, S. C. Bonerjee, Jacob Biswas, and Philip Biswas.

#### THE MISSION AMONG THE NATIVE CHRISTIANS.

The following letter received from the Rev. J. W. Hall, with reference to the work of the past fortnight among Bengalis, will be read with deep interest by all who desire the extension of Christ's kingdom in India:—

"*Bonhugli, December, 1887.*

"MY DEAR IRELAND JONES,—Clifford and I have just risen from a meal most kindly prepared by Babu Romannath Mondol, the honorary catechist of Bonhugli, and now we are sitting on the sloping banks of an Indian tank—Clifford with paint and brush, I with pencil and paper. It is all still as night. Behind us is a group of Bengalis, some standing, some sitting and watching the painter filling in slowly the details of his picture. Before us stands a Hindu temple, old and worn and scarred by years of sun and rain, an emblem of the decaying faith it represents, while away below us, bank and tree and hut stand out mirrored on the still bosom of the pool.

"My mind wanders back to all the details of the past fortnight. The crowded churches, the earnest, quiet mien, the upturned eyes of seeking souls; the strong roll of song, up to the throne of God; the cries to Him in brief petitions; the preacher's God-taught words; the lingering crowds, fed just enough to make soul-hunger keener still; the felt presence of Christ Himself, walking as of old He walked, touching the cast-out leper, creating sight where sight had never been, making straight the bowed woman whose eyes had rested only upon earth

till now, restoring the withered arm, and walking with the *two*, until His holy converse caused hearts to burn within. Yes, *there* He stood all fresh and living and real and true, as in those days of long ago.

"And so His holy words went home with the power of a *living* Christ. His life ~~in~~ us was to be the power against sin and earthliness. His death and passion our plea. His life, our eternal peace and joy.

"And now it is over; the day of grace has come to many, gone, let us pray, from none who sat beneath the sound of those solemn words. The showers have fallen upon a thirsty—oh! so thirsty land—the green blade is springing into life, and one thought is in the heart, one text upon the lip—it is this: 'Bless the Lord, O my soul, and all that is within me, bless His holy name.'

"Long before the work there was hope, but there were hours of doubt too. 'Is it possible that God can quicken such apathy, such deadness?' was the thought. 'With God all things are possible,' was the quick response; and blessed be His holy name, He has not failed.

"Our work at Trinity Church, Amherst Street, began on Saturday, November 26th. Preparation there had been, and slowly interest had grown and spread. No pains had been spared to make known the services far and wide. Churchman and Nonconformist were at one *here*; both felt the loss to Mission work in India through Christless Christians, and both could merge all minor differences in the face of one great need.

"We thank every member of the Calcutta Missionary Conference for the warm sympathy and valuable help afforded by prayer and presence and encouragement, and trust that one fruit of this Mission (and perhaps not the least of all) may be the binding of heart to heart and the placing of shoulder to shoulder, of all who love and preach the blessed name of our Lord Jesus Christ.

"Much prayer had been offered, not only for the quickening into life of a sleeping Church, but also for the men who were to be God's mouthpieces, and that blessed God who hears and answers prayer, heard our strong cries to Him. From the first Mr. Clifford

got in touch with the Bengali heart. The people saw, at a glance, his love for souls. He came in the spirit of his holy Master, and his Master's love shone out in word and look and life.

"Each sentence had its power, in itself simple and often heard before. *Where* was the power? What did it mean?

"It meant that the mighty Spirit was there behind the instrument; that Christ was present as of old, to heal. Each sentence concise, yet full, lost none of its force through interpretation. The suitable action of the speaker was connected immediately with the words, and listeners almost forgot that those words had been passed to other lips before they reached their minds. I would not for a moment lose sight of the great need of interpreters being filled with faith and love and the Holy Ghost. I believe that God sent us such men, and they may have done more than we dream of, in bringing about the results we witnessed.

"During this Mission I have learned one lesson at least—it is this: we might make use of many a godly Englishman in India for vernacular work.

"From the first Trinity Church was well filled, but as days went by and interest deepened, the numbers increased, until at last it was no easy matter to provide all with seats.

"Many faces were seen whose visits to the church had been few and far between. Long before the service began the church was fairly well filled, and usually some Gospel song was sung until the hour of service arrived. The first text chosen by Mr. Clifford was appropriate: 'The people were in expectation and all men mused in their hearts. One mightier than I cometh. Heshall baptize you with the Holy Ghost and with fire.' Aye, many an expectant heart sat waiting for something, it knew not quite what it wanted, for such a Mission was all new. It was conscious that it needed a blessing, and the blessing came.

"The services began with a hymn, then a few brief prayers, after which a sacred solo was usually sung immediately before the address. Last of all an earnest, pointed prayer was offered by Mr. Clifford, which was repeated sentence by sentence in low murmurs by the congregation. After the fourth



day at Trinity Church those who desired to consecrate themselves to Christ were asked to raise their hands, and not a few dared in the face of well-known neighbours to make the venture, and thereby court the ridicule of unconverted men and women.

"The morning meetings were held alternately at Trinity Church and Christ Church, and men and women flocked in numbers to hear the Word.

"I am convinced that God's Holy Spirit has worked and *is* working in many hearts. Testimony has come to me from all quarters, of blessing and light and peace through faith in, and consecration to, the blessed Master.

"Night after night Zenana teachers from Barrackpore came in at their own expense, and night after night, man and woman and child seemed loth to depart. In those after-hours one thought was in my heart—

For oh ! the Master is so fair,

His smile so sweet to banish'd men,

That none who catch it unaware

Can ever rest with earth again.

"They had caught sight of the blessed Master's face and longed to linger where He had appeared to them.

"The introduction of the well-known choruses, 'Only trust Him,' and 'Saviour, Saviour, here my humble cry,' &c., at suitable moments during the address or while kneeling in prayer, was very telling, and, I believe, helped many to put into words the longings of the soul.

"On one evening Mr. Clifford asked his hearers to write letters as to Jesus Christ telling Him all their sins and cares and needs, and not a few were sent to Mr. Clifford in consequence. By this means he was able to have personal dealings with some, and meet the difficulties of others in his addresses.

"I thank God for the remarks of a leading Bengali Christian gentleman, who said that this Mission had broken down prejudice, cleared away misunderstandings, and help to knit together men of all denominations. Questions of C.M.S. loyalty to truth have been hushed, and perhaps the day is nearer now than ever, when our dream of one great Bengali Church shall be fulfilled.

"A Hindu woman of good family, full of sorrow through the loss of several children, crept into the open church. She wanted rest; and Christ's unspeak-

able love, His pardon and peace, seemed just to meet her deep need. She forgot the presence of the great throng, and stretching out her hands cried to the Christ so nigh at hand. Almost every night she has been present at the services, except when forcibly confined by her husband. She wants rest and forgiveness. May she find it in Him ! A Hindu man also asked for baptism after one of the meetings.

"We were most thankful for the God-taught words of Mr. Sullivan at two of our morning meetings. They went forth with the power of the Spirit to our hearts, and have doubtless helped many onward to peace and rest in Him.

"The work over at the Old Church and Trinity, Mr. Sullivan went to Thakerpukur, where tents had been pitched, and to which centre men and women from the surrounding villages had come for the special purpose of attending the services.

"In spite of the peculiar difficulties of this most trying field, I believe God was present with His servant Mr. Sullivan, and gave him power to speak the Word. Many seemed to be deeply impressed, and amongst the women great blessing has been experienced. The latter I attribute, under God, to the preparatory work done by Miss Good of the C.E.Z.M.S., Barrackpore, and the faithful, telling words of Miss Bromley, who spent two days and nights on the spot.

"A remarkable scene occurred during the Mission at this place. A former C.M.S. agent, who became a convert to Islam a few years ago, publicly recanted in the church; and if no other fruit to the work were visible, even this would be a cause for deep thankfulness, as he has been a thorn in the Church for some years. While at Thakerpukur Mr. Sullivan addressed a large gathering of Christians connected with the L.M.S. at a village some two miles off.

"At Kristipur a deep wave of blessing seemed to pass over the Christian population. Of the first two days I cannot speak, but during the last two days the Spirit of God was moving in the hearts of many.

"I had never seen the church so thronged, every available nook was occupied; while outside, in the porch, and all around the building a crowd of Hindus and Mussulmans stood intently

listening to song and word. Short pointed prayers followed in quick succession, and my heart was gladdened when some familiar tongue, unused to prayer, cried to God for mercy.

"After evening service Mr. Clifford exhibited his lantern in the open air to a large crowd of Christians, Hindus and Mussulmans.

"At Bonhugli every heart had been expecting a blessing. Distant sounds of blessing had come to them from other parts, and perhaps no spot was more ready for the showers than this. And now while blessing Him who has so blessed us, let us remember that the work is not over. It is ours to pray and work with greater energy than ever, to live and love in the spirit of our blessed Master, and to go forward in the sure conviction that His work cannot be in vain, that His kingdom will surely come.

"Yours affectionately,

"J. W. HALL.

"P.S.—A Mission service was held at Trinity Church on Sunday evening, December 11th; the building was crowded, and God was with us.

"A final meeting of those who had received blessing during the Mission week was held on Monday, December 12th, when many gave testimony, and publicly consecrated themselves to God.

"Services were held at Trinity Church during the week after the Mission, when two English gentlemen gave addresses through interpreters."

From another fellow-worker we hear thus:—

"To sit down just after a Mission, to write an account of it, must always be difficult; there is the danger of expressing hopes which may never be realized, and, on the other hand, the danger of allowing doubt to rule in our hearts when they should be full of fervent faith and hope.

"But on looking back on the past fortnight there is no doubt but that there is abundant reason for joy and thankfulness.

"We have to thank God for the friendly spirit shown towards the Mission by all. All, both in the Church of England and amongst our Nonconformist brethren, have shown their sympathy by their presence, and we know they have helped us by their prayer.

"We have to thank God for large and crowded congregations; one hears on every side earnest wishes expressed that the missionaries might stay longer with us.

"We have to thank God for the manifest presence of His Holy Spirit, so that many a weary Christian has been refreshed and drawn nearer to Christ.

"We have to praise God for the large number of men attending both the English and Bengali services. Never before, I believe, has the Bengali Christian Church been so stirred, so that many are realizing the beauty of Christ's life and of entire devotion to Him. Of conversions perhaps it is too soon to speak, but I am sure the next two or three months will reveal many that we do not know of now. But I should say, the most marked feature of the Mission that we see at present is the quickening of those who were real Christians before; of this one hears testimony from all sides.

"Again, we have to thank God that He has made it plain that good work can be done through an interpreter, and I believe this will be fraught with the greatest blessing in the future to the Bengali Church.

"The Mission to our two churches at Kristopur and Thakerpuker has also gone off well. At the mid-day meeting at Kristopur, on Tuesday, the church was full, and at the close several held up their hands as a sign that they wished to be prayed for.

"In the evening there was an address with a magic lantern. About 200 were present, half of whom, I imagine, were Hindus and Mohammedans.

"On Thursday morning I went to Thakerpuker. Here the meetings were good, though not so large as they ought to have been, because of the difficulty of bringing together the Christians scattered in the different villages.

"There are also special difficulties in this Mission; there is the spirit of faction, the evil spirit of drink, and a general spirit of lawlessness. Nevertheless, even here, there was much good done, especially amongst the Mission workers, and I believe many of the women received distinct blessings. It was also a matter for thankfulness that several who, not only had not been to the church for months, but had

shown themselves decidedly hostile, attended many of the meetings. On the evening of Thursday there was a prayer-meeting at which several spoke of the blessing they had received.

"At both of these churches of Kristapur and Thakerpuker I am convinced

that real work has been done, and if it is followed up the result will be a great quickening of spiritual life.

"In conclusion, I may say that I believe the Mission has been a time of real blessing to our students in the Divinity School. "W. H. BALL."

#### MADRAS.

To Madras the Rev. H. E. Fox and Mr. Swann Hurrell were allotted. The programme for the Mission in that city was as follows :—

#### SPECIAL MISSION—MADRAS—1887.

##### *Plan of Services, Meetings, &c.*

Nov. 23, Wed.	6.30 p.m.	Meeting of Native Church Workers ...	C.M.S. House...	H. E. F. & S. H.
24, Th. .	5.0 p.m.	Meeting of Missionary Conference ...	Bishop's House	
25, Fr. .	6.15 p.m.	Anniversary of Southern Pastorate D.	Zion Church ...	H. E. F. & S. H.
26, Sat..	6.30 p.m.	Meeting of Students Pr. Union ...	Trinity Church	H. E. F. & S. H.
27, Sun.	7.30 a.m.	Communion and Address, Tamil	Zion Church ...	H. E. F.
	4.0 p.m.	Mission service, do.	Ditto ...	Ditto.
	6.0 ..	Sermon, English ...	Christ Church	Ditto.
	8.0 a.m.	Mission service, Tamil	C.M.S. Chapel	S. H.
	4.0 p.m.	Ditto ...	Ditto ...	Ditto.
	6.30 ..	Mission service, English	Trinity Church	Ditto.
28, Mon.	7.30 a.m.	Mission service, Tamil	Zion Church ...	H. E. F.
	6.30 p.m.	Ditto ...	Ditto ...	Ditto.
	7.30 a.m.	Ditto ...	C.M.S. Chapel	S. H.
	6.30 p.m.	Ditto ...	Ditto ...	Ditto.
29, Tu...		Same as Monday.		
30, Wed.	7.30 a.m.	Mission service, Tamil	Zion Church ...	H. E. F.
	6.30 p.m.	Ditto ...	Ditto ...	S. H.
	7.30 a.m.	Ditto ...	C.M.S. Chapel	Ditto.
	6.30 p.m.	Intercession for Missions and Sermon...	St. George's Cathedral	H. E. F.
Dec. 1, Th. ...		Same as Monday.		
2, Fr. ...		Same as Monday.		
4, Sun...	7.30 a.m.	Mission service, Tamil	Zion Church ...	H. E. F.
	4.0 p.m.	Ditto ditto	Ditto ...	Ditto.
	6.0 ..	Ditto English	Ditto ...	Ditto.
	8.0 a.m.	Ditto Tamil	C.M.S. Chapel	S. H.
	4.0 p.m.	Ditto ditto	Ditto ...	Ditto.
	6.30 ..	Address to Educated Natives	Ditto ...	Ditto.
5, Mon...		Same as Monday, Nov. 28.		
6, Tu. ...		Same as Monday.		
7, Wed...	6.30 p.m.	Advent service, English	C.M.S. Chapel	H. E. F.
	6.30 ..	Address to Educated Natives	Zion Ch. Miss.-room...	S. H.
8, Th. ...	6.20 p.m.	General Meeting of Native Christians...	Memorial Hall	H. E. F. & S. H.
9, Fr. ...	7.30 a.m.	Mission service, Tamil	Miss. School, Alanthur	H. E. F.
	6.30 p.m.	Ditto ...	Ditto ...	Ditto.
	6.30 ..	Address to Educated Natives	Zion Ch. Miss.-room...	S. H.
10, Sat...	7.30 a.m.	Mission service, Tamil	Miss. School, Alanthur	H. E. F.
	6.30 p.m.	Ditto ...	Ditto ...	Ditto.
11, Sun..	9.0 a.m.	Ditto ...	St. Thomas' Church...	H. E. F.
	4.0 p.m.	Ditto ...	Ditto ...	Ditto.
	6.0 ..	Sermon, English	Ditto ...	Ditto.
		Addresses, do.	Palaveram	S. H.
12, Mon..	7.30 a.m.	Mission service, Tamil	Miss. School, Alanthur	S. H.
	6.30 p.m.	Ditto ...	Ditto ...	Ditto.
	6.30 ..	Lecture to Educated Natives	Memorial Hall	H. E. F.
13, Tu....	7.30 a.m.	Mission service, Tamil	Miss. School, Alanthur	S. H.
	6.30 p.m.	Ditto ...	Ditto ...	Ditto.
	6.30 ..	Distribution of prizes	Napier Park School...	H. E. F.
14, Wed..	7.30 a.m.	Mission service, Tamil	Miss. School, Alanthur	S. H.
	6.30 p.m.	Ditto ...	Ditto ...	Ditto.
	6.30 ..	Advent service, English	C.M.S. Chapel	H. E. F.

*Besides Addresses to Schools, Bible-classes, Students, and Private Social Gatherings.*

Mr. Fox writes,—

*Madras, Nov. 29th, 1887.*

The accompanying programme will show you part of the work which has been given to us here. Of course there are other engagements, such as Bible-readings for divinity students, addresses to schools, social gatherings, &c., where an opportunity is given of speaking to souls, which do not appear on the list. It is too early to speak of definite or marked results, but these things are manifest and give cause for much praise. An evidently interested spirit among the Native Christians, whose prayers and sympathy have been much quickened in preparation for the services. Good attendances (chiefly, though not exclusively, of Christians) and a very marked attention from all.

Karney's letter will have told you how graciously God prospered our voyage. And it certainly was a time of great refreshing; the unity and earnestness of so large a body of missionaries made an impression upon the most worldly of our fellow-passengers. . .

On the last day of the voyage we were asked by some of the old Anglo-Indians to address a meeting of our fellow-passengers called by themselves, and to give some account of the objects of our Special Mission. It was a most gracious opportunity of speaking in the Master's name, and, humanly speaking, would have been impossible three weeks before.

I purpose, God willing, to leave here in time to reach Dummagudem by Christmas. Hurrell, in the meantime, will go up to Raghavapuram. I shall work back by Rajahmundry and Dowlaishveram, spending a Sunday there, join him at Ellore, take a fortnight for Bezvara and Ellore, and another for Masulipatam, and return for another fortnight's work in Madras for the educated Hindus (who just now are in for examinations): after that, a week or so at Ootacamund.

For all this we earnestly beg the continuance of those prayers which we feel have been already so richly answered.

*December 7th, 1887.*

We have great cause to thank God for singular mercies. We have felt the

power of the prayers which have followed us, and can surely say that the good hand of our God has been with us. You will see Hurrell has chiefly been at the chapel in Black Town and I at Saththianadan's church. At both places the attendances have been very good, and the interest very marked. Of course preaching through an interpreter is difficult, and the effect of an unbroken discourse, with the corresponding result upon the emotions of an audience, cannot be obtained. Both to oneself and to one's hearers it is trying to be delivered piecemeal. But God has not allowed the difficulties to become hindrances, and I have been greatly struck at the way in which the people have listened, and apparently with intelligence and profit. It is almost impossible to conduct after-meetings in the manner of an English Mission, and most difficult for any stranger to diagnose the spiritual condition of a Native mind. But I think we may say that a very real impression has been made on the people in both places. There is, I trust, a deepening sense of sin and responsibility, and a more sincere desire to be consecrated wholly to Christ. Join with us in prayer that these things may increase and abound. Some of the students of the Christian College who have attended Hurrell's services seem to have received the Gospel in power, and to have passed from a nominal to a real knowledge of Christ.

Besides the regular services, we have attended and spoken at a good many other gatherings. One of the first was extremely interesting. The Bishop kindly invited the members of the Madras Missionary Conference to meet us at his house. Baring-Gould and Karney were also present. All four spoke, and gave a brief account of our objects and plans. A good many brethren of various societies followed, and nothing could exceed the warmth of their welcome and the approval which they gave to the idea of this special Mission. Every one spoke of it as a work long needed, and likely to result in great blessing. I have also had several Bible-readings with the divinity students who are being trained by Mr. H. Goldsmith.

The Rev. W. T. Saththianadhan, Pastor of Zion Church, Chintadrepettah, Madras, and Chairman of the C.M.S. Madras Native Church Council, writes:—

The Special Mission preachers appointed to Madras and the Telugu country, viz. the Rev. H. E. Fox, M.A., and Swann Hurrell, Esq., commenced their work in Madras on Advent Sunday, November 27th. Mr Hurrell conducted the services in the C.M. Chapel at Black Town, while Mr. Fox did the same in Zion Church, Chintadrepetta. The Mission lasted till Wednesday, December 7th, for a space of ten days, and with the exception of Saturday, December 3rd, it was conducted continuously, services being held both morning and evening.

To restrict our remarks to the services in Zion Church which have been under our own observation, long before the arrival of the Mission, the subject had been constantly brought before the minds of the people by means of tracts and handbills translated into Tamil, discourses from the pulpit and supplications at the throne of grace. As an introduction to the Mission preachers, they addressed the meeting of Native Church workers in the C.M. House on November 23rd, and the Anniversary meeting of the Southern Pastorate held in Zion Church, under the presidency of the Lord Bishop of Madras, on November 25th; but the Mission was solemnly inaugurated, as above-mentioned, in the morning service on Advent Sunday, when the Holy Communion was administered to upwards of seventy people.

During the Mission services conducted regularly both morning and evening, the pastor had nothing to do but simply to interpret for the Mission preacher, see that the people attended the services regularly, watch the effect upon the congregation, and beseech the God of all Grace for a special blessing and an abundant outpouring of the Holy Spirit.

Notwithstanding the very wet weather, the attendance was remarkably good. The church, which could hold between 350 and 400, was nearly full, and the evening service more so than the morning. There was a sprinkling of European and other Christians at every service, but the bulk of the congregation were members of Zion Church itself. The evening on which the last service of praise was held was thoroughly wet. It was pouring in such torrents for three or four hours, without intermission,

that all the streets were completely flooded. It was naturally feared that the attendance would be very poor, but, to our great surprise, it was nearly as large as usual. A good number came from a distance of two miles, and in some cases quite drenched, but the interest created was so deep and real that they braved the weather in order to enjoy the benefit of the last service of praise in their own church.

The attention of the people was equally marked. Every word uttered by the preacher seemed to be drunk in. There was not a careless or indifferent listener. Even those who were in Government service, and who were obliged to be very punctual in attending their offices, were most regular in attending every service. Both young and old, high and low, rich and poor, appeared to enjoy the spiritual banquet spread out before them for so many days.

The Gospel of the Grace of God has been preached in its fulness, sweetness, and power. The three R's of the Gospel plan of salvation, viz. the Ruin, Redemption, and Regeneration, have been set forth with a vividness and force which could not fail to arouse the sinner and charm the believer. Now the sinner was led to Sinai to behold the terrors of God's broken Law; and now to Calvary to see the amazing sight of the Lamb of God bearing the burden of sin and perfecting his redemptive work; and now to behold the work of the Holy Spirit applying the blood of the everlasting covenant to the heart of the believer and sealing him to the day of redemption. And all this in simple but powerful language, interspersed with apt illustrations and interesting anecdotes. A good deal was lost in the interpretation, which at best must be imperfect. And yet the earnestness and unction with which the appeals were directed to the hearts and consciences of the hearers were such that every one present could not but feel that the message was sent direct from Heaven itself.

On the results of the Mission it is impossible to speak at present. The "Day" alone will fully declare it. There was no excitement or outward manifestation of feeling or sentiment. It was something deeper than all this. It was like lifting the whole congregation into a higher plane or atmosphere.

## SOUTH INDIA.

While the Madras Mission was proceeding, the Revs. G. Karney and B. Baring-Gould were on their way to Travancore, taking Ootacamund *en route*. From this latter place Mr. Karney writes,—

*Ootacamund, Nov. 28th.*

The senior missionaries of different societies at Madras all with one voice cordially rejoiced in the Mission, bade us not to be the least afraid about interpretation, and asked us to meet them again on our return through Madras to report to them about our work, and we were greatly cheered.

We left by afternoon train for Ooty, arriving here at 4 p.m. on Saturday. We are now quite in a cold climate, 7150 feet above sea-level.

Mr. Karney has written as follows to the members of a Young Women's Bible-class, respecting the work at Trichur :—

You will not be surprised to hear that I have good news to tell you of my first Indian "Mission." I was at Trichur from November 30th to December 7th. This is dear Mr. Bishop's station. He is greatly beloved: his work has been much blessed: God has given him many souls. We had two mission-services and one for workers each day.

On Tuesday evening a large number expressed themselves desirous of coming to Christ. We had their names carefully taken and distributed among the Christians in the congregation, each of whom (if fit) is entrusted with a certain number to help on. At the farewell administration of the Lord's Supper there were 242 communicants, and much rejoicing in the Lord. Then came the farewell. When I met the pastors as usual in the afternoon they told me the people were coming to bid me farewell, but I had not known what to expect.

However, just before we were starting a deputation arrived, consisting of pastors, catechists, evangelists, schoolmasters, colporteurs, and other workers, to present me an address. They told me they intended to carry on the mission-services until Sunday in the form of thanksgiving-meetings. I spoke to them at length on the importance of not mistaking the beginning for the

ending. I urged that the work was only now begun, and not ended, and I begged them to follow it up by prayer as well as thanksgiving. We then knelt and prayed, and I bade them farewell, as my bullock-bandy was at the door; but no, they had brought with them musical instruments and torches. A large company were waiting outside, and as we started for the boat they preceded us, and were singing hymns all the way (about a mile) to the boat. As I stepped on board the sight was most romantic. The landing-stage was aglow with the torches which the people bore aloft (it was 8 p.m.), and the air rent with "salaams." It was a memorable sight. My last words were borrowed from their address to me. I said, "Farewell; remember, and be out and out for Christ."

The demonstration excited much interest in the heathen district through which we passed. I trust real good was done at Trichur, and at Kunnukulam also, where Mr. Baring Gould began his work. We owe much to the prayers of friends at home. Going from place to place thus, among people of a strange tongue, one realizes more and more one's absolute dependence on the grace of God. Go on praying.

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It will be seen that the details from South India are but scanty. We hope we may have more next month. Meanwhile we are sure all our readers will join in fervent thanksgiving for such letters as brighten the foregoing pages.

## TRINITY COLLEGE, DUBLIN, FUH-KIEN MISSION.



UST two years ago, in the *Intelligencer* for January, 1886, we were enabled to give an account of an awakening of missionary spirit in our University. That awakening was consequent on a series of meetings held in the month of November, 1885, for this special object. It will be remembered that the principal speakers were two recently ordained Cambridge men, Rev. H. Sykes and Rev. W. Weston, both looking forward at the time to offering themselves for the foreign field (as they have done since); and also two old Trinity men, who had been labouring abroad for some years, and were just then home for a short time, Rev. R. W. Stewart, Principal of Foo-chow Theological College, and Rev. H. M. M. Hackett, of Allahabad Divinity School. I wish to take this opportunity of correcting a mistaken statement about the result of these special meetings, which I believe has been widely spread. It is said that at them a number of men volunteered to go out as missionaries. But it was not so. The appeal made by the Secretary of the D.U.C.M. Association was that "all who were perfectly willing to serve God, wherever they might be called, *whether at home or abroad*," would join him on the platform. In answer to that appeal, the men stood up to show their willingness. The distinction will be readily seen. These men did not pledge themselves to go to foreign work; but we are sure that all are willing to go if the way is made plain. And if God wants, He will surely call them.

After these November meetings it was felt that some practical step ought to be taken, which should be at once a proof of our gratitude to God for the blessing given to us, and an outlet for the zeal which had been aroused.

Eventually it was decided to form a Special Trinity College Mission, and a committee was appointed to carry out the proposal. It was arranged to work in connection with the C.M.S., for we felt bound to it by the fact that most of the old Trinity men who have become missionaries have gone out under the auspices of that Society. The C.M.S. Committee said that when we had collected a sufficient sum to maintain a missionary for three years they would help us to choose the scene of our projected work. Circulars were sent in all directions to old Trinity men, and slowly but surely the money came. China was selected as the country, and Foo-chow as the place to be occupied; and it was decided to send our first man as assistant to Mr. Stewart at the Foo-chow Theological College.

There seemed at first to be a difficulty in obtaining any one fitted for this special work, but in a short time the Committee found that the Rev. J. S. Collins, curate of Parsonstown, was ready to go. Born in China, where his father was a missionary, he had always hoped that some day he might be permitted to return there as a worker himself. An interesting fact about his father, which his own departure renders still more interesting, is found in the *Story of the Fuh-Kien Mission* (chap. xix. p. 258): "Fuh-Kien itself is a significant illustration of the influence of medical missionary work, for it was the temporary dispensary opened by the Rev. W. H. Collins, while visiting Foo-chow in 1860, which was instrumental in calling out the first inquirers."

When all arrangements had been completed, the Committee decided on holding a Valedictory Meeting similar to those held by the C.M.S., which should serve a threefold purpose,—to commend our brother to God, to show our friends that the Mission was a reality and not an idea, and to stir up anew the missionary spirit among us. The 7th of November was chosen, and in the unavoidable absence of the Archbishop of Dublin, who takes a deep

interest in the work, and has kindly accepted the office of President of the Mission, the chair was taken by the Provost. The meeting was held in the Front Hall, and notwithstanding the retarding influences of a very wet night the room was full.

The Rev. Dr. Salmon (Regius Professor of Divinity), proposed a resolution commending missionary work to the students of the University. This was seconded by the Rev. W. H. Collison, a missionary home from British Columbia, who gave a very interesting description of his work. In putting the motion, the Provost spoke with great weight of the necessity every one is under of being an influence either for good or for evil in the world.

The valedictory address was pronounced by Dr. Gwynn (Archbishop King's Lecturer in Divinity), who showed how much reason there is to be thankful that the Mission is now an accomplished fact. To maintain the work, however, he said, it was necessary that frequent prayer should be offered for a continuance of God's blessing, and the effort to keep up the funds must be *steadily* maintained, especially as an undertaking of the kind in College always laboured under the disadvantage of a continually changing committee. A long and intimate acquaintance enabled him to bear very high testimony to Mr. Collins' personal qualities, and his fitness for the work.

Mr. Collins then spoke in a simple, earnest way, which must have gone home to every heart, telling how very glad he was to be able to go as the first missionary for old Trinity, describing how he had been led to offer himself for the foreign field, urging us all to more self-devotion, to more entire consecration, and if possible to give ourselves for missionary work. He put before us, as a special aim, the sending out of another man to help him. After his address the commendatory prayer was offered by the Rev. W. E. Burroughs, who from the first has shown his sympathy with the Mission in a very practical way. It is a curious coincidence that Mr. Collins sailed for China on November 14th, the second anniversary of the meeting from which the Mission immediately sprang.

I earnestly hope that this imperfect sketch may come under the notice of many old Trinity men, who are as yet little acquainted with our work, and that it may interest them in it. If the Mission is to prosper at all during the years, it must be through much labour of prayer widely offered; and surely all old Trinity men can find a short time in each week, if not in each day, to add their voices from all over the world to the supplications which are now being made here. Money offerings are very greatly needed also, but prayer is the greatest, the chiefest need, for it is prayer—

Which moves the Hand which moves the world  
To bring salvation down.

*Trinity College, Dublin, Dec., 1887.*

R. D. O.

## NOTES ON OTHER MISSIONS.

**F**OREIGN WORK OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE IN 1887.—The Church Missionary Society, like other Church Societies, has to thank the S.P.C.K. for so much liberal help, that some notice of the extensive work which is executed year by year by the Foreign Translation Committee will be acceptable. Unlike the other Committees of the S.P.C.K., which are elected by the Society annually, the members of this Committee are nominated by the Primate for life out of the



members of the Society, but they depend for their funds upon the grants made by the Society in its Monthly Meetings. The Foreign Translation Committee not only superintends the publication of works in foreign languages, but the distribution also. It is extremely convenient to a Colonial Bishop, or a Church Society, to be thus supplied.

During the past year the following books were in course of publication either at home or abroad:—

*Asia*.—Revised Common Prayer in Arabic language; Bible History in Persian language; Book of Common Prayer in Malto language, *alias* Pahāri; ditto in Marāthi language; Commentary of Gospels in Telugu language; Testimony of the Book in Arabic language; Women of Christendom in Urdu language; Church History in Marāthi language; Paley's Evidences in Telugu language; Revised Book of Common Prayer in Tamil language; Book of Common Prayer in Sgau-Karén language; Church Hymn Book in Tamil language; Volume of Tamil Lyrics; Earnest Communicant in Bengālī language; Lectures on Confirmation in ditto; Revised Book of Common Prayer in Hindi language.

*Africa*.—Sketches of Church History in Swahili language; Grammar of Chuána language; Bible Picture Book in Amháric language; Plain Words in Xosa, *alias* Kafir, language; Meditations on the Seven Last Words in ditto; Primer of Ganda language; Dictionary of Nika language; Book of Common Prayer in Chuána language; Book of Common Prayer in Swahili language; Bible Picture Book in ditto; Acts of the Apostles (for children) in ditto; Vocabulary of the Makua language; Book of Common Prayer in Malagási language; Tract on Polygamy in Yoruba language.

*America*.—Gospel of St. Mark in Beaver language; Manual of Devotion in ditto; Hymns in Cree language; Gospel of St. Mark in Shimthi language; Gospel of St. Luke in ditto; Portions of Book of Common Prayer in Kaguti language; Lessons in Slavé language, *alias* Tinni; Hymns in ditto; Portions of Book of Common Prayer in Munsee language, *alias* Delaware; Hymns in ditto.

*Oceania*.—Gospel of St. John in Ysabel language, Solomon Islands; Gospel and Acts in Florida language, ditto; Portions of Book of Common Prayer in Ysabel language, ditto; ditto in Florida language, ditto.

A mere perusal of these names indicate how widespread and important is this work, unparalleled in its nature by that of any other Society in any country. The British and Foreign Bible Society has a much larger annual out-turn, and in more numerous languages, but they are versions of the one Book only; but from the press of the S.P.C.K. are sent forth versions of the Book of Common Prayer, Hymns, Commentaries, books of religious instruction or edification, Grammars, and Dictionaries: the latter works are to facilitate translations or original works of a religious character, or to assist the missionary in acquiring the particular language. Copies of many of these unique works are sent as presents to the great libraries on the Continent, where they excite astonishment and admiration at the business-like and scientific zeal of British missionaries. ROBERT CUST.

January 1st, 1888.

OUTRAGE ON A MISSIONARY IN MIKRONESIA.—The Annual Report of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS for 1887 has just reached us. When a Committee so prudent, so self-controlled, and well-known for its sober and patient conduct of affairs, pens and publishes such a Minute as the one below, the Committees of other Societies, especially of the Church Missionary Society, which is bound to the American Society by links of old affection and mutual respect, are bound to take notice of it, and give it publicity, as the outrage protested against is one in which every Protestant Church and Society must sympathize:—

The American Board has learned with surprise and indignation of the unjust arrest and imprisonment of the Rev. E. T. Doane, missionary of the Board at Ponape, in April last, and of the interruption of work in the Micronesian Mission which has followed upon the establishment of Spanish authority on Ponape.

It recalls with devout thanksgiving the wonderful results of thirty-five years of Christian work in those islands; the gathering of nearly fifty churches with 5300 members—a greater number of communicants than are found in any other Mission under its care; the establishment of six high schools for the training of Native preachers and teachers and of forty common schools, with more than 2800 pupils; and the transformation of the people from naked and warlike savages to orderly, peaceful, and industrious communities. In view of the interference of the local Spanish authorities with all this work, and of the violent treatment of the Rev. Edward T. Doane, against all reason and national right, it calls on the Government for the most prompt and energetic action to obtain reparation for wrongs already endured, and especially to procure ample protection for the missionaries and the prosecution of their beneficent work for the future; and it assures to the Government, in these measures, the endorsement of the nation and of the Christian world.

The detailed accounts, which are contained in the Report, quite justify the Minute, and we shall wait with anxiety the reply of the Spanish Government. We are opposed upon principle to any appeal to the arm of the flesh on the part of missionaries in matters connected with property belonging to the Missions, or the lives, liberties, and property of the Native converts. Their conversion makes no difference whatever in their position towards their *de facto* rulers and sovereigns. But under the comity of nations, and the guarantee of treaties, the subject or citizen of one nation has a right to visit, dwell, and prosecute his lawful occupation within the territory of any Government with which his nation is at peace. And the treatment to which Mr. Doane has been subjected, without trial, or even statement of the nature of the charge against him, is one against which the protest of every Missionary Society should be solemnly recorded. The same thing may happen to one of our agents to-morrow.

ROBERT CUST.

January 4th, 1888.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS report an income of \$465,372, which is over \$26,000 less than last year, and over \$43,000 less than the year before that. After forty years' service for Christ in America and India, Dr. and Mrs. H. M. Scudder have gone to Japan at their own charges. Of their Missions in the Turkish Empire, they state that they have 170 missionaries, men and women, 106 churches, 9701 members of these, 57 pastors, and over 100 other preachers. 313 cities and villages occupied, with 2420 youths of both sexes in 50 high schools, colleges, and seminaries,—the whole at a cost of \$200,000 for the year.

In the whole of the Missions throughout the world under this Board there are 166 ordained men, of whom 11 are physicians, and 8 unordained doctors, with 4 lady doctors, 106 other unmarried lady missionaries, 155 Native pastors, 393 Native preachers and catechists, 1164 school-teachers; total of labourers, including missionaries' wives, 2494. They have issued 18,650,000 pages from their several presses, and have 101,089 members of their Churches, with 41,151 under instruction.

The Rev. J. A. Colbeck, S.P.G. missionary in Burmah, who has also three brothers missionaries in the same country, writes in the *Mission Field* a very interesting description of Upper Burmah. That newly-acquired region has no sea-coast, being wedged between India and China, and is of about 200,000 square miles, half of which area belongs to the Shan States. In addition to many smaller valleys, there is one great one 800 miles long. Mandalay, the capital, has a population of 175,000. The total population of Upper Burmah is estimated at three and a half millions, of whom 800,000 are Shans, and 200,000 Chins, Kachyens, &c. "The literature of the country is very extensive, but chiefly confined to translations of Pali works, Buddhistic, philosophical, and historical." Education, of its kind, is widely extended, but the "Burman is essentially imitative, not creative." The total number of ecclesiastics for Mandalay is 5968, that is, one monk for every thirty of the people. Throughout the country, excluding the Shan States, there are 18,340 rulers over single monasteries, equivalent to what we might call the

beneficed clergy of the land. Mr. Colbeck conjectures that of monks and priests of all kinds there are about 50,000. In Lower Burmah there is a population of 3,736,771, distributed over 16,583 towns and villages. There are no dissenters. All the boys and young men at some time wear the yellow robe, and live in the monastery, Mr. Colbeck entertains high hopes of the Christianization of Burmah. "A Burman is very angry if a son or friend becomes a Christian, . . . but the anger is only transient." There have been for a couple of centuries Roman Catholics in Upper Burmah, and now there are a Bishop, eleven French priests, and two Native priests. In the English Church thirty adults have been baptized since July, 1886. The China Inland Mission have one man, but chiefly for the Chinese there. The Wesleyans have sent up an experienced missionary from Ceylon. The American Baptists have one man and three ladies. The total missionary ministers of all bodies is twenty-one.

W. J. S.

*The Mission Field*, presented this year in an enlarged form, gives an interesting account of the work of the S.P.G. among the Karens of Tounghoo in Upper Burmah. The work of the Church of England was begun among them in 1873. In 1877 Bishop Titcomb ordained 4 Karen deacons, and held 3 confirmations. The active staff consists now of 3 priests and 2 deacons, all Karens, although in ten years no fewer than 5 active clergy have been removed by death. These clergy are all supported by the Native Christians. There are 44 Native catechists, of whom 5 are sub-deacons. There is also a girls' school with 30 scholars, and 25 vernacular schools with 597 scholars, of whom 92 are boarders. Fifty villages are under the care of the missionaries; the number of baptized persons is 3440, of whom 1237 are communicants.

Under the instrumentality of the same Society a remarkable movement towards Christianity is going on in Shimosa, a province on the eastern side of the Bay of Tokyo (Japan). The Bishop says, "The fervour of the candidates reminds one of primitive days." Some thirty have been baptized already.

The S.P.G. is hoping to develop its coast Mission in Madagascar into a continuous series, so that Christian influence may be brought to bear on this large section of the country in an unbroken line.

Bishops Scott (North China) and Bickersteth (Japan) have visited Corea with a view of ascertaining the prospects for missionary work there, and the best plan of carrying it out. They speak favourably of the work of the two catechists sent by the Foo-chow Christians to Fu-san.

The Presbyterian Church of the United States has a Mission in Corea, with fifteen members and two elders, and the last accounts received state that more are ready for baptism. The American Methodists have also a Mission in that country.

The Bishop of North China has commissioned Mr. Sprent to commence work at Tai-an-Foo, a large city about 400 miles south of Pekin, where no foreigners have hitherto resided.

The SOUTH AMERICAN MISSIONARY SOCIETY is hoping to establish a Mission among the Paraguayan Chaco Indians. The race consists of three divisions, "Lenguas, Aingate, and Sanapagas" Indians. The number of those congregated on the east of the River Paraguay is about 2000. Their language is entirely unknown. Mr. Henriksen, of the Bible Society, who makes the report about them, is ready to accept the leadership of a Mission to them. The Mission party is to consist of a leader, a carpenter, a smith, and an agriculturist, one of whom, at least, must have medical knowledge. Mr. Henriksen considers the opening for missionary work is very favourable.

The Secretaries of the LONDON MISSIONARY SOCIETY emphasize their need of an additional 10,000*l.* a year, and ten new ordained missionaries—as well as lady and medical missionaries—to carry on their existing work.

Mr. Wookey, a missionary of the LONDON MISSIONARY SOCIETY, gives an inte-

resting account of the Kalahadi, a country between Bechuanaland on the east and Namaqualand and Damaraland on the west, while to the south it extends to the Orange River, and to the north to the region of Lake Ngami. The land is said to be inaccessible except in rainy seasons, and then water-melons are plentiful. The inhabitants consist of Makalahadi, who are very like the Bechuanas, and Bushmen, who are the slaves of the former, who in turn are serfs of the Bechuanas and other tribes living on the borders of the desert. The people have but little religion, and their ideas of morality are very low; the preaching of the Gospel has been the means of raising some of them.

At the Native Conference of the Backergunge, Madaripore, and Furidpore churches of the BAPTIST MISSIONARY SOCIETY, a paper on "The Present State of the Women of our Churches," was written and read by a Native woman who three years ago read the first paper in public that had ever been read by a woman (in India). A Hindu gentleman present offered to print five hundred copies for free distribution. The following are a few extracts:—"To-day," pleaded our sister, "this motherland of ours is being swept along by the flood of sin. Those who are in the boat of salvation are asleep! If any one cries out, and says, 'Alas! she is drowning, take her into the boat,' then others rebuking her, say, 'You break our rest; keep quiet; don't hinder our sleep!' Oh, sisters! come, let us leave our slumber, and with enthusiasm step forth to the place of duty. Let us put forth our utmost strength to draw and lift our land out of the sea of sin. Some say, 'Women won't go to heaven; what need is there for their education?' According to my small mind this is unscriptural and illogical. Christ said, 'Him that cometh to Me, I will in no wise cast out.' He made no distinction between men and women in that. After His resurrection He first appeared to a woman. . . . Education is necessary, but religion is more so. Yet those who hinder the uplifting of women destroy their spiritual life. In fact, they will have to give an account for the souls lost."

The fifty-second Annual Report of the Foreign Missions of the PROTESTANT EPISCOPAL CHURCH OF AMERICA states that in Japan the advance is rapid; in Africa the work is being systematically prosecuted; in China the evangelistic work is largely conducted by the Native clergy, as well as the parochial work among the converts.

During the year ending October, 1887, the AMERICAN BOARD OF MISSIONS sent out 44 new missionaries, or 18 more than the average of the last twelve years; 42 others returned to their former fields of work; in all, 71 names were added to the list since the last annual meeting of the Board. More than forty years have elapsed since so large a reinforcement was made in one year, and the number is more than twice the average of recent years. In almost 1000 populous centres a force of 2500 labourers, foreign and Native, is preaching the Gospel in 25 different languages, and conducting a great educational work. During the year 15 new churches have been organized, and out of a total membership of 25,000, nearly 3000 have made a profession of faith this year. Their Missions to Turkey are prosperous, but meet with two hindrances: (1) the opposition of Government, and (2) the increasing poverty of the Empire. A blessing is resting on their Missions to Papal lands. In Africa, their East Central Mission has been temporarily interrupted by the invasion of a hostile tribe. The record of their Zulu Mission reads thus:—7 stations, 10 missionaries, 18 female assistants, 52 Native preachers, 51 Native teachers, 16 churches, 996 members, 129 received by profession this year (1886-7), 1 theological school with 18 pupils, 1 boys' and 2 girls' schools with 1443 scholars. Native contributions, \$1075. The Board reports that they consider the Mission to Japan just at this time as *primus inter pares*.

The work of the PRESBYTERIAN CHURCH OF THE UNITED STATES OF AMERICA at Kwange, on the Ogori River, West Coast of Africa, has been greatly blessed by God—more abundantly than at any other station of the Society during its forty years' work on that coast. Two hundred of the Galwas have become earnest in-

quirers, 160 have decided for Christ. Among the inquirers are 63 women, though previously only 4 had ever been received into the Church, although in no place had there been more bitter opposition from the Romish priests.

This Society reports greater prosperity in the work in Syria than ever before. The same is true of Persia. "In Persia 115 Christian schools, with more than 2700 scholars." Of Siam it is said that though the first missionaries could scarcely get a footing, every place is now open before our missionaries at their coming. "From the northern provinces in the Laos field not a letter reaches us which does not breathe of surprise and thanksgiving at the openness of the people's hearts, their readiness, their desire to learn the Gospel, and at the number who are led to confess Christ as their Saviour." In China, Hainan has now, after nearly 1900 years, got the pure Gospel of Christ. The medical work in Canton and Peking was never more promising. The blessings in Japan are described as wide and wonderful. In South America openings are abundant, but men are wanted. In Mexico the Native pastor, with his brother and a lady, have been murdered at the instigation of the Roman priesthood. In the United States itself missionary interest is greatly deepened, especially by means of Simultaneous Meetings held last October.

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The UNITED PRESBYTERIAN CHURCH OF AMERICA, in its twenty-eighth Annual Report, speaks of a year of unusual interest. In India the Native Church increased from 2176 members in 1885 to 4019 at the close of 1886.

The AMERICAN BAPTIST UNION, whose European Missions are in Sweden, Germany, France, Spain, and Greece, where their membership is larger than in the Asiatic and African Missions, is making an effort to reach the Finns, of whom there are about 2,000,000, who are said to be in a state of dense spiritual darkness.

From their Asiatic and African Missions the returns show 58,108 members, 26,574 of whom are in Burmah and Siam. In China there are 1516 members in eighteen churches, of which four are self-supporting.

J. P. H.

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We are very sorry to hear of a most disastrous fire at Magila, the chief station in U-Sambara of the UNIVERSITIES' MISSION TO CENTRAL AFRICA. Archdeacon Farler's letters respecting it are very touching; and Miss Allen, of Zanzibar, who was there to initiate some newly-arrived sisters in their work, writes to ourselves of the extreme kindness shown by the Native Christians and others. But the losses of property, and the hindrance to Mission work, have been very great.

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Canon Scott Robertson's annual pamphlet on *British Contributions to Foreign Missions* (Church Printing Company) is always valuable. He carefully analyzes the accounts of the Societies so as to eliminate contributions received abroad, interest on reserved funds, trade receipts, &c., and thus arrive at the real amount voluntarily contributed. The analysis for 1886 (or in some cases, as C.M.S., 1886-7) comprises twenty-four Church of England Societies and Missions, which raised 486,082*l.*; twelve Joint Societies of Churchmen and Nonconformists, 193,617*l.*; sixteen English and Welsh Nonconformist Societies, 330,128*l.*; nine Scotch and Irish Presbyterian Missions, 177,184*l.*; and two Roman Catholic Societies, 8703*l.* In these lists, the Bible Society does not stand at the head, as it usually does, because its receipts from sales are not included, nor that part even of its voluntary contributions estimated to be spent in England. The C.M.S. therefore stands first, with 222,175*l.*; then the Wesleyan Society, 121,708*l.*; then the Bible Society, estimated to devote to Foreign Mission work 100,000*l.*; then the S.P.G., 94,236*l.*; then the L.M.S., 78,117*l.*; then the Baptist Society, 60,945*l.* No other society is over 40,000*l.*, and only five over 20,000*l.*, viz. the Free Church of Scotland Mission, the London Jews' Society, the United Presbyterian Mission, the C.E.Z.M.S., and the China Inland. Between 10,000*l.* and 20,000*l.* come the

Colonial and Continental Church Society, the Church of Scotland Mission, the National Bible Society of Scotland, the English Presbyterian Missions, the Religious Tract Society (sums devoted to Foreign Mission work), the S.P.C.K. (ditto), the Indian Female Normal Society, the Universities' Mission to Central Africa, and the British Jews' Society. Next below are the South American Society, the Edinburgh Medical Mission, and the Missionary Leaves Association.

## NOTICES OF BOOKS.

**T**HE Rev. H. C. G. Moule's *Thoughts on the Spiritual Life* (Seeley) is another of his delightful little books, now so well known and so highly valued. We call it delightful, but that is hardly the right adjective. It is a most solemn, searching, humbling little book, and yet most animating and encouraging. We hope it will come into the hands of every worker in the missionary cause both at home and abroad.

A similar book, got up in the same form, is *Thoughts on Christian Joyfulness*, by the Rev. H. Sharpe (W. Hunt and Co.). To this little book Mr. Moule contributes a preface, which will much help to commend it; though, to those who once read it, it will need no commendation. Mr. Sharpe is an active member of the C.M.S. Committee; and all our work would be brighter and holier and more successful if it were done in the joyful spirit he dwells upon.

*The Evangelization of the World*, by B. Broomhall (Morgan and Scott), is an enlarged and very handsome edition of the work, *A Missionary Band*, reviewed in the *Intelligencer* of July, 1886. We need not reproduce the words of strong commendation we then used. They have been justified by the remarkable success of the book. An edition of 10,000 copies went off in a few months. Mr. Broomhall has added nearly a hundred pages of new matter, admirably chosen extracts (as before) from speeches, sermons, letters, &c.; so that a work which seemed complete when it first appeared is now made still more complete. That God has blessed it, we know; that He will bless it, we are sure. It should lie on every drawing-room table, be within reach in every clergyman's study, and be given as a present to every Christian young man.

The January number of the *Churchman* contains, besides interesting contributions from the Dean of Canterbury, Archdeacon Norris, Principal Waller, two articles of special interest to ourselves. The Rev. W. J. Smith begins what promises to be an important series of papers on the "Present Phases of the Mohammedan Question;" and the Rev. E. C. Dawson tells the story of Abe Sidi, the Griama Christian who founded Fulladoyo, with characteristic picturesqueness, taking it as an illustration of really indigenous African Christianity. The *Churchman* is always valuable and interesting.

The S.P.G. begins the year with an enlarged issue of its magazine, the *Mission Field*. We have always deprecated and regretted the invidious comparisons made in newspapers and at meetings between the S.P.G. and C.M.S. publications. We have always read the *Mission Field* with interest, and have never found it "dry;" but at all events no one can now deny that our venerable sister Society is represented by a handsome and attractive periodical. Varied contents, large type, and good illustrations should ensure it a large circulation, and make it useful in stirring up missionary zeal in many circles where there is plenty of room for more. The principal topics in the first number are Burmah, Japan, and Madagascar. There is a Children's Corner; and there are Notes of the Month and Subjects for Prayer.

## THE MONTH.



**ALTHOUGH** thirteen University men, besides others, were accepted by the Society between May and December, the need of such men is still most pressing, especially of clergymen of two or three years' experience in ministerial work. The donor of a recent contribution of 5500*l.* desired that, in allotting it, special regard should be had to the wants of the Punjab and Japan. We have sent three new clergymen to the Punjab lately, and two are just sailing for Japan; but what are these compared to the numbers asked for? Bishop E. Bickersteth writes that in Japan it may be "now or never." In the Punjab it certainly is "now." Then Bengal and Travancore have urgent demands, too; and Persia is in great need of at least one man of force of character and mental power, to deal with Mohammedans and help in the revision of the Persian Bible.

But East Africa must not be forgotten. Bishop Parker writes most earnestly for more labourers; and if there is a missionary leader on the face of the earth who ought to be supported to the utmost, it is Bishop Parker. His Mission is a grand field for vigorous and whole-hearted men, who can endure hardness and win the degraded African tribes by patient love. At Frere Town, bereaved of Mr. Shaw, there is a less hard post (physically), but one of the greatest importance, waiting the coming of a wise and experienced head. And let it not be forgotten that our appeal last spring for only three or four ladies to go out to Frere Town and Rabai has as yet resulted in only one having gone (Miss C. Fitch). Others, indeed, have offered, but were either not qualified or were rejected by the doctors. Who will come forward now?

And then, how many picked men are we to have specifically for Mohammedan work? Is Canon Taylor's challenge to remain unaccepted? He himself needs no further thought. He has been proved utterly inaccurate and unreliable. But the challenge to the Church holds good. Is the strong man of Islam, armed, to keep his goods in peace?

We earnestly ask for definite and persevering prayer that men may be raised up for all these half-manned Missions; that many may go forth taking nothing from the Society's hardly collected funds; and that for those whom we must maintain God will give sufficient means.

VERY justly did Canon Hoare, from the chair in Exeter Hall at the afternoon meeting on January 11th, deprecate the "Whole-Day Devotional Gathering" of that day being called a "new departure." A "new enlargement" it was, as he said; but no "departure" at all. The Society, from the first day until now, has been a praying society; and probably no twelve hundred men since Apostolic days have comprised among them so many fully-consecrated souls as have the twelve hundred missionaries on the Society's roll. Nevertheless, there was great need to begin the year with unreserved confession of our "spiritual shortcomings," with believing apprehension of our "spiritual possibilities," and with readiness of mind and heart for our "spiritual determinations." We thank God for the very solemn and encouraging meetings that were held, and we pray that by His grace they may bring forth abundant fruit.

Externally, the great feature of the day was the Fog. The meetings were

sadly thinned, though it was wonderful, under the circumstances, how many contrived to come. In the morning there were three or four hundred clergymen, forming perhaps a third of the whole number present. The afternoon gathering was the largest, and the ladies predominated. In the evening appeared young men, in addition to not a few clergy, laymen, and ladies, who had stayed all day. Those who did stay were fervent in their expressions of thankfulness as they left the Hall. Probably two thousand persons were present during the day at one or more of the meetings.

A FULL report of the meetings is given in a Special Supplement, which will be inserted in this number, and can also be had separately (price 6d.) ; but for permanent record we briefly summarize the proceedings here.

In the morning, Sir John Kennaway presided ; and the subject, "Spiritual Shortcomings," was treated by Archdeacon Richardson and the Rev. H. C. G. Moule. The Archdeacon laid a deep foundation, dwelling on the personal shortcomings of Christians with searching faithfulness. Mr. Moule on that foundation built up practical counsels on such details as the conduct of missionary meetings, the methods of raising funds (particularly referring to sales of work), the study of missionary literature, the use of the Cycle of Prayer, &c. In the afternoon, Canon Hoare was in the chair, and opened the appointed subject, "Spiritual Possibilities," by dwelling on the possibilities of missionary results if only the power of the Holy Ghost were manifested. The Rev. H. W. Webb-Peploe gave one of his wonderful "Bible readings" (if a rapid and powerful speech can be so called) on the manifestation of "the glory of God," especially as set forth in Ezekiel ; and the Rev. C. A. Fox enlarged on the baptism of the Spirit needed by all workers for Christ. In the evening, Mr. Webb-Peploe was chairman ; the subject, "Spiritual Determinations," and the speakers, Sir S. A. Blackwood and the Rev. Evan H. Hopkins. Sir Arthur took the word "Ready" as his text, as expressing the Christian worker's true attitude ; and Mr. Hopkins spoke on God's claims upon us and His undertakings for us. Mr. Webb-Peploe closed with a powerful appeal based on Haggai i.

The devotional part of the meetings was taken by the Revs. Herbert James, Canon Stewart, W. A. Bathurst, C. C. Fenn, W. Gray, and F. E. Wigram ; Lord Radstock, Sir Douglas Fox, Generals Field and Touch, and Messrs. F. A. Bevan, E. Stock, and G. Williams. The hymns sung were, "Come to our poor nature's night," "Gracious Spirit, love divine," "I am Thine, O Lord," "I hear Thy welcome voice," "Jesus calls us, o'er the tumult," "Jesu, Lover of my soul," "Lord, Thy ransomed Church is waking," "Man of sorrows ! what a name," "My Saviour, I love Thee," "O Jesus, I have promised," "Oh, to be nothing, nothing," "Oh, where are the reapers ?" "Peace, perfect peace," "Revive Thy work, O Lord," and "Who is on the Lord's side ?"

A CONFERENCE of London clergy and Sunday-school superintendents, on Sunday-schools and Foreign Missions, was held in connection with the Society at Sion College, on January 23rd. Papers on the subject were contributed by the Rev. W. Horne, Mr. G. Martin Tait, and Mrs. Durrant, the three London Unions being thus represented. We are unable to give an account of this meeting, having had to go to press the same evening.

THE Dean and Chapter of St. Paul's have (as mentioned in a P.S. last month) granted the Society the use of the Cathedral for a special service on



Tuesday evening, February 14th. The Rev. E. A. Stuart will preach the sermon. We hope our London members and friends will throng St. Paul's as they did last year.

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THE Rev. W. B. Collins, B.A., of Trinity College, Dublin, Rector of Elvington, Yorkshire, has been accepted for missionary service. He is a brother of the Rev. J. S. Collins, who sailed lately for Fuh-Chow; and his sister has also been accepted by the C.E.Z.M.S. These three from one family are children of the Rev. W. H. Collins, C.M.S. missionary in China from 1857 to 1880.

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THE Rev. W. P. Buncombe, B.A., of Cambridge (unattached student), Curate of St. Paul's, Bristol, has also been accepted for missionary work, and appointed to Japan.

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ON January 3rd, an interesting Valedictory Dismissal took place at Sion College, when eight missionaries were taken leave of. Three were ladies, viz. Miss E. Armstrong and Miss A. S. H. Vidal for Palestine, and Miss Agnes L. Wright for Mid-China. Three were young Cambridge men, viz. the Rev. Walter S. Moule, B.A., of Corpus and Ridley Hall (son of Archdeacon A. E. Moule), for Mid-China; and the Rev. Walter Weston, M.A., of Clare and Ridley, Curate of St. John's, Reading, and the Rev. W. P. Buncombe, B.A. (see above), for Japan. The seventh was Mr. R. F. Ardell, a schoolmaster, for the Tinnevely College; and the eighth was not a new recruit, but the valued Secretary of the North India Mission, the Rev. Alfred Clifford, M.A. The special Valedictory Address was given by the Rev. W. H. Barlow, Vicar of Islington.

This Dismissal was specially interesting for several reasons. For one thing, of the seven new missionaries, four had an hereditary connection with the Society. Miss Wright is a daughter of our beloved and lamented Hon. Secretary; Miss Vidal, of the first Bishop of Sierra Leone; Miss Armstrong, of an old C.M.S. missionary; Mr. Walter Moule's father and uncle are missionary Bishop and missionary Archdeacon, while one of his grandfathers was a C.M.S. missionary (Rev. J. H. Bernau), and the other a devoted and life-long friend (Rev. H. Moule). For another thing, all three ladies go at their own charges, two entirely and one mainly. For another thing, three at least (two ladies and one clergyman) owe their missionary impetus to the Keswick Convention.

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THE Church of England Zenana Society has just sent out a supplementary band of ladies, in addition to the goodly number that sailed in October, viz. Miss Lonie and Miss Edgeley to the Punjab, Miss Lillingston to South India, Miss Bradshaw and Miss Davies to Fuh-Chow, Miss Bassoe and Miss Julius to Japan. All except Miss Lillingston are to work in C.M.S. fields.

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UP to December 31st, the special contributions made to C.M.S. objects as Jubilee thank-offerings amounted to 2342l.

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WE would draw special attention to the very important resolutions on Lay Evangelists for India, passed by the Committee on January 9th, which will be found in the Selections from Proceedings. They are the result of

repeated and careful discussions, initiated originally by the friend to whom the Society owes so many forward movements, General Haig.

THE death of Bishop Ryan has deprived the Society of an honoured and faithful friend. As Bishop of Mauritius, he fostered the Mission in that island. Under his auspices, our ten years' work in Madagascar was initiated and carried on. A letter of his to Lord Chichester in 1867 was the moving cause of the suppression of the East African Slave Trade and the extension of our Missions on that coast: for it led to the Parliamentary Committee, which issued in Sir Bartle Frere's mission to Zanzibar; and it was at Sir Bartle's suggestion that the Society revived and enlarged its work at Mombasa in 1874. Bishop Ryan preached the Anniversary Sermon in 1873.

ANOTHER valued Vice-President has been taken from us by the death of Sir Robert Montgomery, formerly Lieut.-Governor of the Punjab. He was a leading fellow-worker with Henry and John Lawrence in their great work as Christian statesmen in India, and, like them, a staunch supporter of missionary effort. After his return to England, he was a wise and trusted counsellor of the Committee, and some years ago, when in good health, frequently attended its meetings.

General Maclagan is preparing an article upon him for the next number of the *Intelligencer*.

WE much regret to report the deaths of Mrs. Warren, wife of the Rev. C. F. Warren, late of the Japan Mission, and Mrs. Bailey, wife of the Rev. A. Bailey, of the Punjab Mission. Mrs. Warren's failure of health had been already a great loss to Japan, where she had done excellent work.

OUR missionary deputations on their journeys at home need our prayers as well as our missionaries abroad. The late Rev. T. Sandys, after labouring forty years in India, died of injuries received in a carriage accident while travelling in Lincolnshire in the Society's service. And now our valued Association Secretary in the Midlands, and former Telugu missionary, the Rev. T. Y. Darling, is thrown out of a trap and narrowly escapes with his life. Thank God he has been spared!

THE Vep Archdeacon Matthew was consecrated to the Bishopric of Lahore on the Epiphany, at Westminster Abbey. The sermon was preached by the Rev. Canon Furrows, of Rochester.

ON December 18th, at St. Paul's Cathedral, Calcutta, the Bishop of Calcutta admitted Mr. Jacob Biswas, tutor at the C.M.S. Divinity School, to deacon's orders, and three C.M.S. missionaries to priest's orders, viz. the Revs. T. Carmichael, A. E. Bowlby, and E. P. Herbert.

THE Bishop of Calcutta, as Metropolitan of India, visited Ceylon in October. He spent October 27th in seeing the C.M.S. Missions at Colombo and Cotta. He addressed the Native pastors and catechists at Cotta by interpretation, met the local friends and supporters of the Society at the Mission House at Colombo, and preached at a special service held in Galle Face Church. While at Kandy, also, Bishop Johnson preached by interpretation to the C.M.S. Singhalese congregation in Trinity Church.

The Bishop subsequently visited Tinnevely, and had a great reception at Palamcotta.

At the Annie Walsh School at Sierra Leone, Miss Henderson and Miss Bissett are now actively at work, the former having taken the principalship in succession to Miss Ansell, who has come home after a period of valuable service. Miss Henderson thinks that Sierra Leone is so beautiful as to deserve to have a new name—no longer the White Man's Grave, but the White Man's Garden.

THREE officers of the Church Army have arrived at Amritsar to work in the villages under the C.M.S. missionaries, the Rev. R. Bateman and Mr. H. E. Perkins.

WE cannot at the time of writing say anything about the reported massacre of Chinese Christians in Fuh-Kien. God grant it is exaggerated!

THE Indian Female Normal School and Instruction Society's lady missionaries work alongside C.M.S., and assist its work in Bombay, Lahore, Benares, Lucknow, &c., just as the C.E.Z.M.S. ladies do at other places. There are two at Benares who carry on the C.M.S. Sagra Normal School under the superintendence of the Rev. A. H. Wright. In this important school are trained a hundred Christian girls from many parts of North India, most of whom are engaged afterwards in missionary work as school-teachers, or as the wives of catechists, &c. It is one of those little-noticed though valuable agencies of which the Society has so many, and it deserves the sympathy of all readers of the *Intelligencer*. The two I.F.N.S. ladies in the school, Miss Kimmins and Miss Scott, are true missionaries, and no work can be more important than theirs; for while evangelizing the heathen, we must not forget the Native Christian population. If the Native Christians were filled with the Spirit of God, India would soon be evangelized.

THE Indian "girl-graduate," Miss Sorabji, who recently took a brilliant degree at the Bombay University, is a Christian. She is a daughter of the Rev. Sorabji Kharsedji, of Poona, an honorary C.M.S. missionary. Her mother, who was lately in England and won many friends, conducts the Victoria High School at Poona, and is on the staff of the Indian Female Normal School Society.

WITH reference to Mr. H. H. Johnston's recent article in the *Nineteenth Century* on British Missions in Africa, Dr. Cust writes to us,—

It is most unwarrantable and unfair of Vice-Consul Johnston thus to abuse his opportunities and prejudice the general public against the Negro teachers, catechists, and pastors. All condemnation of a class is wrong, and unworthy of a discriminating observer and writer. That there may be among the office-holders of a young Christian Church unworthy men—(and we know too well that there have been such)—is not a cause for surprise. Centuries of neglect and slavery, and depressing heathen customs are sufficient to destroy the natural manly virtues and morality of any race. Careful observers and weighers of the characteristics of race with race and men with men, and who have had Asiatic as well as African experiences, have arrived at conclusions totally opposed to those of Mr. Johnston. It is a subject of sincere thankfulness, and of pride in our common humanity, that under the life-giving touch of the Holy Spirit, the first generation of African freedmen, who were once slaves, men like Samuel Crowther should have been found. That in the second generation,

and the issue of slaves, a further step in advance and in numbers should have been made, and that such men as Dandeson Crowther, James Johnson, Henry Johnson, and others, should have been produced in spite of all the dangers, moral and spiritual and material, of their surroundings; men pure and holy, men of intellect and knowledge; men of self-sacrifice and consecrated lives; men full of fire against all forms of evil, and of love towards their countrymen. In the younger ranks of the African clergy and office-holders there are others not yet known beyond the scene of their quiet labours: some perhaps may be weak Christians, some are certainly unlearned; some make themselves ridiculous by aping European manners and claiming European privileges. Finally, we must turn the argument round, Does Mr. Vice-Consul Johnston know *what constitutes a good man?* Has he ever thought of the gifts, and the graces, and the sacrifices, and the stumbling-blocks that surround the Negro whose heart's desire is to serve his Master?

ROBERT CUST.

Jan. 1st, 1888.

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THE Rev. Jani Alli, B.A., the missionary to Mohammedans at Calcutta, has two important schools, besides much other work. One of the schools, opened a year and a half ago, is in the quarter of the city where the late ex-King of Oudh and his retainers lived. On November 12th the first prize-giving took place, an unprecedented event in that quarter. Several Mohammedan princes and nobles were present, including the late king's son and nephew, and the ex-prime minister. The chair was taken by Colonel Prideaux, who, as Government agent, is arranging the affairs of the late King of Oudh. A congratulatory speech was made by the ex-prime minister. The boys recited in Persian, Arabic, Hindustani, and English. The Rev. Jani Alli read the report. There are seventy-seven boys (seventy-six Moslems and one Christian). The Bible and the Koran are read side by side on purpose to show the contrast between them.

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THE Bible Society has received nine chapters of St. Matthew's Gospel in the Aino language, the work of our missionary to the Aino aborigines of Yezo. Mr. Batchelor writes that the whole of St. Matthew is now in MS. He has also sent an Aino Grammar, and a translation of some curious Aino legends. Dr. Cust writes to us of the Grammar, "It has been reported upon in the Journal of the Royal Asiatic Society as an exceedingly creditable performance. The language was almost entirely unknown before, but Mr. Batchelor's labours have introduced it to the notice of philologists."

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ACCORDING to custom, the catechists and local missionaries of the C.M.S. have been preaching daily during the late Dewali fair on the side of the Grand Trunk Road at Amritsar. The staff of helpers was large enough to allow of unintermitted exhortation going on for about nine hours every day while the fair lasted, and thousands of persons have heard the joyful tidings, and "some believed the things that were spoken, and some believed not." Great numbers of the Religious Book Society's monthly leaflets were distributed, as well as many other tracts, especially the Urdu and Gurmukhi versions of the Sermon on the Mount. A goodly number of Gospels and standard controversial works, such as the *Niaznama*, *Sulasat-ul-kutub*, were also in demand. Our Christian mendicant friends, Musa and Michael, were particularly active in the assemblies; and we noticed in a marked degree the spirit of wisdom, love, and power granted by the Holy Spirit to some of our brethren, when confronted by bitter and blasphemous cavillers,

who asked to be told the shape and colour of the Blessed Saviour, or even of the Heavenly Father Himself.—*Punjab Mission News.*

THE Rev. F. E. Middleton, Tutor in charge of the Preparatory Institution, is in need of a small American organ for the use of the students, and would be deeply grateful to any friends of the Society who might see their way to supply this need.

#### THE CONFERENCE ON FOREIGN MISSIONS IN JUNE OF 1888.

##### SECRETARY'S VISIT TO AMERICA.

##### *To the Editor.*

DEAR SIR,—Having been appointed by the Committee of the Conference on Foreign Missions to go to America to secure the co-operation of the societies there, in order to make the meetings in June of the greatest weight, as fully representative of the whole field of Protestant Missions throughout the world, I have much pleasure in complying with the request of the Executive to submit a brief summary of the Report which I laid before them on my return, to the Editors of Missionary Periodicals, with their request that you will be so good as to lay it before your readers.

It is not necessary to tell the Christians of this country that my reception, as the representative of a Committee consisting of the delegates of forty-eight Foreign Missionary Societies in this country, was kind and brotherly; but it is a source of satisfaction to know that the Societies of America are of one mind as to the propriety of having a world-wide Conference on the lessons of a century of missionary operations, and that they are heartily disposed to take part in the meetings to be held here. I only landed in New York on the 14th of November, and within a few days the Secretaries of all the Foreign Missionary Societies which have their headquarters in that city had united in issuing a circular calling a meeting of representative men of all denominations to hear my statement and consider what should be done.

The meeting was held on the 22nd of that month, and it was resolved that all the Foreign Missionary Societies in the United States be requested to send a delegate to a meeting to be held in New York on the 2nd of December.

The importance of the second meeting cannot be over-estimated. The headquarters of the Missionary Societies in America are not concentrated as they are in this country. They are scattered over all the principal cities of that vast continent, and in many cases it was quite impossible for delegates to be appointed in time to be present. But to our surprise and delight, delegates were sent from towns stretching from Boston on the north to Richmond on the south and embracing all the principal societies of the United States. After earnest consideration it was unanimously resolved, that each Foreign Missionary Society in the United States send one or more representatives to take part in the Conference in London. Twenty-three societies have already intimated their intention to take part, and as this number does not include Ladies' Societies, which are now to be included, the number will be increased.

In Canada my reception was equally cordial, both in Montreal and Toronto.

In looking back on my brief mission to America, I feel deeply impressed, I may say awed, by a sense of the importance of this Centenary Conference on Missions. I felt there more than I had felt here, that this movement will prove an era in the history of Missions. It is so evidently of God. No power but that of the Divine Spirit could have led to such unanimity as has been manifested at home, and such readiness to co-operate on the part of the societies in America. It was my privilege to address between 1500 and 2000 ministers of all denominations, at different meetings in the principal cities of the U.S.A. and Canada; and the unanimity and earnestness manifested were the best evidence of the presence and power of the Spirit of God. Seventy-five societies are now combined in this great movement. That there are so many divisions is a cause for regret. That they are all united in the desire to meet in brotherly conference, with a view to combined and harmonious action in the future is a ground of thankfulness and hope.

Let the whole Church unite in prayer that the Spirit may be given to those who are arranging for the meetings, and that a great blessing may attend them.

JAMES JOHNSTON,

*Organizing Secretary.*

P.S.—The Committee request me to add that, as the expenses connected with the Conference will be very considerable, they will be grateful for contributions for this object, which may be sent to J. HERBERT TRITTON, Esq., 54, Lombard Street, E.C., or to Mr. R. SCOTT MONCRIEFF, 146, Queen Victoria Street, E.C.

#### THE MISSIONARY CALL.

*To the Editor.*

DEAR SIR,—This week of prayer has brought very vividly before us the vast needs, *inter alia*, of the mission-field. When thoughtfully considered, the matter is really overwhelming in its importance and urgency. Openings everywhere presenting themselves, and yet, although so many more than usual have gone forth, the supply utterly inadequate to the demand, and the means insufficient even to send forth all who have been prompted to come forward. I do not know how it is, but the subject has very specially pressed itself upon my heart; and although what I am about to suggest may be regarded by some as Utopian, by others as involving too great a sacrifice, yet I feel constrained to give expression to the thought which has been forced on my mind. And it is this:—That the time has now come when the claims of Foreign Missions should be regarded as having equal weight with those of our charities at home: That the time, in fact, has now come, when our *contributions to the one should equal our contributions to the other*. Not by diminishing the latter, but by adding proportionately to the former.

Adding together our annual contributions to Home charitable purposes—I do not include exceptional and special calls—should we find it impossible to make our annual offering to the Church Missionary Society of like amount? Might we not, by curtailing expenses, or by going without some luxuries or comforts which we have come almost to regard as necessities, thus quadruple, or even still more considerably augment, our subscriptions to the greatest Society and to the grandest and most blessed object that ever appealed to our Christian sympathy?

The idea may be put on one side at once by many as utterly impracticable. I feel a hope—I may say an assurance—that it will not be so treated by all. And if ninety-nine others will express their intention, by God's grace, to put this thought into practice, I will endeavour myself to be the hundredth.

But if it were adopted by every subscriber, who can tell what results would follow? The income of the Society would be quintupled. And instead of a little over two hundred thousand pounds, it would be hardly short of a million!

And would it not be acceptable to the Master?

And would any sacrifice for His sake ever eventually prove a loss?

January 6th, 1888.

SEXAGENARIUS.

#### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for tidings from India of much blessing in connection with the Winter Mission (p. 97). Continued prayer for the missionaries, and for their hearers.

Thanksgiving for the Devotional Gatherings on Jan. 11th (p. 121). Prayer for fruit from them in willing workers at home and abroad.

Prayer for Mr. Wigram's work in Ireland (p. 129); and for the Trinity College (Dublin) Mission (p. 113).

Prayer for the missionaries in Eastern Equatorial Africa (p. 83).

Prayer for more labourers for Japan, East Africa, Persia, the Punjab, and other parts of India, and Mohammedan Missions generally (p. 121).

Prayer for missionaries now on the voyage out (p. 123).

ERRATA.—In the article on "A Corner of the Earth," in our January number, it was a mistake to locate Archdeacon McDonald at Rampart House. He had only visited that place. His station is Fort McPherson. Also, the number of seven clergy (page 10) *includes* the Archdeacon.

## HOME WORK OF THE SOCIETY.

**MR. WIGRAM** is now in Ireland for two or three weeks, fulfilling a long list of engagements to speak at meetings.

**Dublin.**—A series of C.M.S. Prayer Meetings, on the plan of the weekly meeting at Salisbury Square, have been instituted with the new year, in Dublin, as a means of affording the friends of the cause an opportunity of meeting at regular intervals for the purpose of uniting in prayer on behalf of the work of the Society. It is intended, for the present, to hold the meetings once a month, the first Wednesday in each month, from three to four o'clock.

The first meeting of the series was held on Wednesday, January 4th, in the rooms of the Society, Dawson Street. An able, brief address on "Prayer for Missionary Work" was delivered by the Rev. James Hewitt, senior Hon. Sec. of the Auxiliary, in which he indicated that prayer for (1) the work, (2) the agents, (3) the converts and Native Churches, and (4) for the unconverted, is enjoined upon Christians in God's Word,—and urged upon those present the personal use of the Cycle of Prayer. The Rev. W. H. Collison, from British Columbia, also gave a brief address, in which he spoke of the great encouragement to the missionary at his post of such united prayer on the part of friends at home.

F. W. M.

**Gloucestershire Union.**—The Church Missionary Union for the county of Gloucester held their Annual Conference at Cheltenham on the 28th November, under the presidency of Canon Bell, D.D., Rector of Cheltenham. After the transaction of the business of the Union, two very interesting meetings were held in the Assembly Rooms, for the purpose of hearing the Rev. F. E. Wigram give an account of his recent visit, in company with his son, to the several stations of the Church Missionary Society in India, China, Japan, British Columbia, and the North-West America Missions. The afternoon meeting was very largely attended. Thanksgivings were offered up by Canon Money to Almighty God for His mercies vouchsafed to Mr. Wigram and his son through their long and perilous journey. There was an evening meeting, also largely attended, when Mr. Wigram gave a lucid account of his journey. The collections at the two meetings amounted to the sum of 37l. 13s.

**Havering.**—On Sunday, November 27th, two sermons were preached in connection with the Havering branch of the Society in the Parish Church by the Rev. J. M. West, Assoc. Sec.; and on Monday evening, the Annual Meeting was held in the National Schoolroom. The chair was taken by the Rev. F. Tugwell, Vicar. Mr. West gave a very interesting address. The following favourable report was presented by the Chairman for the year 1887:—Subscriptions, 13l. 3s. 2d.; sermons and meeting, 13l. 1s. 4½d.; missionary boxes, 9l. 0s. 2½d.; sales of work, 37l. 7s. 6d. Total, 72l. 12s. 3½d. The Chairman urged upon the meeting the necessity of extended efforts to meet the increasing wants of the Society arising from God's blessing on the preaching of the Gospel throughout the world, at the same time thanking the various workers for their labours, the result being a steady increase of 10l. per annum since the year 1884. F. T.

**Ipswich.**—On Friday afternoon, December 9th, a special meeting of the Ipswich branch of the Society was held in the Town Hall, to hear from the Rev. F. E. Wigram an account of his visit to the various Missions. After a few words from the Mayor (R. M. Miller, Esq.), who presided, Mr. Wigram gave a highly interesting account, gained from a personal inspection of the missionary work being carried on in all parts of the world. In the course of his remarks he detailed many interesting anecdotes connected with the work, and in conclusion made an earnest appeal to his audience to aid the Society with funds and workers. What was now being done was utterly unworthy of the Society; they were only on the threshold of the work, and for every sacrifice they made in the service of God they would be recompensed a thousandfold. In the evening another meeting was

addressed by Mr. Wigram. The Rev. Canon Garrett presided, and there was a crowded attendance.

**Maidstone.**—The Annual Meeting of the Maidstone branch of the Society was held at the Town Hall on Monday afternoon, January 9th, under the presidency of the Rev. E. F. Dyke. He was followed by Colonel Urmston, Hon. local Secretary, who referred to the formation of a Church Missionary Union for the whole of West and Mid Kent, which now comprised 120 members, of whom forty were ladies residing in different parts of West Kent. The Rev. S. Darwin Fox, successor to Rev. H. Dimock, then addressed the meeting giving an interesting account of his experiences in South Africa, Sierra Leone, and Lagos. The Rev. T. Wade, who had been twenty-five years a missionary in the Punjab, followed with a most interesting, instructive, and encouraging address, embodying his experiences as a missionary in that district, in which he said there were now 5000 Christians. The Rev. C. F. Cobb also spoke.

**Rochester.**—The Annual Sermons were preached in various churches in the neighbourhood on Sunday, December 11th. On Monday evening a meeting was held at St. Nicholas, Rochester, at which Bishop Cheetham presided, and an interesting address was delivered by the Rev. J. G. Garrett, Principal of the C.M. College, Kandy, Ceylon. From the report read by Mr. W. H. Bell, Hon. Sec., it appeared that 271*l.* was raised in the district during the year. Meetings were also held at St. Paul's, Chatham, and Strood, at which Mr. Mantle spoke.

**Sheffield.**—On Sunday, December 18th, the Annual Sermons on behalf of the Society were preached in the Parish Church by the Rev. A. R. Fuller, from Mid-China. The Annual Meeting was held on Monday evening, the Rev. H. T. Sale in the chair. Mr. Fuller spoke of the work in China.

**Swanbourne.**—On Sunday and Monday, November 27th and 28th, the Services in connection with this Auxiliary took place. The Annual Meeting was held on Monday evening, Lord Cottesloe presiding. The Rev. W. M. Myres, Vicar, and Hon. Sec. and Treasurer, read the Report of the Auxiliary, which showed the total amount raised last year to be 32*l.* 4*s.* 6*d.*, and that, so far as already received, the amounts were much the same this year. He then alluded to the loss sustained by the Society in his deanery by the death of the Rev. J. Thornton, of Aston Abbotts, a staunch friend and subscriber for many years. The Chairman touchingly alluded to the loss sustained by the Society in the deaths of the Revs. J. Huntley Greene and A. Newcombe. Sir Harry Verney then briefly addressed the meeting, and was followed by the Rev. Dr. Bruce, from Persia, who made a most eloquent and forcible speech.

**Torquay.**—The Annual Sermons on behalf of the Society were preached on December 11th at Trinity Church; Christ Church, Ellacombe; St. Mary Magdalen, Upton; and St. Mark's. The Annual Meeting was held on Monday, the 12th, when the Rev. Dr. Bruce, from Persia, and the Rev. H. Williams, Krishnagar, attended as the Deputation. L. Mackinnon, Esq., presided. Meetings were also held at Ellacombe and Upton in the evening.

**SALES OF WORK** have taken place, or **BAZAARS** have been held, at various places during December:—At St. Alban's (St. Peter's and Christ Church), amount realized 85*l.*; at Colchester, in connection with the Colchester and East Essex Branch; Birmingham (Christ Church), Reading, Eastbourne (Ladies' Association), Balham, Headingley (Leeds), Ipswich (St. Stephen's), Beverley (106*l.* 12*s.*), Torquay, Cambridge (Juvenile Branches), Bournemouth, and Holloway (St. Mark's).

During December the Society's cause has also been advocated by either Sermons or Meetings, or by both, at Isleham (St. Andrew's), Eyam, Pilning, Crewkerne, Sutcombe, Herne Bay, Sawley, Prescot, Toppesfield, Whitstable, Ryhall and Essendine, Almondsbury, &c.



## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, Dec. 20th, 1887.*—The Rev. William P. Buncombe, B.A., Cambridge, Curate of St. Paul's, Bristol, was accepted for missionary work in connection with the Society, and appointed to the Japan Mission.

Letters were read from Bishop E. Bickersteth, of Japan, and the Rev. H. Evington, calling attention to the urgent need of additional Missionaries for the Japan Mission. The Secretaries were instructed to press the claims of Japan upon the members and friends of the Society, and to take similar steps with regard to any special claims from other Missions.

On the recommendation of the Sub-Committees in charge of the North India, Punjab and Sindh, South India, China, Japan, North-West America, and North Pacific Missions, various arrangements were agreed to regarding those Missions.

*General Committee (Special), Dec. 20th.*—The Secretaries reported that the Bishop of Exeter had consented to preach the Anniversary Sermon on April 30th next.

Arrangements were agreed to for the continuance of the Rev. G. Furness Smith's services, as an Assistant-Secretary for the ensuing year.

The Committee took leave of the Rev. W. Allan, Vicar of St. James's, Bermondsey, and a member of the Committee, proceeding on a special visit to Sierra Leone and Lagos in pursuance of the Committee's resolution of November 1st, 1887. A memorandum embodying the subjects to which the Committee desired to invite Mr. Allan's special attention was read by the Rev. R. Lang. The Rev. J. B. Whiting called attention to the interesting fact that this was the centenary year of Sierra Leone, which in 1787 became a British possession. After some remarks in reply by Mr. Allan, he was commended in prayer to the protection of Almighty God by the Rev. R. B. Ransford.

*Committee of Correspondence, Jan. 3rd, 1888.*—Miss Eliza Armstrong, who had been appointed on December 6th to the Eastern Equatorial Africa Mission, was, in consequence of the opinion of the Medical Board, appointed to the Palestine Mission instead.

Mr. John Burness, late of the Niger Mission, was appointed to the Eastern Equatorial Africa Mission.

At the request of the Rev. A. Clifford, Secretary of the Calcutta Corresponding Committee, who was about to sail for India, the Committee agreed to send two lay evangelists, on moderate allowances, to Bengal, to work under a superintending Missionary in rural districts.

On the recommendation of the Sub-Committee in charge of the West Africa, Niger, Eastern Equatorial Africa, and Palestine Missions, various arrangements were agreed to regarding those Missions.

*General Committee, Jan. 9th.*—The Secretaries reported the death of Sir Robert Montgomery, K.C.B., a Vice-President of the Society. The following Minute was adopted:—The Committee have heard with deep regret of the death of Sir Robert Montgomery. They remember, with thanks to God, how, while holding a high position under the Punjab Government, he was one of those who took a prominent part in encouraging missionary work in the Punjab, and in urging the Church Missionary Society to extend its work in that province. After the Mutiny in 1857, Sir Robert Montgomery put forth a special circular in favour of extending to Native Christians far more encouragement and opportunities for entering the Government service than they had hitherto enjoyed. When appointed Chief Commissioner of Oude, during the trying times of 1857-8, he invited the late Rev. C. B. Leupolt, the Society's well-known Missionary at Benares, to come and open a Mission in Lucknow, and since his return to England he was ever ready to help the Committee with his valuable counsel. In Sir Robert Montgomery the Society has lost a firm and consistent and highly valued friend of many years' standing.

The Committee had an interview with the Right Rev. Dr. Matthew, the newly consecrated Bishop of Lahore. After a few words of welcome from the Chairman, the Bishop expressed his sense of the loss which the Diocese of Lahore has inevitably sustained by Bishop French's resignation. He spoke of the pleasure

he felt in the prospect of presiding over such a band of workers as the agents of the Society in their Punjab and Sindh Mission, many of whom he said were his personal friends. He expressed his anxiety to further the development of the Native Church on its own lines, so long as the ancient creeds and primitive organizations are held fast. He alluded to the marked progress of the work during the last fifteen years, since the appointment of the Day of Intercession, and to the very hopeful signs which are now manifest, especially around Amritsar. The Bishop was commended in prayer to Almighty God by Archdeacon Richardson.

The Committee had an interview with Mr. Frederick Larkins, a lay member of the Society's New Zealand Mission Board, now on a visit to England. He gave a brief sketch of the condition of the Maoris in the different portions of the North Island, and called attention to the special need of active missionary work in the district of Rotorua. He expressed his earnest desire to do what he could to assist the cause of the Society during his stay in England.

The Committee resumed consideration of plans proposed by General Haig at previous meetings for the employment of Lay Evangelists in India, and, after full discussion, the following Resolutions were adopted:—

(a) That this Committee are strongly impressed with the conviction that owing not only to the overwhelming numbers of the population of India, but also to the manner in which it is distributed, not so much in the large cities and towns as in hundreds of thousands of villages scattered over the whole face of the country, by far the greater part of it lies to this day outside the range of existing missionary agencies, and that if ever the masses of India are to hear the Gospel from the lips of the living preacher, a great extension of the evangelistic operations of this Society is urgently called for.

(b) That this Committee consider that missionary labours, the extension of education and communications, and the confidence inspired generally by a century of wise and enlightened government, have in an important degree prepared the way for a large and immediate advance in the direction above indicated.

(c) That the Committee recognize with deep thankfulness to the Great Head of the Church, the remarkable increase of missionary zeal and of earnest devotion to the salvation of souls among all classes of Christian people in our own country at the present time. They believe that both in our Universities and among the less highly educated middle and working classes, there are now many Christian men ready and desirous to devote their lives to the extension of the Kingdom of Christ among the heathen. They also call to mind the fact that in the last fifteen years some hundreds of young men, drawn from the two last-mentioned classes, have been sent forth in the capacity of Lay Evangelists to all parts of the world.

(d) That this Committee solemnly acknowledge the obligation imposed upon them by the considerations above referred to, to devise without delay such measures as shall enable them to utilize in a greater degree than they have hitherto done, the largely increased fund of Christian zeal and devotion thus placed by God at the disposal of His Church for the evangelization of our Indian Empire.

(e) That the Committee consider that a trial may with advantage be made of sending out to carefully selected localities in India some young Laymen of thorough Christian character, and after such training as the Committee may in each case consider necessary, on moderate allowances, to do evangelistic work amongst rural populations under the direction of experienced Missionaries; and direct that a copy of this Resolution be sent to the Society's Corresponding and Finance Committees, and senior Missionaries in India, with instructions to report thereon in detail as to the best practical mode of employing such Laymen, and to recommend the districts in which they may be placed, and the work which should be given them to do.

(f) That the Committee also desire that steps be at once taken to make known in the Universities, and in other quarters, that they are prepared to entertain offers of service from Laymen of proved spiritual fitness, missionary zeal, sound health, and mental capacity sufficient for the acquisition of foreign languages, who may be willing, after such training as may be considered necessary, to go out to India or elsewhere for the work, and on the terms above stated.

## NOTES OF THE MONTH.

## ORDINATIONS.

On December 25, at St. Paul's Cathedral, by the Bishop of London, Mr. W. S. Mouls, B.A., to Deacon's Orders.

*North India.*—On December 18, at Calcutta, the Revs. T. Carmichael, A. E. Bowlby, and E. P. Herbert to Priests' Orders, and Mr. Jacob Biswas to Deacon's Orders, by the Bishop of Calcutta.

*Punjab.*—On Dec. 21, the Rev. R. Heaton to Priest's Orders, by the Bishop of Lahore.

## ARRIVAL.

*Eastern Equatorial Africa.*—The Rev. A. D. Shaw left Frere Town on November 23, and arrived in London on December 27.

## DEPARTURES.

*Niger.*—Mr. G. F. Packer left London on December 31 for Brass.

*North India.*—The Rev. A. and Mrs. Clifford left London on Jan. 20 for Calcutta.

*Mid China.*—The Rev. W. S. Moule and Miss A. L. Wright left London on January 12 for Shanghai.

## BIRTH.

*South China.*—On November 8, at Fuh Ning, the wife of the Rev. J. Martin, of a son.

## MARRIAGES.

*North India.*—On Dec. 14, at Calcutta, the Rev. C. H. Bradburn to Miss M. Birds.

*South India.*—On November 16, at Madras, the Rev. A. F. Painter to Miss Eliza Wilkinson Leng.—On November 24, at Madras, the Rev. E. T. Pegg to Miss Sarah Ann Sedgwick.

## DEATHS.

*South India.*—In September last, the Rev. Sarkunem Saththianadhan, Native Pastor, of Nallur, Tinnevely.

*Japan.*—On January 3, at Ashbourne, the wife of the Rev. C. F. Warren.

*New Zealand.*—On Sept. 10, the Rev. Hare Peka Tana, Native Pastor, of Waimate.

On January 13, at Stoke Newington, Stephen Ernest Coles, son of the Rev. S. and Mrs. Coles, of Ceylon.

## REPORTS, &amp;c., RECEIVED FROM THE MISSIONS,

*From May 20th, 1887, to January 20th, 1888.*

*West Africa.*—Miss E. Henderson (Journal, Oct. to Dec., 1887); Revs. F. Nevill, H. McC. E. Price and J. A. Alley, Miss E. Henderson, and Miss H. Bissett (Annual Letters).

*Yoruba.*—Revs. C. Phillips and S. Johnson, and Messrs. J. Okusende and K. S. Oyebode (Journals).

*Eastern Equatorial Africa.*—Mr. A. M. Mackay (Journal, June 6th to July 13th, 1887); Revs. A. N. Wood, E. A. Fitch, J. C. Price and I. M. Semler, Messrs. J. A. Wray, S. Watt and T. S. England, and Dr. S. T. Pruen (Annual Letters).

*Palestine, &c.*—Dr. F. J. Harpur, Revs. T. F. Wolters and C. T. Wilson, Mr. G. Nyland, and Mrs. Low (Annual Letters).

*North India.*—Revs. A. J. Santer, P. M. Zenker, A. E. Bowlby, T. Carmichael, B. K. Bose, J. W. Stuart, G. Litchfield, and A. J. Shields, and Mr. G. C. Bose (Annual Letters).

*Punjab.*—Revs. T. J. L. Mayer and T. Holden and Dr. E. F. Neve (Annual Letters).

*South India.*—Revs. V. W. Harcourt, T. Walker, M. G. Goldsmith, H. D. Goldsmith, A. K. Finnimore and D. A. Peter, Mr. E. Keyworth, and Mrs. Vickers (Annual Letters).

*Travancore and Cochin.*—Rev. C. A. Neve and Miss M. F. Baker (Annual Letters).

*Ceylon.*—Rev. D. Wood (Report of Colombo Tamil Mission); Revs. R. T. Dowbiggin, H. De Silva, L. G. P. Liesching, P. Peter, J. Halsey, S. Coles, J. W. Balding, H. Gunasekara, E. T. Higgins, G. B. Perera and J. P. Kalpage (Annual Letters).

*Mauritius.*—Revs. H. D. Buswell, C. A. Blackburn, O. Kushalli and J. Ernest, Messrs. E. Lucock and C. Young (Annual Letters).

*Mid-China.*—Ven. Archdeacon A. E. Moule (Annual Letter).

*N.-W. America.*—Revs. J. Lofthouse and G. S. Winter (Journals); the Bishop of Mackenzie River, Ven. Archdeacon W. D. Beeve, Revs. G. Cook, G. S. Winter, M. Scott, J. W. Ellington, C. G. Wallis, J. Lofthouse, J. Hines, R. Phair and J. Sinclair (Annual Letters).

*North Pacific.*—Rev. C. Harrison (Annual Letter).

## Contribution List.

*In the following list of receipts from December 12th to January 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

ENGLISH ASSOCIATIONS.							
Bedfordshire: Bedford.....	7	8	0	Hampshire: Alverstoke.....	5	0	0
Everton.....	2	17	2	Bitterne.....	1	2	0
Soulbury.....	1	3	6	Bournemouth: Holy Trinity.....	200	0	0
Berkshire: Bearwood.....	9	8	4	Church Oakley.....	4	2	6
Faringdon.....	25	0	0	Lockerley.....	1	10	2
Langford.....	7	1	0	Odiham.....	4	14	6
Reading.....	702	9	8	Fennington.....	8	5	2
Whitley: Christ Church.....	12	4	6	Portsea and Southsea.....	200	0	0
Bristol.....	550	0	0	Ramsdale.....	1	11	0
Buckinghamshire: Drayton Beauchamp	5	12	9	Tangley.....	10	3	
Ellesborough.....	1	10	0	Weston.....	1	8	7
Iver Heath.....	4	13	3	Winchester, &c.....	200	0	0
Penn Wood.....	6	7	6	Isle of Wight: Gatcombe.....	3	8	7
Seer Green.....	4	12	0	Kingston.....	1	0	0
Stony Stratford.....	21	4	10	Ryde: St. James's.....	20	0	0
Upton-cum-Chalvey.....	25	0	0	St. Lawrence.....	57	10	0
Waddesdon.....	1	15	0	Sandown: Christ Church.....	63	14	1
Wingrave.....	3	5	6	St. John's.....	1	15	0
Cambridgeshire: Cambridge, &c.....	400	0	0	Totland Bay: Christ Church.....	15	17	8
Cheshire: Betley.....	2	9	0	Yarmouth.....	4	10	0
Davenham.....	5	5	8	Channel Islands: Guernsey.....	30	0	0
Eastham.....	9	6	0	Herefordshire: Almeley.....	3	10	9
Frankly.....	4	0	0	Peterstow.....	11	0	
Latchford: Christ Church.....	1	15	10	Hertfordshire: St. Alban's: St. Peter's.			
Minshall Vernon.....	2	10	0	(Working Party).....	25	0	0
Moreton.....	4	9	6	Thorley.....	3	10	3
Runcorn.....	9	10	0	Watford.....	7	8	8
Tushingham: St. Chad's.....	20	5	0	Kent: All Hallows.....	1	5	3
Wybunbury.....	8	7	0	Ashford.....	33	5	4
Cornwall: Bodmin.....	13	8	0	Belvedere Ladies'.....	19	7	6
Bude.....	5	0	0	Bexley: St. John's.....	40	1	5
Deanery of Pyder.....	23	10	0	Cliffe.....	2	2	0
Flushing.....	12	10	0	Deptford: Christ Church.....	10	0	3
Lostwithiel.....	6	11	8	St. Nicholas.....	4	13	5
Mullyn.....	1	0	0	East Kent.....	551	17	6
Par.....	7	6		Godmersham.....	13	8	
St. Columb.....	2	15	5	Herne Bay.....	15	14	10
Wendron.....	2	18	0	Hunton.....	15	2	0
Derbyshire: Bakewell.....	5	4	0	Isle of Sheppey.....	27	16	10
Mensham.....	28	0	0	Lee, Lewisham, &c.....	43	3	6
Stapenhill.....	9	14	0	Northumberland Heath: St. Paul's.....	1	10	7
Devonshire: Buckland Monachorum.....	5	4	7	Queenborough.....	14	0	
Chittlehampton.....	1	17	6	Ramsgate: St. George's.....	9	3	3
Devon and Exeter.....	450	0	0	Stowting.....	20	19	4
East Putford.....	1	1	0	Tonbridge.....	50	0	0
Fremington.....	1	0	0	Tunbridge Wells.....	250	0	0
Gittisham.....	2	17	11	Yalding: St. Margaret's.....	2	9	0
Sutcombe.....	3	0	0	Lancashire: Bolton: St. Saviour's.....	1	4	10
Dorsetshire: Blackdown.....	19	5		Bretherton.....	3	13	8
Compton Abbas.....	8	1	8	Croston.....	1	1	0
Compton Valence.....	4	9	9	Garstang: St. Thomas's.....	16	8	6
Litton Cheney.....	2	3	0	Heaketh.....	5	6	6
Parkstone: St. Peter's.....	7	6	3	Hindley Green.....	4	4	4
Portland: St. Peter's.....	1	1	0	Lancaster and N. Lancashire.....	25	0	0
Swanage.....	10	0	0	Liverpool, &c.....	350	0	0
Worth Matravers.....	2	3	0	Oldham: St. Peter's.....	19	15	2
Essex: Abridge.....	1	0	0	St. Helen's.....	40	0	0
Chelmsford, &c.....	100	0	0	Tarleton.....	2	9	2
Childderitch.....	1	1	0	The Fyde.....	76	0	0
Colchester and East Essex.....	200	0	0	Whittington.....	18	17	3
Greenstead Green.....	4	16	10	Leicestershire: Great Easton.....	12	1	3
Havering-atte-Bower.....	72	12	3	Knipston.....	2	0	0
Horndon-on-the-Hill.....	3	11	3	Lincolnshire: Boothby Pagnell.....	1	19	7
Romford: St. Edward's.....	29	13	7	Boston.....	200	0	0
Saffron Walden.....	23	0	0	Friesthorpe.....	15	0	
Shalford.....	18	6		Middle Rasen.....	1	7	0
Toppesfield.....	5	18	2	Snarford.....	7	6	
West Ham.....	9	18	11	Snareside.....	5	4	
St. Thomas's.....	15	4		Wilsford.....	15	4	
White Roding.....	1	10	6	Middlesex: Acton: St. Mary's.....	110	16	1
Gloucestershire: Deerhurst.....	18	17		Bethnal Green: St. Philip's.....	10	14	10
Dorsington.....	2	1		Chelsea: Christ Church.....	1	16	4
Lechlade.....	2	8	6	City: Coleman Street: St. Stephen's.....	27	18	9
Mickleton.....	21	18	9	Cornhill: St. Michael's.....	15	4	0
Stroud.....	22	0	0	Clerkenwell: St. Paul's.....	8	0	0
				Dalston: St. Mark's.....	57	7	0

Ealing: Shaftesbury Hall .....	6 0	Clapham Park: All Saints' .....	26 15 10
St. Stephen's .....	38 6 11	Juvenile Association .....	30 8 0
Finchley: St. Mary's .....	35 0 0	Croydon .....	36 18 10
Hackney .....	5 8	Dorking, &c. ....	35 19 9
Harefield .....	14 5 7	Gipsy Hill: Christ Church .....	100 0 0
Harrow .....	80 0 0	Kew .....	7 12 5
Haverstock Hill: St. Martin's .....	3 3 0	Lambeth: St. Andrew's .....	5 0 0
Highgate .....	5 7 5	Nine Elms: St. James's .....	1 11 2
Holloway, West: St. Luke's .....	1 5 7	Richmond .....	127 15 3
Home and Colonial School Society .....	20 0 6	Southwark: St. George the Martyr .....	15 4
Hounslow: St. Stephen's .....	12 1	St. Olave's .....	4 11 2
Hounslow Heath: St. Paul's .....	17 10	School for Indigent Blind .....	1 10 0
Islington .....	100 0 0	Stockwell: St. Andrew's .....	6 0 10
Kensington Deanery .....	400 0 0	Surbiton: Christ Church .....	34 0 0
Kilburn: Holy Trinity .....	47 1 4	Waltham: St. Mark's .....	3 11 2
St. Mary's .....	35 19 9	Weybridge .....	10 0
Norlands: St. James's .....	5 0 0	Sussex: Brighton: St. James's .....	3 0 0
Portman Chapel .....	3 14 8	Burgess Hill .....	14 13 4
St. Martin's-in-the-Fields .....	5 0 0	Colgate .....	13 13 3
St. Marylebone:		Eastbourne .....	100 0 0
Christ Church Juvenile Association .....	3 3 0	East Grinstead .....	14 17 3
Trinity Church .....	48 17 2	Forest Row .....	9 6 7
Seven Dials Mission, Sunday School .....	1 15 0	Slingham .....	18 5 3
Shepherd's Bush: St. Thomas's .....	5 0 0	Southwick .....	4 4 1
Spring Grove: St. Mary's .....	38 0 0	Steyning .....	12 1 0
Stepney: St. Benet's .....	7 4 2	Wadhurst .....	12 1 0
Tufnell Park: St. George's .....	24 7 0	Warwickshire: Dunchurch .....	13 5 8
Twickenham .....	19 6 7	Ilmington .....	1 15 11
Wealdstone .....	1 15 7	New Bilton .....	4 6 5
Whitechapel: St. Mark's .....	1 1 2	Rugby .....	41 2 4
Wood Green: St. Michael's .....	1 5 0	Wormleighton .....	2 7 4
Monmouthshire: Abergavenny .....	34 0 0	Westmoreland:	
Llansey .....	1 2 6	Ambleside and Windermere .....	65 19 10
Usk .....	2 0 0	Burton .....	7 10 0
Norfolk: Holme Hale .....	2 8 11	Casterton .....	208 0 6
Northamptonshire: Braden .....	3 15 0	Wiltshire: Blunsden: St. Leonard's .....	1 14 0
Easton Neston .....	5 14 2	East Knoyle .....	6 18 3
Northumberland: N. Northumberland .....	50 19 10	Easton Royal .....	5 0 0
Nottinghamshire: Laxton .....	2 6 0	Ham .....	3 6 0
Oxfordshire: Aston Sandford .....	14 0 2	Potterne .....	3 13 10
Ranbury and N. Oxon .....	22 0 0	Seend .....	1 0 0
Chipping Norton .....	1 10 0	Swindon .....	23 7 1
Cuxham .....	2 5 0	Telford Ewyas .....	10 8
Great Rollright .....	6 11 11	Worcestershire: Olent .....	5 11 6
Oxford: Christ Church Cathedral .....	7 3 6	Hallow .....	4 6 6
Rutlandshire: Ridlington .....	4 10 10	Pedmore .....	20 14 0
Shropshire: Albrighton .....	7 17 11	Rushock .....	1 5 0
Bridgnorth .....	20 0 0	Wolverley .....	11 5
Burwarton .....	2 0 0	Wyre .....	6 7 4
Church Aston .....	1 14 10	Yorkshire: Arthington .....	3 4 0
Hodnet .....	10 1 3	Askrigg .....	8 13 9
Llanyblodwell .....	9 6 11	Aysgarth .....	1 7 6
North-West Shropshire .....	5 0 0	Bilton .....	5 7 8
Somersetshire: Bath .....	100 0 0	Borobridge .....	16 11 10
Biddisham .....	9 3 10	Eston .....	2 17 4
Bristolington .....	16 0	Great Ouseburn .....	6 3 2
Combe Florey .....	1 0 0	Hampsthwaite .....	3 5 11
Keynham .....	17 2	Harthill .....	26 8 1
Loxton .....	1 11 3	Holderness .....	35 0 0
Midsomer Norton District .....	10 0 0	Keighley .....	23 7 0
Milborne Port .....	22 2 0	Kilburn .....	2 5 0
Rimpton .....	1 0 9	Middleham .....	10 10 0
Wiveliscombe District .....	26 1 1	Scarborough .....	75 0 0
Staffordshire: Aston and Burston .....	3 3 6	Skipton-in-Oraven .....	1 13 0
Handsworth .....	5 19 2	Sowerby .....	5 7 5
Newton Regis .....	3 15 0	Wakefield .....	64 0 0
Penkridge District .....	4 16 3	Wath-upon-Dearne .....	5 1 0
Rugeley .....	4 6 0		
Tipton: St. Matthew's .....	16 10 10		
Uttoxeter .....	67 8 0		
Warlow-with-Elkstone .....	1 5 10		
Suffolk: Aldeburgh .....	7 17 8		
Barham .....	2 2 2		
Chelmondiston .....	2 0 0		
Surrey:			
Balham and Tooting: Juvenile Assoc. .....	2 0 0		
Battersea: St. Luke's .....	5 7 8		
St. Mary's .....	1 14 10		
St. Mary-le-Park .....	1 7 0		
Brookham .....	14 4 8		
Byfleet .....	14 16 0		
Camberwell: All Saints' .....	8 7 8		
St. Bartholomew's .....	1 4 8		
Caterham Valley: St. John's .....	8 4 7		
Chiddingfold .....	7 1 7		
Clapham: St. Paul's .....	24 14 7		

## ASSOCIATIONS IN WALES.

Anglesey: Llangefni .....	83 0 4
Carmarthenshire: Llangadock .....	1 3 6
Carmarvonshire: Penmaenmawr .....	10 0 0
Denbighshire: Bryneglwys .....	11 6
Wrexham .....	23 19 9
Fliat: Cefn: St. Mary's .....	1 9 0
Pontydyddyn .....	1 8 6
Rhuddlan .....	1 13 0
Glamorganshire: Penarth .....	8 18 4
Pembrokeshire:	
Warren-with-St. Twynnels .....	10 0

## SCOTLAND.

Glasgow: St. Silas .....	5 8 2
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## BENEFACTIONS.

Anonymous .....	15 0 0
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Baring, Rev. F. H., for the Batala Mission	350	0	0
Birks, Mrs. G. A., Chigwell	5	0	0
Bramston, William M., from the profits of "How do I know that the Sabbath was made for Man?"	5	0	0
Buxton, Sir T. F., Bart.	100	0	0
Collett, W. M., Esq., Founder's Court	25	0	0
C. T. F.	50	0	0
Dawes, Miss Elizabeth	30	0	0
D. C.	200	0	0
E. B. T., Jubilee offering	10	0	0
Ellice, Wm., Upper Brook Street, "Half for India"	20	0	0
Fenn, Rev. C. C., Wallington	25	0	0
French, L., Esq., Birmingham	10	0	0
Gore, Miss, Brighton	5	0	0
Gratitude	6	0	0
Graham, Rev. M., proceeds of two Lectures on Spiders	6	6	0
G. S. V., for Japan	50	0	0
Harvey, H. M., Esq., Hexworthy	20	0	0
Hay, Col. C. and Mrs., Christ's Hospital, for Bombay	5	0	0
H., by B. Bailey, Esq.	10	0	0
Leak, Hector, Esq.	5	0	0
Maxwell, Rev. Edward, High Roding	10	0	0
N.	20	0	0
Oakes, Col., Tunbridge Wells	10	0	0
Overy, C., Esq., Tunbridge Wells, Jubilee offering	10	0	0
P. D.	100	0	0
Powell, Miss, Bournemouth	5	0	0
Sprague, Lieut. F. P., R.E., Clevedon	10	10	0
Stirling, Capt., Upper Bathmines	5	0	0
"Three M. M. M.'s Gratitude"	5	0	0
Tidy, W. M., Esq., Dorking	5	5	0
Touch, Gen., Westbourne Park	15	0	0

## COLLECTIONS.

Anstin, Miss Ellen Edith, Highbury Quadrant ( <i>Miss. Box</i> )	1	18	9
Bradburne, Miss M. E., Burntwood	10	0	0
Burman, Mrs., Wapenham ( <i>Miss. Box</i> )	1	6	0
Chamney, Miss Mary, Castle Bellingham ( <i>Miss. Box</i> )	1	7	6
Colne Sunday-school, by Miss J. F. Barker	1	18	0
Evans, Misses and Master, Tonbridge	15	10	0
Ford, Mrs. G., Country Sunday-school	2	0	2
Classes	2	0	0
Gleaned by a friend	1	10	0
"Gleaner" No. 6413	1	1	0
Gleanings during 1887 of "Gleaner" No. 1302	2	0	0
Haverate k Hill Sunday Institute, by Miss Allen	10	0	0
Hunt, Miss E. M., Douglas Road, Miss. Basket	15	0	0
Malingay, Miss Annette	2	4	8
Martin, Miss C. E., Bickley ( <i>Miss. Box</i> )	10	0	0
"Missionary Box"	10	0	0
Oldrid, Mrs., Tunbridge Wells, "Gleanings"	15	7	0
Parlour Bible-class, at 28, Mander Street, Wolverhampton, by Mr. W. H. Dani ( <i>Miss. Box</i> )	16	0	0
Peachey, John, Esq., Fittleworth ( <i>Miss. Box</i> )	3	7	6
Perry, Miss S. B., Crawley ( <i>Miss. Box</i> )	10	0	0
St. Catherine's Choir Class, Wakefield, by Miss Jackson	1	1	0
The Pelham Institute Women's Bible-class, by Miss Neve	19	0	0
Trotter, Mrs.:			
Monday, Miss S. L.	10	0	0
Sums under 10s.	15	0	0
Tucker, Miss Jane, Carlton Hill	13	6	0
Vivian, Mrs., Milbourne St. Andrew's, Gratitude box	17	6	0
Woolley, Chas. D., Esq., Gt. Winchester Street ( <i>Miss. Box</i> )	1	1	0

## LEGACIES.

Baldwin, late Robert, Esq., of Toronto, for China: Exors., Messrs. F. W. Kingstone and J. K. Macdonald	204	15	6
Bracken, late Miss, of Orauford: Exor., Mr. W. Bracken	66	13	4
Frost, late Miss Mary, of Sheffield: Exors., Messrs. H. Barker and W. H. Crossley	50	0	0
Goodall, late Mrs. Harriet, of Knaresborough: Exors., Messrs. E. Goodall and C. Kirby	100	0	0
Hudson, late Miss Mary Jane, of Carlisle: Exor., Rev. J. Hudson	50	0	0
Pownall, late Mrs. Charlotte Eliza, of Russell Square: Exors., T. B. Harrison, Esq., and Rev. F. L. Harrison	500	0	0
Sherwin, late Wm., Esq., of Southampton: Exors., Messrs. E. Fisher and J. Holt	450	0	0
Webber, late Mrs. Louisa, of Woburn Place: Exors., Messrs. W. Sharp and S. W. Sibley	200	0	0
Winterbottom, late Mrs. Anne, of Ashover: Exors., Messrs. W. D. Holford and J. M. Ward	134	14	3

## FOREIGN CONTRIBUTIONS.

Africa: Cape Town: St. Peter's	8	11	6
France: Croix	3	0	0
Hyères	16	0	0
Italy: Naples: Christ Church	12	8	2
Palestine: Tyre	3	0	0
Switzerland: Clarens	3	3	0
Lausanne	4	0	0

## EXTENSION FUND.

1 Chron. xxix. 14, for Quetta	100	0	0
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## GLEANERS' UNION.

## "OUR OWN MISSIONARY."

H. C.	30	0	0
L.	5	0	0

## MEMORIAL CHURCH AT FRERE TOWN.

Birks, Mrs. G. A., Chigwell	50	0	0
O. R. J.	5	0	0
Dawes, Miss Elizabeth	5	0	0
"Gleaners" 4402 and 9284, Sale of Christmas Cards, &c.	6	0	0
Keynsham Gleaners' Union	46	2	10
Maxwell, Rev. Ed., High Roding	5	0	0
Smith, F. V., Esq.	5	0	0
Weymouth, &c.	5	14	6

## JERUSALEM BISHOPRIC FUND.

E. M. L.	5	0	0
France-Hayhurst, Rev. Canon (ann.)	5	0	0

## SPECIAL MISSION TO INDIA AND CEYLON FUND.

Sheffield Association	5	0	0
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## GORDON MEMORIAL FUND.

Hove: St. John the Baptist	28	6	6
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## DISABLED MISSIONARIES' FUND.

Wigram, Rev. and Mrs. F. E., Hampstead	105	0	0
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## BISHOP OF THE NIGER FUND.

Holmes, Miss, Bristol (coll.)	20	0	0
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## CHURCH MISSIONARY HOUSE FUND.

Lloyd, G. W., Esq., Grantham	25	0	0
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## RUGBY FOX MEMORIAL FUND.

Sharp, Rev. John (on account)	8	0	0
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## MOHAMMEDAN MISSION FUND.

A. D. B.	50	0	0
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*Erratum.*—In our last issue, under Berkshire, Caversham, read Oxfordshire, Caversham.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon and Co., 20, Birchlin Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

MARCH, 1888.

SIR ROBERT MONTGOMERY, K.C.B., G.C.S.I., LL.D.



WHEN people hear the name of Sir Robert Montgomery—that is, people who have had some knowledge of India and of the men who have ruled it during the last five and thirty years—their thoughts commonly turn to an incident in the early days of the Mutiny in 1857, with which he was concerned, and in which he had the chief responsibility. The story is well known, but no notice of Sir Robert Montgomery would be complete without it.

On receiving news of the outbreak at Meerut on the 10th May, 1857, the chief civil and military authorities at Lahore saw that it was necessary at once to take measures for the safety of that place, and to check, if possible, the further rising of the Native soldiery against the Government. In the cantonment of Mian Mir, five miles from Lahore, there was a large Native force and a comparatively feeble body of European soldiers. The Chief Commissioner of the Punjab, Sir John Lawrence, was at Rawal Pindi, just returned from Peshawar, where he had been conducting negotiations with the Amir of Kabul. The principal civil officer at Lahore was the Judicial Commissioner, Mr. Montgomery. It was decided by him, after careful inquiry and consultation with other officers, civil and military, that the Native troops should be disarmed. The commanding officer, Brigadier Corbett, a man of judgment and experience, concurred in the decision and undertook to carry it out. It was a hazardous undertaking, full of serious consequence, if unsuccessful, not to Lahore only but to the whole country. The means available for enforcing it were small. The necessary action had to be taken promptly and secretly. All this was done. The Judicial Commissioner and other civil officers joined the Brigadier on the parade-ground, to see the work done or share the peril of the attempt. By well-planned arrangements, well carried out, the Native troops were marched back, unarmed, to their quarters, having had no time or opportunity for any concerted movement of resistance. This success secured the safety of the Punjab. It was the first of a series of similar acts at other large stations, which, relieving the province in great measure from the necessity of keeping its trustworthy troops in constant armed watchfulness, enabled it to aid so materially as it did in restoring peace to India.

After the disarming at Lahore, Mr. Montgomery issued daily official

reports of the state of the country, and principal items of news from the several stations, for general information, and for the reassurance of the many to whom everything in those days showed its dark side only. On the 18th May, a week only after the first outbreak, and three days after the disarming of the Native regiments at Lahore, he wrote, "All well. The crisis may be considered past as regards the Punjab." It was early in the day to be writing thus. Much happened after that time in the Punjab as well as elsewhere. Yet he was right. These regular notices for general information were of great service. With the most lively interest every station looked out daily for the official report bearing the signature "R. Montgomery, Judicial Commissioner for the Punjab." His sympathy and support went out to men who in those days of peril took upon themselves to act, and acted with vigour and with judgment,—to Lake and Younghusband taking possession of the Fort of Kangra with a small body of police, and so holding that ancient stronghold for the Government,—and to suchlike men elsewhere throughout the province. As for himself, here is what his chief, Sir John Lawrence, said, "Mr. Montgomery, neglecting no precaution, admits of no alarm, and inspires all with confidence and zeal." And Edwardes, in similar strain, on the 20th of that same month of May, into which so much of life and death was crowded: "Robert Montgomery has behaved like a thorough soldier—prompt, cool, resolute, vigilant, unexcited, cheerful,—the life and soul of the capital." And John Lawrence again, at a later time, writing about those days: "No one, perhaps, ever had a more single-minded, active, and determined coadjutor. In the midst of this crisis all persons felt assured when Robert Montgomery was among them. His coolness in danger and his fertility in resource were invaluable." It is not surprising that the part he played at this time comes generally first to mind when people hear the name of Sir Robert Montgomery.

As his conduct at Lahore in 1857 stood out as the centre of his official reputation in the eyes of the general public in India, so also, in respect of time, it stands nearly at the middle of his long official career. Thirty years had passed since he obtained his civil appointment, in 1827, and thirty years after, in England and still in office, he finished his course on the 28th December, 1887.

The growth and progress of British India may sometimes find apt illustration in the record of the official life of some one man, especially of an official life so long as that of Sir Robert Montgomery. He was appointed to the Bengal Civil Service as a *writer*—so the young civilians were then called—in the closing days of Lord Amherst's rule. He arrived in Calcutta (Nov. 13th, 1828) and joined the College of Fort William soon after Lord William Bentinck became Governor-General, with Sir Charles Metcalfe as a member of his Council. The Governor-General of India held also the Government of Bengal in those days, comprising the whole of what then formed the Bengal Presidency. Its area, after the addition of the lately acquired territory in the east—(the Burmese war was lately over, which gave Assam and certain coast districts to Great Britain)—was something under 200,000 square miles. Before



the close of Sir Robert's life it was more than four times as large, and divided into five separate governments or administrations. Another interesting fact. When Mr. Montgomery arrived in India, the senior Bengal civilian,\* then holding the office of Governor-General's Agent at Benares, and Judge of the Court of Appeal there, was a gentleman who joined the Company's Civil Service four years before Warren Hastings became Governor-General. Not often do we see such a stretch of ground as this from Warren Hastings to Lord Dufferin covered by the official lives of two men.

For fifteen years after Mr. Montgomery went to India, the traditions of the mercantile character of the East India Company were preserved in the names of the several grades of their civil servants. From *Writer* the civil officers were promoted to be *Factors*. The next higher grade was *Junior Merchant*, and the highest *Senior Merchant*. But these had become mere names, and implied no corresponding difference of duties. Seven years after joining in India, Mr. Montgomery became a *Factor*, and two years later rose to *Junior Merchant*. In 1842, these names were given up, and the civil servants were ranged in six classes. Mr. Montgomery, from his standing at that time came into the third class. But here also the real distinction was not a distinction of classes, but of the kind of appointment the officer was chosen to fill. The prospect, to the active and diligent young civilian, was a fine one, and a writership was the great object of ambition to young men whose parents or friends had sufficient interest with some member of the Court of Directors to obtain a nomination to Haileybury, the East India Company's College. The next best thing was an Addiscombe Cadetship, an appointment which gave the opportunity of entering the Corps of Engineers, or the Artillery, or the Infantry, while *direct* appointments, not through Addiscombe, were to the cavalry or infantry alone. Robert Montgomery had obtained an Addiscombe appointment, on the nomination of Mr. Alexander, a member of the Court of Directors. He joined the *Military Seminary* on the 12th of October, 1825. He left it again the following year, when he received the offer of a writership, and exchanged to Haileybury.

At Haileybury he made some of those friendships which were to be a happiness to him through life. And here he came in contact with men who, like himself, were to make a distinguished name in a distinguished service. In the year next above him were Henry Myers Elliot, and John Peter Grant, names which became very familiar in later days with the *Sir* prefixed. Closely following Montgomery came Donald Friell McLeod, and in the next year John Laird Mair Lawrence. In the last office which Sir Robert held in India, the Lieutenant-Governorship of the Punjab, he succeeded Lawrence and was followed by McLeod.

When he was in the ranks, in his cadet's uniform, at Addiscombe, there stood on the parade-ground with him men who have made their mark on the pages of Indian military history, some of them moving

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\* William Augustus Brooke, appointed 1768.

near his path in after years, with their work in the same field. William Erskine Baker and Robert Napier were at Addiscombe when he joined. Sir William Baker and Sir Robert Montgomery, when their work in India was done, sat together at the council-table of the Secretary of State in Westminster. Everywhere, over the length and breadth of the Punjab, when Montgomery first crossed the Satlaj, was to be seen the work of Robert Napier,—not then either peer or knight, but Major Napier, Civil Engineer for the Punjab,—roads and bridges, buildings and canals, changing the face of the country. Four months junior to Montgomery at Addiscombe was James Brind, another Punjabi, now worthily wearing the highest decoration of the Bath. To a different field belonged the active service of Eldred Pottinger, who joined at Addiscombe shortly before Montgomery's transfer to Haileybury.

Mr. Montgomery's first appointment, after going through the usual course of study at the College of Fort William, was that of Assistant to the Joint Magistrate and Deputy Collector of Azimgarh, about sixty miles north of Benares. Here began his official connection with James Thomason, with whom he became closely connected in another way, by his marriage to Mr. Thomason's sister in 1834. At Azimgarh he laid the foundation of that full and accurate knowledge of the country and people, of the Indian Revenue system and civil administration, which he turned to account in after years. He had the advantage of remaining in this district over nine years. For the civil officer in India, as for others, the most useful training generally is a varied experience in the early years, without changes so frequent as to make each experience superficial and defective. Nine years would seem a long time now to remain an assistant in one district. To Mr. Montgomery this long time was very serviceable.

In 1840 he was transferred to Allahabad, in the higher grade of Magistrate and Collector. Here he came among a number of new associates, while he took up new duties, having the charge of the *Settlement* for a time added to his other work. His lifelong friendship with one of these new associates, whom he found holding the office of Judge at Allahabad, Mr. Arthur Lang, brings out a marked feature of his character, the warmth and tenacity of his regard for worthy fellow-workers. It was not that the personal esteem which grew out of official connection meant always agreement of views; but, chiefly, it did mean sympathy in the great aim of their official life—the welfare of India and its people,—and sympathy in the spirit and motive of their non-official life—the love of what is good and true, under the leading power of the Christian faith.

In the same year in which Mr. Montgomery was transferred to Allahabad, the separation of the North-West Provinces from Bengal proper was carried out, and Mr. Thomas Campbell Robertson was appointed the first Lieutenant-Governor, with headquarters at Agra. Allahabad fell to the new province, and Mr. Montgomery was not again after this time under the Government of Bengal. The loss of his wife in 1842 brought a heavy cloud over his time of service at

Allahabad. The following year he obtained leave to Europe, and spent the years of a long furlough in his own country and among his relatives and friends. After this wide blank in the record of his Indian service he returned to the N.-W. Provinces, and was posted as Collector and Magistrate to Cawnpore, advancing a step further "up country." He entered on his new life here married to the daughter of Mr. W. Lambert, another Bengal civilian.

When holding this office he prepared, by desire of the Government of the N.-W. Provinces, a "Statistical Report of the District of Cawnpore," which was published by the Government in 1849. This Report has been held in high estimation, not only as a store of valuable matter, but as a work involving much personal research, carried on amid the heavy current duties of a Magistrate and Collector. The preparation of a work of this kind is in general more easy in the present day, when Administration Reports and local Gazetteers have been systematized and furnished with many helps. Yet the care and labour they require is not small. At the time of Mr. Montgomery's Cawnpore Report the helps were fewer. Some independent reports of much value had been published; descriptive details and local history were to be found in official reports of the periodical settlements, written as part of the ordinary work of the settlement officer under the guidance of the manuals prepared by the new Lieutenant-Governor of the N.-W. Provinces, Mr. Thomason. Mr. Montgomery's work, while deriving from existing sources all that they could give, was mainly a work of extensive original labour added to his ordinary duties. A reviewer of it says it is "like all Mr. Montgomery's reports, completely exhaustive of the subject." (*Calcutta Review*, September, 1858.) Another, writing in 1850, says, "Such, at the end of fifty years, under the English sway, is the first chapter in the history of Cawnpore. what will the next be? If a second Statistical Report should be written fifty years hence, what will there be to record? Undiscernible as the coming time must always be, yet certain objects do seem to loom forth from the mist and haze of the future. We have visions of the rail passing through Cawnpore, of the Ganges canal fertilizing the district, of inland navigation, of redistribution of the taxes, of scientific agriculture, of the introduction of new staples and new produce, of the diffusion of European professional knowledge on practical subjects, of improved transit, of an invigorated administration in all departments, and of an extended national education." (*Calcutta Review*, October, 1850.) Much of this has come about, long before the end of the second fifty years. The check which all progress received within the first ten years after this was written has more than made up all that loss, by the impetus it gave to renewed and redoubled effort in all departments. We can note the steady advance in each ten years since then; and some part of this advance is due, not indirectly, to men like Robert Montgomery and his co-workers.

In 1850 Mr. Montgomery was chosen by Lord Dalhousie (who knew how to choose) to be one of the Commissioners in the lately acquired province of the Punjab. The Government of the Punjab

was conducted by a *Board of Administration*, of which the President was Colonel Sir Henry Lawrence, and the members Mr. C. G. Mansell and the President's brother, Mr. John Lawrence. There were Commissioners for the several administrative divisions, and Mr. Montgomery was Commissioner of Lahore. When Mr. Mansell was appointed Resident at Nagpore, in 1852, Mr. Montgomery took his place on the Board of Administration. Thus were brought into close and important official relationship these three men, Henry and John Lawrence and Robert Montgomery, who had started in life from the same historic city in the north of Ireland, who had passed through the same school there in the days of their boyhood, had all been led to India as the field of their life's work, and had there, by different paths, reached the position of eminence in which they now conducted jointly the government of an important province. They were men of different views in some respects, and different qualifications and characters, but alike in this, that they were men of action and men of power, each specially selected for the task they now had in hand together, and each bringing to that task the same high principles and aims. Amid the weighty cares of the administration they all found room for thoughts of other duties to the country which they ruled. When in the early part of this year a local Church Missionary Association for the Punjab was proposed, the leading supporters were the three distinguished members of the Board of Administration. At the meeting held on the 19th February, the Ven. Archdeacon Pratt, of Calcutta, in the chair, for the purpose of starting the Association, the first Resolution was moved by Mr. Montgomery.

In the following year the form of the government of the Punjab was remodelled. In place of a Board consisting of a President and two members, for the joint management of the whole administration, a Chief Commissioner was appointed, with two special Commissioners to be the heads of the Judicial and Revenue departments. The Chief Commissioner was Mr. John Lawrence (Henry having been transferred to Rajputana). The Judicial Commissioner was Mr. Montgomery, and the Financial Mr. G. F. Edmonstone, who was succeeded in 1855 by Mr. Donald McLeod. These were the men whom the Mutiny of 1857 found chief rulers in the Punjab, and found ready to meet it. The action taken by Mr. Montgomery showed a true sense of the gravity of the state of things he had to deal with, as did all his conduct throughout that anxious time. But stern action when sternness was needed did not imply the character for severity that was unthinkingly attributed to him in a work which, not in very good spirit or good taste, set this down in contrast with his attention to religious duties and interest in missionary work. Nor at any time was there in him any want of sympathy with the people of India, or disregard of the Native soldiers and their interests and their services. He had occasion, then and after, to see much of all branches of the Native army, and to know many of its best men. And it was a great gratification to him to see in his house in London a few months ago, some of those stalwart representatives of the Queen's Indian forces

who came to England to grace the celebration of Her Majesty's Jubilee.

In 1858 Mr. Montgomery was appointed Chief Commissioner of Oudh, in succession to Sir James Outram, and he was at the same time nominated a Provisional Member of the Governor General's Council. Oudh, with its war-cloud not yet cleared away, with disaffection smouldering and breaking out in many parts, and with its civil life disorganized by long years of misrule before its annexation to British India in 1856, received a ruler well qualified to deal with its disorders. He brought to it the experience gained in the Punjab in establishing order and good government in a new province. He brought great personal energy, firmness, and vigour, and a large acquaintance with the details of Indian civil administration. His power was soon felt in all departments.

For Oudh, as well as for the Punjab, something more was desired besides peace and prosperity. When Sir Henry Lawrence was appointed Chief Commissioner in 1856, he applied to the Church Missionary Society for the establishment of a Mission at Lucknow. The events that soon followed, amid which came his own death, prevented for a time the fulfilment of his wish. Now that the country was going to have rest, and make a fresh start, Mr. Montgomery renewed the proposal, in a letter of April 20th, 1858, and a Church Missionary Association for Oudh was formed, of which he was the first President. The desired Mission was set on foot at Lucknow, favoured by the gradual restoration of authority throughout the country. Writing five years later, one of the missionaries (Rev. W. T. Storrs), contrasting the state of the country then with what it had been, refers in warm terms to the "vigorous administration initiated by Sir Robert Montgomery." (He had become Sir Robert then.) The British Government and people took the same view of his administration, and for his services in Oudh he received the thanks of both Houses of Parliament.

In 1859, in consideration of the importance of the Punjab, it was raised to the rank of the chief older provinces, and its Chief Commissioner was made a Lieutenant-Governor. Sir John Lawrence, the first Lieutenant-Governor, resigned soon after, and came to England to take a seat at the Council Board of the Secretary of State. He was succeeded by Mr. Montgomery. Lord Canning, in reviewing the work that had been done in the Punjab in Sir John Lawrence's time, says, "Next, but not inferior to any man in his claims to the gratitude of his country is Mr. Montgomery, the present Lieutenant-Governor of the Punjab. I know but one opinion of the value of his prompt and courageous counsels, tempered as they always have been with the soundest and most generous judgment." On the 20th May of the same year (1859) Mr. Montgomery was gazetted a K.C.B.

His rule in the Punjab was marked by continuous advance, under the influence of his own personal vigour. He was strict in requiring of others what he required of himself. Methodical, punctual, impatient of time-wasting, never flurried, always ready; his official

business, whether happy and satisfactory, or difficult and disagreeable, whether giving occasion for praise of one man, or for censure of another, was transacted throughout with the same perfect quietness and good-humour. Rapidity was his great aim,—his weakness some were disposed to think it. But it was a very practical thing with him, and very useful to many of his officers whose habits differed from his. If he gave an order that a certain piece of work must be done, or report submitted, or reply received, within a set time, it was known that he meant what he said. He possessed the important art of knowing how to use the services of others. He knew who were the men to apply to for opinions on any particular question. The reference was often for their benefit as well as for his information. When opinions had been received, his decision was quickly given, whether in agreement with the views of the person consulted, or, as might often happen, the other way.

The cares of government were easily cast aside in the hours of leisure and social intercourse, which were brightened by the same good humour that was thrown over his official work. His own tastes were simple, and his recreations few. It was his great happiness to see the happiness of others, and to promote it. He used to take delight in his garden, and was accustomed to pay some attention to it in the mornings before breakfast. But this was not the beginning of his day. He had already done great part of his day's business, undisturbed, in his own room, and disposed of some boxes of official papers; and before that he had spent some time in his daily reading. He had a high regard for Sunday, not from any strained idea of the sacredness of the day, but with a lively sense of its value as a time of needed physical rest and refreshment, as well as a precious leisure for the strengthening of the spiritual life, and being helpful to others. In ordinary times nothing interfered with his Sunday, though in times of exceptional pressure or disturbance it was not always possible thus to fence the hours he was to call his own. He endeavoured so to regulate his ordinary work at the week's end, that, if possible, no official papers should remain on his table undisposed of on Saturday evening.

To the claims of Christianity and Christian Missions he always lent a willing ear. The welfare of the Native Christians engaged his earnest attention. There have always been prejudices against this class of our fellow-subjects in India. The feebleness and failures, the low motives and lower conduct of many individuals among them, have been readily taken by some people to be characteristic of the Native Christians generally—a kind of judgment which would severely test Christian communities of older standing and higher advantages. Mr. Montgomery felt that these prejudices, and other considerations, had unduly shut out Native Christians from the service of the Government. He knew that among the English people there was a tendency to look upon them with still less favour after the outbreak of 1857. He knew also what some Native Christians had suffered at that time. Accordingly, in October of that year, as soon as things began to settle down in the Punjab, after Delhi had been retaken, he issued a

circular on the subject of the employment of Native Christians on the same terms as others. He drew the attention of the civil officers to the matter, he invited the assistance and the recommendations of the missionaries, and he stated for their information the qualifications required for various departments of the Government service.

In 1858, after the restoration of peace, Sir Herbert Edwardes strongly advocated a more distinct recognition of Christian principles on the part of the ruling power in India. Mr. Montgomery wrote to a friend, "What a splendid article Edwardes has written on Christian government!" Not that this meant entire concurrence with all that Edwardes said in that article, for in this instance and others there were points on which they differed, but he shared the feeling it expressed, and admired the outspoken boldness with which it was written. In 1861 Sir Robert Montgomery was chosen to be a Vice-President of the Church Missionary Society. The proposal made in that year by the Commissioner of one of the trans-Indus divisions, General Reynell Taylor, to establish a Mission for the frontier tribes of the Derajat, received his cordial support. To Reynell Taylor, who himself gave ten thousand rupees to found the Mission, the Lieutenant-Governor wrote, "I rejoice to see Missions spreading, and Derajat is a fitting place for the establishment of one." In August, 1862, the Rev. R. Clark, after a visit to Kashmir, urged the extension of our Missions to that country. The Church Missionary Society was addressed with this view, and Sir Robert's name headed the signatures to the address. A visitor to any of the minor civil stations of the Punjab is cheered by the sight of a small church, very tiny sometimes, a witness of the faith of the ruling race, and a help to the little isolated band of Christian people. These little churches they owe to the orders of Sir Robert Montgomery.

When the railway between Lahore and Multan was being made, it was considered desirable to move the headquarters of the Gogaira district to some point on the line, with respect to which Gogaira was inconveniently situated. A new station had to be made where nothing existed before, and had to get a name. The name given was Montgomery, and the same name was given to the district. It is fortunate that it is a name so easy to Indian lips that it does not suffer as do some others. *Mangamri* (as the name in the current Native character would be written in English letters), does not sensibly differ from the name as we speak it.

On the completion of his lengthened term of office as Lieutenant-Governor of the Punjab (nearly six years) Sir Robert resigned the service on 10th January, 1865. Three days before this he held a Darbar at Lahore, to bid farewell to the chiefs and Native gentlemen. There was, as might be expected, a very large attendance. They presented an address to him expressive of their sense of the benefits he had conferred on the province, naming in detail the matters which chiefly demanded their acknowledgments. After he had left for England they united to raise a more lasting memorial, which took the form of the *Montgomery Hall*. It stands alongside of that which bears

the name of John Lawrence, which was erected in his honour by the English residents in the Punjab. The connected halls are used for large meetings and other public purposes. In the Montgomery Hall his successor, Sir Donald McLeod, received the Amir Shir Ali of Kabul, on his way to Ambala for his interview with the Viceroy, Lord Mayo, in 1869. Before leaving Lahore, Sir Robert was entertained in the John Lawrence Hall by the English officers and others. In the presence of this large assemblage of friends his services were well recounted by his successor in the office of Judicial Commissioner, Mr. Arthur Roberts. All ranks and orders of men combined to do him honour. It was his happiness to leave the province he had ruled in a state of unexampled prosperity.

As on his leaving India his friends and fellow-workers joined thus in the expression of their regard and good wishes, so on his return to his own country his fellow-citizens came forward to offer him a hearty welcome and to show their sense of his services by a public entertainment, which was held in the Corporation Hall of Londonderry on the 2nd of August of the same year. Among those who sat at table with him that day was the present Viceroy of India, Lord Dufferin, who, in his speech noticed the chief matters that had engaged Sir Robert's attention as Lieutenant-Governor of the Punjab, in particular his efforts on behalf of female education. The greeting he received was not confined within the walls of the Corporation Hall. On his arrival the previous day the bells of St. Columb's Cathedral rang out a welcome, flags were hoisted, and streets were decorated in his honour. Once again within the last few weeks have cathedral and flags and streets spoken their respect, when he was borne to his last resting-place, on January 3rd of this year.

The year after he returned home he was made G.C.S.I. Trinity College, Dublin, conferred on him the honorary degree of LL.D. In 1868 he was appointed a member of the Council of the Secretary of State for India. His home life, official and private, was marked by the same character which belonged to his life in India, regularity in work, and genial manner, warmth of affection for surviving friends, and loving memory of those who had gone before. The faces of many of those friends were kept in view in one of the rooms of his house in London. In that house it was a great happiness to him to get together many associates of his Indian life, cherishing, as English Indians are wont to do with lively satisfaction, the memory of happy working days and fellowship in the East.

He was fond of the home country where his early years were spent, and was accustomed yearly to reside for a time at New Park, near Moville, at the mouth of Lough Foyle, which had become his property on the death of his brother. Not far off was Londonderry, the place of his birth (December 12th, 1809), and of his early education at Foyle College. The city had known some changes, but its two great landmarks, seen far and near,—the Cathedral spire and Walker's monument,—sufficiently recalled the Derry of his youth. And there were some parts sacredly protected from improvement, in one of which, the



ancient burial-ground of St. Augustine's, close to the city walls, and within sight of his old school, he desired that his body might be laid beside some of his kindred.

His last illness was very short, and many even of his intimate friends did not know of it till they saw the notice of his death in the papers. His burial was to be in Ireland, but the first part of the service was held on Monday, January 2nd, in St. Jude's, South Kensington, the church he commonly attended. There was a large assemblage of Anglo-Indians, and of English relatives and friends. All in keeping with the brightness of the church that day, bedecked for the great Birthday festival just past, was the profusion of sweet flowers that covered and surrounded the coffin. Then on the following day was the funeral at Londonderry. On the previous Sunday evening, in the Cathedral, the Bishop (William Alexander) paid a just tribute to the worth and services of his honoured kinsman. All classes joined in their expressions of respect and sorrow when the funeral party arrived from England. The shipping lowered their flags to half-mast height. The officers of the garrison attended in uniform, with the civic authorities and a large body of the people. A special steamer brought his tenantry up the lough from Moville, and the respectful hands of tenants bore the body to its last place of rest.

So passes away the last of the three noble workers, sprung from the same soil, brought up among the same surroundings, who, together and severally, have made such instructive chapters of Indian history. They loved their fellowship, which had its beginning in boyhood, and had its serious work to do when the turn of events brought them together in the Punjab. It was a matter of just pride, Sir Robert said when he was leaving Lahore, to have had his name associated with those of Henry and John Lawrence. Now, apart but united, they rest from their labours. Henry Lawrence fills a soldier's grave at Lucknow. John, scarcely less a soldier than his brother, lies in Westminster Abbey. And Robert Montgomery sleeps on the banks of the Foyle, amid the scenes of his early youth and theirs, fitly closing the eventful story where it began.

R. M.

#### ABYSSINIA AND ITS MISSIONS.\*



FROM various circumstances, a good deal of attention has recently been directed to Missions in the Levant. A notice of the biography of Dr. Stern, who for many years played a conspicuous part in them, may therefore not be inopportune. He was himself a converted Jew, and his labours were specially directed to the work of bringing those who were his brethren according to the flesh to the knowledge of the Redeemer. This was an undertaking mainly outside the ordinary operations of the

\* *Biography of Henry Aaron Stern, D.D., Missionary among the Jews.* By the Rev. A. A. Isaacs, M.A. London : Nisbet, 1886.

Church Missionary Society ; accordingly a separate agency had been set on foot for this duty, and Dr. Stern was not an *employé* of the C.M.S. But as in Jerusalem itself, Greeks and Latins, Jews and Mohammedans, Copts and Armenians, are all found jostling against one another, so it is no easy matter to distinguish missionary work in its several branches where nationalities are so confused and conflicting creeds are so multiplied as they are in Asia Minor and the circumjacent regions, including Turkey on the one hand and Egypt on the other.

A curious instance of this confusion has cropped up in the recent criticism to which the C.M.S. has been exposed. In an article in the *St. James's Gazette* (Nov. 4th) an idle assertion was made that seven years ago the then Central Secretary stated in a circular that the sole object of the Society was the preaching of the Gospel to the heathen. The writer then proceeds to give his definition of the "heathen." "By the heathen," he went on to say, "we (that is he) understand pagans, idolaters, and the like, not Mohammedans or the members of the Eastern Churches." Having concocted his definition, which Canon Isaac Taylor has since repeated, he then proceeded to argue from it that a Society established to preach to the heathen ought not to spend money on attempting the conversion of Mohammedans, &c., they not being, according to the limits of his definition, heathen.

Now we in turn ask, With what propriety did the writer charge the Society with dereliction of its proper functions? He laid down an arbitrary definition of the term "heathen," and argued from it. But was his definition the definition recognized by the Society? Is it a definition universally accepted by others who are competent authorities? We trow not. Sir George Cornwall Lewis, in his interesting treatise on the "Use and Abuse of Political Terms," remarks that through newspapers, &c., nowadays the errors arising from indistinctness of words is embodied in a thousand forms, and multiplied in a constantly increasing progression. "It is therefore," he adds, "the more desirable that where people talk on the same subject they should be agreed about the vocabulary with which they discuss it, or, at any rate, that they should be aware that they are not agreed." In this case the writer in the *St. James's Gazette* and the C.M.S. are not agreed. We will proceed to show that there is ample justification for including Mohammedans among the heathen. If we may believe Archbishop Trench (*Study of Words*, p. 77), "heathen" is equivalent to "those who are aliens from the faith of Christ." We venture to submit that Mohammedans are aliens from this faith, which they execrate and abominate. The Archbishop is so far agreed with the writer in the *St. James's Gazette* that he identifies heathen with "pagan." But does the term pagan exclude Mohammedans? The infidel Gibbon, in a note to his chapter xxi. remarks, "The Latin Christians bestowed the term pagan without scruple on their mortal enemies the Mohammedans; and the purest Unitarians were branded with the unjust reproach of idolatry and paganism." So the term, rightly or wrongly, has for centuries been, in the parlance of Western Europe, a designation of

Mohammedanism. Chaucer's knight, when he fought "in hethenisse" at Alesandre, fought against the Mamelukes in Egypt, and with the Lord of Palatye "against another hethen in Turkye." In reality, the term heathen, which had been applied originally to distinguish the Jews from the Gentiles, was afterwards applied in an especial manner to distinguish the Mohammedans, whether Saracens or Turks, from the Christians. Even so late as 1845 Mohammedanism was designated by an advanced High Churchman, Archdeacon Grant, in his Bampton Lectures, as one form of paganism, while Hinduism was counted as the "second form of paganism" (p. 228), and a third form of paganism was stated to be that existing among African Negroes, &c. Perhaps the Archdeacon's classification would not now be admitted, but his work has long been held as a sort of text-book by High Churchmen, and was the production of a man of learning and intelligence.

In ordinary usage, and in accordance with the constant practice of eminent English writers, the term "heathen" has been systematically employed to designate Mohammedans in common with other "aliens from the faith of Christ," while unquestionably also many have made a distinction, inasmuch as Mohammedans are not idolaters. The question in itself is a most trumpery case of logomachy, which would have been too ridiculous to notice but for the both silly and mischievous attempt to force a special interpretation, so as to charge the Society with diversion of its funds from objects to which they were in reality destined.\* Infidels like Gibbon may resent the application of the term to Mohammedans because of their own sympathy with Unitarianism, but their arguments, if worth considering, ought more properly to be addressed to philologists than to ordinary persons. As a matter of fact, the Church of Christ has always recognized the duty of converting Mohammedans as much as of any other class outside Christianity. The Church of England has certainly done so. When the venerable Society for Promoting Christian Knowledge was engaged in missionary operations, its celebrated missionaries, Fabricius, Swartz, Kohlhoff, and others employed themselves with as much zeal in converting the "Moors" and "Roman Catholics" as they did in bringing the "Gentoos" to the knowledge of the Lord Jesus Christ. The Church Missionary Society followed in its steps, and when the Society for the Propagation of the Gospel received over the S.P.C.K. Missions in India it did the same. All were justified in this course, for all these classes, to an almost equal extent, needed enlightenment.

As regards the C.M.S., there has, from the outset of the Society, been no variation in the attitude which it has assumed, not merely to Mohammedanism, but also to the fallen Churches of the East. The Society was founded in 1799. As early as 1811 the attention of the Society was directed to the state of the countries bordering on the Mediterranean, and a Mission to those regions was zealously advocated by Dr. Buchanan. According to the statement in the Jubilee volume

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\* For the shifting sense of the term heathen, Archbishop Trench refers to Mill's Logic.

(1849), the scheme was that through the decayed Churches of the East, the Greek, Armenian, and Coptic, after that "they had recovered the truth of the Gospel, the Mohammedans of Europe, Asia, and Africa might be most effectually evangelized" (p. 240). Therefore sixteen years after the foundation of the Society, the Mediterranean Mission was commenced by its original founders, who surely must have known what they meant. Their desire was to convert Mohammedans through the instrumentality of Greeks, Armenians, and Copts, who had been previously evangelized by "the Holy Scriptures, the true source of the Churches' restoration to primitive light and life." This scheme, or vision, if people please so to term it, did not answer expectations. Jesuitical influence revived in the Church of Rome, in France especially, after the restoration of the Bourbons. Mohammedanism itself experienced a revival through Wahabeeism, and its previous laxity was exchanged for active intolerance. The Churches of the "unchangeable East" manifested no desire to be reformed, and were content to drag on an ignominious existence under the yoke of their oppressors, who hold them in supreme contempt, hardly even troubling themselves at that period to persecute them. Consequently, to a considerable extent, the Society reduced its operations, transferring its energies to India and China, heretofore closed, but now gradually becoming open to the admission of the Gospel.

Since 1815, when the Society's Mediterranean Mission was set on foot for the purposes we have specified, many political and ecclesiastical changes have occurred. Opinion is not now in many quarters what it was then. It would be quite beyond our power and out of place here to specify all these changes of opinion, but one or two may be adverted to bearing upon our subject.

In regard to the Eastern Churches, there has, for instance, been a revulsion of feeling in certain sections of the community. Formerly the statement in Article XIX. of the Church of England was universally acquiesced in by her members, that "as the Church of Jerusalem, Alexandria, and Antioch, have erred; so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith." This has throughout been the view entertained by those who have upheld the Church Missionary Society, but latterly others have manifested strong desire to fraternise with those who have erred "in matters of faith," and who certainly have shown no disposition to depart from those errors. It is, of course, no business of ours to impugn the conduct of these persons. They may be right, and errors in matters of faith possibly ought to be no bar to union with those entertaining them. It has not, however, always been so. There was a time when Arianism involved separation from orthodox communions, and heresies touching the nature of our Lord Jesus Christ formed elements of disunion. These points still in the East are the fertile causes of bitter hostility among Oriental Christians. While in England, under the influence of modern ideas, it is viewed as a matter of no moment whether a foreign Christian is a Copt or an Armenian, and many, indeed, would find a difficulty in forming a conception of

what are the distinctions between them, it is not so in the Levant. There, as Mr. Palgrave explains, there are fourteen distinct species of Eastern Christians, "each distinct from and antagonistic to each other." His estimate of these Oriental Christians may be as unjust as it is contemptuous in tone. Having no personal knowledge of them, we do not presume to decide. But certainly it would be difficult to place a lower estimate upon them than he does. Even Canon Isaac Taylor can hardly exceed him in vituperation of their faith and morals, while their hostility to each other is extreme.

Among the Eastern Christians to whom the Society at an early period directed its attention, were the Coptic Churches in Egypt and Abyssinia. We could not venture to transcribe the details of Mr. Palgrave's account of the Coptic clergy, who, "guileless of morality themselves, are unable to impart it to their flocks." Decency confines us to his remark that "although all among the clergy can read, he had never yet found any one who could understand the meaning of the Coptic characters used in Church rituals and suchlike." The language seems passing away, as Cornish has done of late years in England. But the story of the Abyssinian Church is a singular one. Without dwelling upon the legends connected with its first formation, it may suffice to remark that it has always been identified with that of Alexandria, from which it received its Patriarch or Abuna. It has always held many peculiarities of the Alexandrian faith. When the Saracens obtained supremacy in Egypt it is not too much to say that the Abyssinian Church was hardly known by name in Europe. It was a lost Pleiad from ecclesiastical constellations. Dim notions were afloat that the mysterious personage known as Prester John was to be found, not in Central Asia, but in Ethiopia; but it was all uncertain rumour. At the Council of Florence, in 1443, when the great effort was made to reunite the Greek and Latin Churches, which ended in total failure, some very doubtful personages were brought forward as deputies, real or pretended, to represent the Copts, the Jacobites, the Maronites, and the Chaldæans. Even Prester John, who, as Canon Robertson remarks in his history, "had been fancifully transferred to Ethiopia," was supposed to have sent ambassadors. This was a curious thing for an imaginary potentate to do. It is not improbable that Pope Eugenius, himself a Venetian, being able easily to command any amount of Orientals, could, even from among the Stradiots, have procured puppets to represent all the Eastern Churches, as in later times an embassy from Persia, really gathered from the purlieus of Paris, was paraded at Versailles to gratify the senile vanity of Louis XIV. in the decline of his age and power. Half a century later John II., King of Portugal, heard again of the Abyssinian Church, and made some attempts to intervene in its affairs, but the century elapsed before, under a son of Vasco de Gama, a military enterprise was undertaken by the Portuguese for the subjugation of Ethiopia. After some severe conflicts, in which Gama lost his life, the Portuguese acquired power, but their conduct was so intolerable that the Emperor imprisoned the Roman Patriarch, declared the Pope a heretic, and pro-

cured an Abuna from Alexandria. A strenuous effort was now made by the Jesuits to win over the Abyssinian Church. It was among the first efforts of the order; but although they poured a number of their emissaries into the country they could prevail nothing. The Emperor set himself absolutely against them, met them himself in argument, finally declaring that "the more he knew of Popery and its ways the less he liked it." This declaration was elicited by a formal excommunication of himself and his kingdom by Bishop Oviedo in 1555. The Jesuits now had recourse to the secular arm; the Emperor Claudius was slain in battle. After much turmoil and disorder, the Pope himself ordered the Jesuits out of Abyssinia to Japan and China. Accordingly vessels were sent from Goa for them; and thus ended a Mission which, "for the extent of the mischief it did and the villainy displayed by its abettors, can only be equalled by that which succeeded it" thirty years afterwards.\* For about fifty years Abyssinia was convulsed by the fresh efforts of the Jesuits, civil wars raging incessantly, but in 1640 most of the Jesuits were hung; the Romish Patriarch with great difficulty escaped, and as he could not raise an army in India the Mission was given up as desperate. Some years afterwards a final effort was made, but the fresh missionaries were murdered by the Turks before they reached Abyssinia. The injury, however, inflicted upon the Abyssinian Church by all these mischievous but futile attempts was very serious. The surrounding nations grew in power, and latterly it seemed as though the very name of Christ would be lost among a people whose leaders three centuries ago had withstood the Jesuits as successfully in argument as they did in arms. It was to the Abyssinian Church in this fallen and degraded but still independent condition that, in the early part of the present century, the Church Missionary Society directed its attention, circulating the Scriptures, and by oral teaching disseminating the Word of God. We cannot here enter into the details connected with the expulsion of the missionaries from Abyssinia in 1838, but it is noteworthy that, incidentally, it may be said to have led to the present East African Mission. Dr. Krapf, when in Abyssinia, previous to his expulsion, had cast longing eyes towards the Galla tribes, who are the formidable neighbours of the Abyssinians to the south. When compelled to quit Abyssinia, he made many attempts to establish a Mission on the East Coast of Africa, and at length, in 1843, succeeded in gaining a footing among the tribes adjoining the Galla country at New Rabbai, opposite the island of Mombas. It is interesting thus to trace the gradual steps by which the Society has been conducted on its tentative efforts from its first settlement at Malta, and has been led by ways it knew not, and never anticipated, into the very heart of East Africa. It has passed along over many countries where its reception has been ungracious, but has still gone on scattering the good seed of the Word of God, and awakening some interest among Churches and individuals ready to perish in the grossest darkness and ignorance. Those who view

\* *Brief History of the Church of Abyssinia.* By the Rev. Professor Lee, D.D., Cambridge. Prefixed to Gobat's *Abyssinia*.

Missions superficially note only what seem to be, and sometimes really are, failures. More thoughtful students wonder at and adore the providential leadings which guide the steps of God's messengers, till at length they find the work appointed for them to do. It was by a circuitous route and by long-protracted journeys that Israel passed from Egypt into the borders of the promised land.

From the researches of Bishop Gobat it appeared that serious dissensions existed among the Abyssinian Christians, there being among them three parties so inimical to each other that they curse one another and no longer partake of the Sacrament together; the point of variance being the unceasing dispute concerning the unction of Jesus Christ. Mohammedans are pretty numerous in the country; they have the monopoly of the slave-trade in Abyssinia. Concerning the Falashas, or Jews, he was able to obtain but little information. They dwelt apart, and nearly all that he could ascertain was that they were more ignorant than the Christians, whose superstitions they shared to some extent. The dialect in use among themselves seemed to have no similarity either with the Hebrew or the Ethiopic.

After the attention of the Church Missionary Society had been diverted from Abyssinia to East Africa some years elapsed before active measures were taken for the prosecution of further missionary enterprise, but some attempt was made by the Chrischona Institute. German missionaries had originally been employed by the C.M.S. in the prosecution of this work. The fresh scheme furthered by Bishop Gobat, was to send missionaries not ordained "to discharge ecclesiastical functions, and not in any way to interfere with the Church order of the Abyssinians, but simply to confine themselves to the duty of disseminating the Bible and of spreading Christian knowledge. The Abyssinians were to remain in their own Church, and it was hoped that by degrees that Church would become reformed from within." This effort was made in 1855. King Theodore, it was expected, would favour this scheme, but when the German missionaries reached the country he turned them to account, being artisans, not only to repair roads and waggons, but even guns and cannons. The remark made in Bishop Gobat's *Life* is that "royal patronage is at all times dangerous to true Christianity." It certainly was so in this case, and the Chrischona Mission did not prove by any means a success. In this project the Church Missionary Society was not concerned. It was throughout a German adventure.

Meanwhile, attention in England had been directed to the Falashas concerning whom favourable reports had been received, and it was resolved by the Society for Promoting Christianity among the Jews to make some attempt to bring them to the knowledge of Christ. The agent selected was Mr. Stern. For this work he had many important qualifications. These are recounted, and will well repay perusal, in the interesting biography supplied by Mr. Isaacs, which throws a great deal of light, not merely on Mr. Stern's adventures in Abyssinia, but on the condition of Jews and Mohammedans in many parts of Asia Minor and Arabia, indeed, generally throughout the East. A very

graphic description is given of the early training of Dr. Stern, which in a remarkable manner qualified him to endure the hardships which he had afterwards to encounter. Like most Jews he was, in his early years, strongly prejudiced against Christianity, but in London the study of the New Testament led to his conversion, after an agonizing conflict which it is said brought him to the very brink of despair. The first Mission in which he was engaged was to his own people at Bagdad, among whom a considerable awakening was the result; to such an extent that the Chief Rabbi, being suspected of a design to embrace Christianity, had been deposed and banished from the town. From Bagdad Mr. Stern passed on to Bushire. Here the Lord opened the heart of a Jewish mullah, who was afterwards baptized. Much difficulty had to be encountered through the hostility of Colonel Shiel, a Romanist, who was then British Envoy at the Court of Persia, who abetted the Jews in their opposition to this baptism; but the mullah, who had been seized and put in prison by the police, was released by the influence and exertions of the Assistant British Resident at Bushire.

Mr. Stern subsequently made several missionary journeys in Persia. Most deplorable accounts are given of the intolerant treatment of the Jews by the Mohammedans. At Shuraz he was persecuted by the Mohammedans, who vainly attempted to get brandy from him. His boxes were broken open in a hopeless search for it. "Many hundreds of Israelites there, in order to save themselves from a violent death, constantly renounced the religion of their fathers," but when feeling secure from exposure, express their contempt and abhorrence for everything connected with the creed of the Prophet. Still, it was Mr. Stern's opinion that an intelligent, pious, and prudent missionary might do incalculable good among the Mussulmans of Persia. "His work would of course be entirely preparatory, and would frequently test his faith and patience." He held it to be an erroneous notion that the Persians were a difficult and inaccessible people, arguing at the same time that Jews converted to Christianity might prove the best channel to dispel with the torch of truth the long night of Moslem darkness, superstition, and ignorance. In the Jewish synagogues at Shuraz, Mr. Stern, a Christian Jew, was well received, and was often allowed by their mullahs to address their congregations for hours together. A great demand sprang up for Bibles and Gospels. Similar was the treatment he met with at Ispahan and throughout Mesopotamia. In all these countries the Jews were treated with the utmost cruelty and oppression by their Mohammedan rulers. After some sojourn in Turkey, chiefly at Constantinople, during the period of the Crimean war, he made his way into Arabia, at the frequent peril of his life, preaching unceasingly to Jews and Mohammedans, proclaiming to them Jesus Christ as their Saviour, and selling many copies of the Holy Scriptures.

It was in 1857 that the attention of the London Committee was turned to the Falashas of Abyssinia, which he reached by way of the Nile and Khartoum, the centre of the Mohammedan slave-trade in those regions. At first he was graciously received by King Theodore.



Singularly enough, the then Abuna had been brought up in the Church Missionary School at Cairo, and had there imbibed orthodox sentiments, which did not meet with the approval of many of his clergy, and had exposed his life and property to considerable danger. Mr. Stern supplied an interesting but lamentable account of the condition of the Abyssinian Church even under the comparatively enlightened rule of Abuna Salama. We append a short extract:—

Fasts are observed most rigorously; and the wretch who is rioting in every shameful vice will shrink with horror from the man who touches food during the interdicted seasons. Vice and immorality are regulated by a peculiar ecclesiastical code; and a conscientious sinner will not hesitate to consult his spiritual adviser as to the day and hour when he may with impunity break a divine law. The cause of this spiritual degradation must in part be attributed to the selfishness of an idle priesthood, but more especially to their deplorable ignorance of the Word of God. A round of worthless ceremonials, and the daily repetition of the Liturgy in a language not understood by the people and very often a dead letter even to the officiating priest, constitutes the service of the Church.

The whole account is a ghastly picture of what can only be considered as a shameful mockery of Christianity. Mr. Stern's Mission, however, was to the Falashas. The Ethiopic word "*falas*" signifies exile, and is the name by which the Jews in Abyssinia are designated. The account given of them teems with interest. Dr. Stern, as a Jew, had no doubt more ready access to them than had Bishop Gobat. His reception among them was most cheering and satisfactory. The chief opposition he met with was from a class of Jewish monks, who felt that if Mr. Stern's teaching was accepted their occupation would be gone. Meanwhile, hundreds of copies of the Holy Scriptures, in Amharic, were circulated freely among the Jews and Christians, none being given to the priests until they could prove that they were able to read them. Of the capabilities of the country in many important respects Mr. Stern formed a most favourable opinion. His first exploratory journey terminated most successfully with his return to England in 1861.

It was in 1862 that the return of Mr. Stern to Abyssinia was decided upon. His previous efforts had by no means been fruitless. There had been gathered out a body of Christian Falashas, who were exercising wholesome influence upon the corruption surrounding them in all directions. Even the Aliga, or "archdeacon," of the Church at Gondar had admitted to them in a letter: "I know that you are right, and that we are wrong; that you adhere to the dictates of the Gospel; we to the customs of our fathers." It seemed to be of importance that the more promising of these Christian Falashas should be further trained as teachers of their brethren. At the time all seemed favourable. The Abunas had treated Mr. Stern with kindness, and had assured him of their protection and sympathy. Theodorus still exhibited a friendly attitude, but he had given way to habits of intemperance, which at times excited him to frenzy: his ambition had become inordinate, and political questions involving what he conceived to be neglect, both on the part of the English and French Governments, had provoked his indignation, the French ambassador being thrown into chains and compelled

to quit the country. Unluckily, about the same time the English Consul Cameron made his way from Massowah into the interior while Theodorus was fuming over the slight which, through mismanagement in our Foreign Office, had left his letter to the Queen of England without reply. As is well known, the result of this political complication was a terrible war, in which King Theodorus lost his life. In the course of it the British representative of the Queen, with the missionaries who found themselves involved in a national quarrel which in no wise concerned them, experienced frightful sufferings of bonds and imprisonment. It was probably due to the influence of the Abuna Salama, so long as he lived, that the captives owed their lives. For the details of this terrible story, which, although now a thing of the past, still teems with interest, we must refer our readers to Mr. Isaacs' volume. We will only add our hope and prayer that the testimony of the Abyssinian soldier, written after his return to his own village, may have met with ample fulfilment: "Tell Mr. Stern that the Gospel which he preached in prison is spreading far and wide, and numbers are continually being added to those who believe in Christ, and numbers have rejected the superstitions which degrade our Church."

Since the period of the war the Church Missionary Society has conducted no missionary operations in Abyssinia. It is now again a theatre of war, not this time waged by England. It will be seen that the fortunes of the country and its Church are, and have been, most remarkable, nor would it be easy to forecast its future. Bingham tells us of a time when the Primate of Alexandria was the greatest Metropolitan of the world, both in the absoluteness of his power and the extent of his jurisdiction, which far surpassed that of the Bishop of Rome. All that has long since passed away, and if we may believe such testimony as that of Mr. Palgrave, a Church degraded beyond conception remains a miserable survival.

The Abyssinian Church has shared the fate of the body with which it has for centuries been linked. The utmost value of it is that it stands out as a sort of dismal protest, by the fact of its existence, against the universality claimed by Rome or Greece or any other sect of Christians. Its anomalous creed and constitution have throughout all history kept it separate and distinct, with errors and peculiarities of its own.

The biography of Dr. Stern suggests another thought, especially in connection with the revived interest in Mohammedan Missions. We refer to the singular qualifications which the Jews, still in their dispersion as at the first preaching of Christianity, would have as the apostles of the Redeemer, if only the spirit of slumber were taken away and their eyes could see and their ears could hear. Their fall may have been the riches of the world, and the diminishing of them the riches of the Gentiles, but how much more would be their fulness? With their cosmopolitan tendencies, their Oriental sympathies, their affinities of origin and language, they seem marked out as the fitting instruments for propagating Christianity in the East. That they are capable of being so efficiently is proved by the whole course of Dr. Stern's career. In many instances there have been failures, and we

would not recommend anything like indiscriminate employment of those who have not been thoroughly tried and tested as he was. Indeed, the time may not yet, in the ordering of God's providence, have arrived for their engaging in any number in this holy work. The miserable and down-trodden condition in which they are enslaved by Mohammedan fanaticism and Gentile prejudice has largely wrought a spirit of degradation among multitudes, for which they are less responsible than those who have oppressed them. But it is impossible to refrain from longing that the back of Israel should no longer be bowed down, but that he should stand up in the liberty wherein Christ makes His people free. Where Islam prevails conversion is death, but still the message of the Gospel can in many ways reach the Moslem. So the Jew is in a state of degradation in many lands, but still he escapes from it in manifold instances and asserts his position in the Church of God.

The chequered story of Abyssinia may teach those who are willing to learn and understand how laborious and difficult a task missionary work is, how full of trials and disappointments, yet with its gleams of success. Also, how the messengers of Christ are led from place to place by providential guidance, which they are hardly conscious of till the work appointed is placed before them. Roused by the taunts of the gainsayers and the unbelievers, the Church Missionary Society is now entering on a fresh work needing infinite wisdom and unbounded energy; it must look for trials, and probably failures, in the future as in the past, but "if God be for us, who can be against us?"

K.

## NOTES FROM THE PUNJAB.

(From the PUNJAB MISSION NEWS.\*)

### AMRITSAR.

**T**HE Annual Conference of the Missionaries of the Church Missionary Society in the Punjab was held here last month. The agenda paper, though not long, included some very important subjects, so that the sittings of the Conference were longer than usual. The Conference met on Thursday, November 3rd, and lasted till Tuesday, November 8th. In accordance with the usage of the Conference, the first day was observed as a "quiet day." The services began by the observance of the sacrament of the Lord's Supper in the morning. During the day, meetings were held for prayer and praise, and at these helpful and stirring addresses

were given by various brethren. The usual Conference sermon was preached by the Rev. A. Lewis, of Dera Ghazi Khan, in the evening, in the English Church, which was very kindly placed at the disposal of the Conference for this purpose by the Rev. J. B. Brunesson, chaplain of the station. Mr. Brunesson also took a part in some of the other services of the quiet day.

While Conference was going on a first detachment of our expected arrivals from home reached us, and were welcomed at a *conversations* held by Mr. and Mrs. Perkins at their house. Since then we have had a succession of new arrivals, but all have now gone to their respective stations, only Miss Hull remains with us, and our own fellow-

\* This new paper, edited by Dr. Henry Martyn Clark, our medical missionary in the Amritsar District, continues extremely interesting. We take from the last two numbers several paragraphs almost as they stand.—ED.

worker, Miss Dewar, who has returned from furlough.

With the advent of the cold weather the busy itinerating season has begun. Mr. and Mrs. Perkins are out in camp. The Ajnala and Jandiala ladies, and Messrs. Bateman and Guilford are hard at work in their respective districts. We continue to be cheered by the progress of the work on every hand.

The annual prize-giving in the Alexandra School was a grand affair. The prizes were given by the Bishop. The traditions of the school were maintained: one of the Lake Memorial Scripture Prizes was again won by an Alexandra girl.

#### AJNALA.

We have been trying to start a more systematic plan for the instruction of inquirers previous to their reception into the Christian Church. One of our workers goes to their homes, and the people are there examined as to their motives. Then those who are applicants for baptism are asked to stand together in a separate place from the rest of the crowd. Their names are taken down, and they are enrolled as candidates, and are charged to be diligent in learning from the teacher appointed to instruct them in the fundamental truths of Christianity.

The work continues to progress. In one village alone now, we have about 160 candidates for baptism under instruction.

The first Christian wedding amongst our new converts has just been celebrated. The bride arrived with a friend, the bridesmaid perhaps, two or three days before the event. So we had some quiet talks with her about the subject, and explained to her the nature of Christian marriage. The bridegroom came the night before the marriage with a select party. After some singing and devotional exercises, a procession was formed headed by the bride and bridegroom, and so they marched to church singing hymns.

The church was full of spectators, the service was capitally rendered impromptu into Punjabi, and all went as "merry as a marriage bell." After the event the rest of the day was spent in Ajnala in general festivities. They returned to their village in the evening. In a little while we are going to be a sort of matrimonial agency, for the

Rev. Mian Sadiq intends to go round into the different villages with the baptismal register, looking up every one who ought to have their marriages arranged, so as to assort them among the various Christian families.

Our itineration thus far has been peculiarly interesting. There is a greater readiness than any of us, either old or young workers, ever knew before. A real anxiety is manifested in a great many villages to hear the Word of God. As we have spoken of the Word made flesh, whose glory was as the glory of the only begotten of the Father, and told of the wondrous mystery of eternal salvation for sinners, there have been many large crowds who have listened reverently and thoughtfully quite through to the end, and then gratefully acknowledged that the love of God is revealed to them in this message of Christianity, as they never knew it before.

Every third night, at our different halting-places, we have had a magic-lantern display of all the chief scenes of the Bible from the Creation to the Ascension of our Lord. Each picture has been the text for a Gospel address by the Rev. Mian Sadiq. Hundreds of people from surrounding villages have attended, and some of their remarks have amused us not a little.

"This is no religion to be rejected," said one. "This salvation" is quite new to the Punjab; we have got nothing like it in our religions," said another. "These people mean making money out of us presently, see if they don't," remarks a man to his friend. "They have done all they could in Amritsar, and now they have come to the villages. They do it free first, but presently they will ask for our pice." "Pice or no pice, it's a very good thing all the same, this salvation that they tell us of," replies his friend.

We have much to be thankful for in our work.

#### BATALA.

Dr. Weitbrecht, on his return from furlough to Batala, received a right hearty welcome, not only from the Christian community, but also from the many friends he had made amongst non-Christians. The Municipality (of which he had been the president) gave an entertainment, consisting of a dinner, and fireworks, in honour of the occasion. Amongst the Christian community

and the lads of the boarding-school, after the solemn exercises of divine worship, speeches, feastings and general rejoicings were the order of the day, and their happiness was completed by the baptism of two inquirers.

The said Batala Christian Boys' Boarding-school (of which Dr. Weitbrecht is the ex-principal) is a great feature of the Batala Mission. It occupies an old palace of Maharajah Shere Singh, which was built by him at great cost, but in which he only slept one night.

A recent visit to this school has interested us deeply; it is time that this excellent institution should be more widely known and patronized than it is. At its commencement the difficulties incidental to the beginnings of every such work somewhat impaired its usefulness, but now that four out of the eight masters are Christians (two are graduates and one a gold medallist), and the teaching-staff has been doubled, there is opportunity for the instruction of 150 boys in lieu of the forty-four who now are in the school. The dormitory accommodation is not large, but more lads could be accommodated than there are at present, and when the new house which has been already sanctioned by the Parent Committee, and for which the same Committee has provided the funds, is built, the sleeping space will be very greatly increased. With the increased vigour of Christian life, and the added traditions which every year of its existence gives to the institution, we may confidently expect greater efficiency and a deepening of the divine life in the minds of the pupils. A daily prayer-meeting, led by the catechist, has been started amongst the boys. The prospectus and rules of the school have been placed at our disposal by the Principal (a Cambridge M.A.). . . .

The aim of the Batala school has been to be a school for the training of Native Christian young gentlemen. We are glad to hear that a number of ex-pupils are now doing well, and are holding responsible posts.

This year no less than three of the Lake Memorial Scripture Prizes were won by Batala boys.

A new departure has been made by the opening of a Zenana dispensary under the charge of Miss Dixie. Miss R. Singhi has consented to be an hono-

rary helper in this work. The dispensary was formally opened by a religious service; at present, and until the work grows, Miss Dixie intends to see patients on two days in the week only.

#### CLARKABAD.

Our Christian village was visited by the Bishop on the 23rd and 24th of November. As this is the last visitation in the Punjab of the Bishop of Lahore, we give a copy of the hearty and very encouraging remarks entered by the Bishop in the Record Book of the Clarkabad Mission:—

"It has so pleased God that my last visitation (at the close of a ten-years' Episcopate) in this Province of the Punjab, should take place in this little station of Clarkabad, which is fast assuming the appearance and dimensions of a little township, if taken together with the small hamlets and villages growing up all around it. More important still are the relations in which it stands to the Christian Church in this Province. It is rapidly becoming, under Mr. and Mrs. Bentel's superintendence, and wise, loving, devoted labours, with the advantage of their lengthened and skilled experience, a most important centre of village Missions.

"I arrived here on the morning of November 23rd, and was welcomed by a procession of the school-boys and chief church-workers, who were singing, not, after Hindu fashion, chants of laudation and flattering homage, but psalms and hymns in praise of God and Christ, as the Christian manner is. After some refreshment, and preparation for the evening service of Confirmation, I accompanied my honoured and beloved friend Mr. Clark, and Mr. Beutel, to visit the gardens and avenues, which have almost changed the wilderness into an Eden, and which is in remarkable contrast with the aspect of things over two and a half years ago. We took a careful survey of the new buildings, now approaching completion, for educational purposes. Since I was last here the village has sustained the loss of its aged and venerable pastor, the Rev. Dand Singh, but has gained by the boys' Native orphanage school being handed over from Amritsar to Mr. Beutel's charge; and the new buildings above referred to are destined

to receive, please God, the corresponding girls' orphanage, together with one or more German ladies probably, to reinforce Mrs. Beutel. For the completion of these buildings about Rs. 2500 more are required. I earnestly trust, that a work so urgently important, and filling up so serious a gap in the designed scheme of useful purposes which in this Mission, under its present management, are eminently calculated to answer in behalf of the Church of God, may not be delayed long for want of the small deficiency of expenditure which stays Mr. Beutel's hands at the present moment; the completion of such works with borrowed money being, in my view, so extremely undesirable and of bad precedent. I pressed on the zemindar residents the duty of saving a little money, monthly, in the Government savings' bank, with a view to hand over an appreciable sum to Mr. Beutel for the institutions, which will be of abiding value and supply existing lacks, or such as will probably arise in the future, as the enlargement or rebuilding of their church, the settling down of a permanent and well-trained Christian Native doctor, a strangers' hujra, a parish-room for lectures, &c., &c.

"In the evening, at six, the church was thoroughly well filled by a congregation which, not merely in respectable appearance and orderly behaviour, but in attentive and evidently thoughtful bearing, was in marked contrast with what the same congregation was three years since. I gave the first address at some length this evening, after the usual Evening Service, with three hymns and the Form of Service for Confirmation. Including two confirmed in the morning of the 24th, there were twenty-eight candidates in all; ten females and the rest males. They appear to me a flock growing steadily in the best things, and really desirous to clear and cleanse themselves of all blots on their Christian profession which might disfigure their conduct and work, and discredit their profession and the witness they are called to deliver for the enlightening of the surrounding darkness. I would heartily commend the support of this struggling infant Church, in completing its preparations and most valuable institutions for the future service it may be called and trained to render to the

Church of God, to the friends of our Church Missions most especially.

"On the morning of the 24th, after converse and consultation had with some of the Native catechists and teachers, I held a second service, with Mr. Clark and Mr. Beutel's help, and celebrated for about seventy persons, of whom fifty were men and boys, to many of whom it was the occasion of their first communion. It was a cause of true thankfulness that the congregation was almost as large as on the evening before, though it was a working day, and at one of the busiest periods of the year. I had a meeting of the Church Committee convened in a matter requiring disciplinary action, and was able, as the result of our deliberation, to determine on the right course to be pursued under the peculiarly complex and intricate circumstances.

"I have had to write this record very hurriedly in the course of my return journey to Lahore; but feel bound to say, that this, the last of my visitations in this Province, has been one of the most hopeful and thankworthy that I have ever had in the Native Churches of my diocese; and must also express the deep indebtedness of the Church of God in this diocese to the constant support and help every way rendered to this Mission by my brethren, Messrs. Clark and Bateman, who will be remembered as the chief founders of this little Christian colony. I would say also how gratefully I shall remember the hospitalities received, both at this time and during other visits, by Mr. and Mrs. Beutel, the father and mother of the Native residents of this rising Mission centre."

The Rev. R. Clark, Secretary, C.M.S., who accompanied the Bishop, writes as follows:—

"We shall in the Punjab see no more as Bishop, the face of one who himself was a missionary for twenty-five years amongst us; but we hope, if God will, soon to welcome him again once more as a missionary, and a great leader of the missionary band in this country. His heart has ever been and still is with us. His last official visitation as our Bishop has been to our little village Mission at Clarkabad. This Christian village owes its present prosperity, and indeed its very existence, to the blessing of God which has

rested on the sagacious and enterprising policy and unwearying persevering efforts of the Rev. Rowland Bateman, and of Mr. Beutel, in a place where my own efforts, or rather those of four of our most able and trusted Native Christian gentlemen, had entirely failed. The Government, at my request, had made over to these gentlemen more than 1800 acres of waste land, to form a Christian settlement; and during my absence in England in 1879-80, they had, without any authorization from me, given to it my name. What they and I could not perform, Mr. Bateman and Mr. Beutel, with the support of our late faithful friend, the Rev. Daud Singh, have effectually done. The wilderness which before existed has literally become a garden, which however, as the Bishop in conversation said, is not without the serpent and his temptations. Yet, with God's blessing, the desert now rejoices, with the joy and laughing of the thick standing corn, and blossoms abundantly as the rose; while the seeds of Life from the Word of God are sown bountifully every day in the year on the hearts of the people, leading them to show forth the *excellencies* of Him who called them out of darkness into His marvellous light. The church built by Mr. Bateman stands in its midst, already once enlarged, and now, on account of its crowded congregation of men and women and children, it will soon require enlargement again. The church-bell daily calls both the villagers and the country people around to prayer. The mission-house is occupied by the faithful missionary and his wife, who hospitably receive many guests. The boys' orphanage is filled with smiling hardy country boys, all learning to be farmers, who for eight months in the year, when they can be spared from the fields, spend some hours daily in school. The houses for the pastor, catechist, guests, and zemindars, the village shops, and post-office, the well-filled store-houses, the well, and the oil and sugar-presses, are all within the village walls, which shelter more than a thousand cattle, together with the people. Corn, milk, ghee, sugar-cane, fowls and eggs, and the choicest fruits, everywhere abound. Outside the walls are the village hospital, still, alas! without its Native doctor, and the large village

tank, and the grave-yard; and there are thousands of trees which have been planted in avenues around the village, or at the sides of the well-watered fields.

"Several months ago, the Parent Committee of the C.M.S. at home decided, on the advice of our C.M.S. Corresponding Committee and the Conference and Church Council of the Punjab, to locate in this village our girls' orphanage—which hitherto has been in Umritsur—in order that our orphan girls, as well as our boys, may be brought up to industrial and agricultural pursuits. The buildings are now almost completed; but they still lack doors, and one side of the ladies' house (which has been built to contain lady missionaries for the district all around, as well as the superintendent of the orphanage) still lacks its roof. Some Rs. 2500 Mr. Beutel tells us, are still needed to complete the buildings and their necessary out-houses; and now, with the consent and advice of our honoured Bishop, at this his last visitation, supported with the generous gift of Rs. 100 from himself, I venture to ask our friends, both at home and in this country, to give this sum which is now required. A great effort must not fail in its completion for lack of Rs. 2500. For the lady missionaries we must look to our societies at home; but as souls cannot live in this world without bodies, and bodies cannot live in this country without houses, we ask you to complete these buildings, which are needed for one of the great Christian works which are being carried on in this land. In a few more years the village and its people will be able to provide all these things for themselves. Mrs. Beutel's health is now delicate, and she can now no longer live during the summer months in the plains. Can Christian England, or India, supply now to us a good missionary Christian farmer, or steward, who has been accustomed to the management of a large estate, which has many poor families working on it, who may gradually be able to set Mr. and Mrs. Beutel free from their present most useful work, so that they may go and labour in one of our stations in the hills? Donations for Clarkabad will be thankfully received by H. F. Beutel, Esq., Clarkabad, *via* Raiwind, or by myself at Umritsur."

## DERA GHAZI KHAN.

During the visit of the Viceroy to this town, Lady Dufferin honoured the Female Mission Dispensary with a visit. This work was begun just before Dr. Jukes left for England in March last. It has been carried on by a medically trained Christian woman, Mrs. Ghulam Qadir Shah, and is under the superintendence of Mrs. Lewis, for the present.

It was unfortunate that the above-mentioned visit took place on Sunday evening, a time when there is absolutely no work being done.

However, her ladyship was pleased to say, "I am always glad to see such establishments, and to know that as much as possible is being done to relieve suffering. I hear with pleasure that lady doctors are coming to this place."

The Rev. W. E. Davies arrived in Dera Ghazi Khan on November 29th.

## DERA ISMAIL KHAN.

The Rev. F. Papprell, who has been appointed to work here by the C.M.S., has arrived in India. The Rev. W. Thwaites has left for Peshawur, and Mr. Papprell will spend some time with him there, before commencing work.

Miss Johnson has had the pleasure of welcoming Miss Middleton as a fellow-labourer amongst the women of this city. What a pleasure this has been to the hitherto solitary worker only those can know who like her have had to "hold the fort" alone through many a weary day.

The character of some of the people with whom our missionaries here have to deal is shown by the following occurrences. An Afghan gentleman, who was notorious through the whole countryside for his thieving capabilities, having come down from the Waziri Hills, thought he would pay his friend Mr. Thwaites a visit. After the usual compliments and tender inquiries after each other's health and happiness, he took up the blankets on the bed and said, "What beautiful blankets." "Yes," promptly replied Mr. Thwaites, "don't you steal them." Whereupon the following conversation ensued:—"You needn't be afraid, Sahib, I have pledged my honour to the Deputy Commissioner not to steal any more in the Dera District." "Good for Dera, but how about Bunnu?" "Ah, so much the worse

for Bunnu," unconcernedly replied the chieftain. "My dear fellow, why don't you give up this sort of thing, and work?" "Work! I work!" gasped the astonished Afghan. "Look at that," said he, as he extended a hand as small and soft as a lady's toward Mr. Thwaites—"A hand like that plough or sow—Tauba!" (i.e. repent of the enormity of such an idea). In the course of further conversation he mentioned incidentally that he was going back in a few days to reap his harvest. On being asked what this might be, he smiled significantly, and merely said: "The Povindahs" (i.e. traders from Afghanistan) "are now returning home from India."

Another gentleman of the same persuasion on this frontier always made it a point of honour to notify to his victims that at such and such an hour on such a night, they might expect the honour of a call from him. In spite of the utmost vigilance he never failed to keep his appointment, and to carry away a *souvenir* of some kind or other. On one occasion a certain officer was favoured with the customary notice. As he had a strong guard he treated the whole thing as bravado and went to bed as usual. He woke up to find some one moving about in his room, and generally annering his valuables. The thief glided from the room, in less than half a minute the alarm was given, and the servants and guard led by the gallant gentleman in person, were scouring every nook and corner, far and near—all in vain, for the robber had disappeared as if by magic. At last the fruitless search was abandoned, and in the morning the gentleman received a laconic note from his visitor in which he said, "Next time you hunt for a thief, don't forget to look on the roof." He had got on to the top of the house, drawn up the ladder after him, and from his "coign of vantage" had enjoyed the whole fun. What grand fellows these will be when they join the army of Christ.

## HAIDERABAD (SCINDE).

It is in the dry and barren land that water is esteemed unspeakably precious, it is where results are seldom seen that we hail most gladly every promise of fruit.

In our Mission school, some three or four years ago, a boy was reading who took special interest in the Scripture



lessons. His attention gave pleasure to his teacher, but it was only known long afterwards that he eagerly drank in every word, and that he obtained and studied at home the various portions of Scripture which have been published in Sindhi. His conduct at school and at home was uniformly good, and many neighbours bear witness to his purity of life and speech, and to his truthfulness, which so contrasted with the habits of most boys of his age. "He could not be persuaded to tell a lie," say they.

When nearly seventeen, his father seems suddenly to have been roused to the fact that it was Christianity which was thus influencing his boy's life, and that there was danger of his becoming a professed believer in the truths he had learned to love. So in spite of G.'s earnest entreaties he insisted on his leaving the Mission school and joining the Government High School, where he would be comparatively safe from Christian influence. But God had other and better things in store for His young follower than his father purposed, and took the future training into His own wise and loving hands. Soon after the change of school, G. received an injury from a blow in the side, and in spite of all the care his friends knew how to give, he gradually became more and more an invalid, till he was confined to his couch. A teacher in our girls' school was in the habit of visiting his home to read the Bible to a friend there, and G. would listen and beg her to tell him all she had learned in explanation of the various passages.

At last the end drew near, and this same teacher went many times, to witness a death-bed such as she had never seen before, for G. was fearlessly rejoicing in the full assurance of going soon to be with the Saviour, "Whom not having seen" he loved. "Do not grieve for me," he repeatedly said to his mother; "there is a beautiful place ready for me with Jesus, and I long to go: put your trust in Him, too." Once when she and other relatives were weeping near him, he exclaimed, "Twice before has God sent the *gadi* (carriage) for me, and your crying has made it go away. Now I see it again, let me go." Just before he died a relative took down a picture of some idol hanging on the wall, and put it in his hand, begging him to worship it. With all his re-

maining strength he flung it from him. "Of what use is that?" he exclaimed; "only the Lord can save me, I trust in Him!"—and with these words on his lips he passed away.

#### MULTAN.

In the earliest days of the Mission, when the majority of the Native Christian community lived near the missionary's compound, the members of the congregation used to meet for worship in the present Civil Lines Church. When however the members of the congregation began to live in the city, the Civil Lines Church was no longer convenient, and the services were held in one of the rooms of the Mission school. Since the building of the present school, in 1872, the main room has always been, as far as possible, reserved as a place of worship. This is no longer possible, owing to the rapid development of the school. It has therefore become necessary to build a church, and it is hoped a commencement will soon be made. We need a building which will be large enough to allow of considerable additions, when, by the blessing of God, our numbers increase, and yet which shall be such that our present worshippers, who vary from twenty to sixty, may not appear lost in it. It must be situated in a well-frequented thoroughfare and so built that one portion can be used as an evangelistic preaching-room. A friend in Multan has drawn up the rough plans, and others are trying to find a site. We have not as yet been able to fix on one. We should like the church to be near the Mission school, as most of our Christians live in that neighbourhood. We calculate that to build such a church as we need, about Rs. 2500 are wanted. Towards this amount there is a sum in the Government Savings' Bank of Rs. 600, which was collected a few years ago amongst Native Christians and their friends. We have also a further sum of Rs. 400 in hand; Rs. 500 will certainly accrue for this purpose during the next year, and promises have already been received which will cover another Rs. 500. So that of the total Rs. 3500 required, Rs. 2000 are already in hand or promised. A former Multan missionary has undertaken to seat the church.

Subscriptions or promises of help towards the sum still needed will be gladly

received by the missionary in charge of Multan, the Rev. T. Bomford.

The Rev. Brij Lal Dutt, whose ordination was noticed in the last number of the *Mission News*, is a native of Jhelum, a Brahman by birth. He was brought to the knowledge of Christ by no direct human guidance, but through the reading of the Word of God. After being baptized in Lahore he worked for some years at Sealkote in connection with the Scotch Mission. He joined the Multan Mission some nine years ago, as head-master of the Mission school in Bahawalpur, a difficult post which he filled with credit. While there he succeeded in gaining the respect of the officials of the State.

In 1884 he was transferred to Multan, where (with the exception of a year spent at the Divinity School at Lahore) he has worked as assistant to the missionaries in the congregation, in evangelistic work, and in the school.

#### NAROWAL.

In common with some of our other Missions, it has been given to us too to welcome back an old worker. Miss Catchpool has returned to Narowal after a period of rest at home. Several of our Christians had feasts and fireworks to celebrate the event. Miss Catchpool was fêted and presented with a shawl. Those who had petty quarrels adjusted them; there has been a general shaking of hands and joy, and we are now prepared to go forward happily in our winter campaign.

The work continues to prosper. We have been reminded forcibly of the soul-stirring question, "How can they hear without a preacher?" by an incident which occurred a few days ago near Narowal. A large barn had been chosen for the baptism of nine persons who had been under instruction for over six months. Previous to the ceremony the missionary was addressing them one by one, as he received them at the extemporized font. An old grey-beard came forward. Amongst other things the missionary said, "My father, you can hardly walk. Nobody would enlist you in any regiment. What would you say if Christ were to say you were too old to be *His* soldier and servant. You are close upon your life's end already."

The old man was nonplussed, and, before he could find a reply, a Moham-medan who reads the Bible called out from among the crowd at the further end of the barn, "Say that you came to Him as soon as you heard about Him, and that you could not come before;" an answer which the old fellow gladly adopted. God bless him!

#### PESHAWAR.

We have been having grand doings here in connection with the visit of the Lieutenant-Governor of the Punjab. His honour has been inspecting everything, and our Mission came in for its share of attention. A long visit was paid to our new church in the city. Thereafter Mr. Lyall addressed the boys of the Mission school, who were drawn up to receive him in the adjacent school buildings; they presented an address, which Mr. Lyall acknowledged in a stirring speech. Thereafter the Principal, the Rev. A. E. Day, returned thanks on the boys' behalf. Our work is at present in a somewhat transitional stage. Mr. Jukes has gone, and Mr. Thwaites has come in his place. Our Zenana Mission has been reinforced by the arrival of Miss Werthmuller.

#### THE AMRITSAR DISTRICT.\*

We left Umritsar on the 10th with a colporteur, and Musá the Christian faqir. Picking up at Jhandiala Miss Parslee and Miss Pangelley with their two Bible-women, and Nur-ud-din the catechist, we proceeded onwards. Hearing of a Native Hakim, L. S., in a village two or three miles off, we looked him up and he came to see us, bringing with him a cousin. L. S. is one of the hundreds of unbaptized believers whom one finds all over the country. He is a fruit of the labours of my dear friend Townsend Storrs, and is at least the third whom I have myself met, who dates back this knowledge of Christ to his faith and prayers. The same afternoon there came to our tents a blind Moslem mendicant, whose creed appears to be a mixture of Christianity and Sufi mysticism, probably at heart another of these unbaptized believers.

At morning worship all of us men daily studied the missionary's handbook called the *Acts of the Apostles*; in the evening, when our united company of

\* This extremely interesting contribution is by Mr. H. E. Perkins, late Commissioner of Amritsar, and an honorary C. M. S. missionary.—Ed.

eleven or twelve Christians met, we went through Isaiah.

Receiving from B. S. in Sathiala an invitation to a private talk, I tried to show him the difference between Sat Sangat, or the fellowship of virtuous men, which he relied on, and Paiwand, or grafting into Christ by the complete renewal of the nature. It is very touching to see so perfectly upright and God-fearing a man, determined to put down all idolatry and impropriety in his village, and so deeply honouring Christians as he does, still far from the truth. The conversation with him was disheartening to myself, as showing how much we all have to learn in order to cope with such cases.

At our next place, Nangli, one of the villagers astonished me with the news that he had been to Liverpool and London, in order to procure the restoration of a decision of my own in his favour nine years ago, which decision had been reversed on appeal by the other courts in this country. He had spent Rs. 1300 and some years in the vain attempt to gain his rights, and was disappointed when I told him that God had mercifully now set me free from such worldly concerns for His own direct service, and I could help him no more. This man's brother and friend came one day for a long talk about religion, and in the same village, after one street-preaching, three men followed us to the tents for Gospels, though we could not induce them to pay even two pice each for them. The colporteur has not succeeded in selling any Scripture portions save Proverbs. There are men who save their consciences with reading this portion of the Bible, I believe because they think it teaches nothing of Christ.

On our next march, to Jodha Nagra, Miss Pengeley picked up an old man whom nineteen years ago I had fined Rs. 1000 and got dismissed from the service for bribery. However, he bore me no ill-will, and came the next day several miles to see me. He has lost his wife and three sons, since I knew him, and is quite desolate and broken-hearted, a Bible student, and miserable in his own religion. When I asked in whose name he prayed, he said it was still Gura Nanak's. He, too, may, by God's grace, prove that at eventide it may be light.

My wife, who visits occasionally in the villages with the ladies, is deeply touched with the bravery, perseverance, and aptitude shown by them and other Village Mission workers, who, with a single Bible-woman, each spend hours every day in going to distant villages. She is much impressed and cheered by seeing how friendly relations are being established between them and the village women, how fragments of Christian hymns and prayers are remembered.

They frequently hold several meetings in the same village, attracting the women by hymns and Scripture pictures. They teach largely by parables drawn from common life, and now and then elicit a hearty laugh, while the remark is constantly repeated, "How well we understand what she says."

I feel that the Lord hath made these ladies polished shafts, and that those who have been fitted for a peculiar and difficult duty by years of devotion, must remember that it is essential to the Redeemer's glory that they should not sacrifice health and vigour by attempting impossibilities.

At Chogawan I found a handsome old Sikh, H. S., set fast with rheumatism in every joint, without hope of the future, and so miserable as to gladly welcome any message of comfort. He and a score of his brethren listened to us most attentively, and were evidently deeply impressed. When I told him that if only he believed in Christ he would be as strong and handsome in the next world as any of the youths around him, the natural reply was, "I wish it could be done in this world;" but for all that he ended by begging me to make him my Sikh. It went to my heart to leave him in his desolation. At the same time his last remark showed the great danger to the Church if this spirit were once to get abroad, that we itinerant evangelists are to become leaders of separate bodies. "I of Paul, and I of Apollos, and I of Cephas," is a spirit alike destructive to the unity of the body, to the uprightness of the disciples, and to the spirituality of the teachers. I should make it a rule that no convert should ever be baptized by the man who has led him to Christ.

We parted from Miss Parslee and Miss Pengeley on November 28th, and the intervening time from this date to December 1st was spent in reaching

Ram Dass fair. On our way Mrs. Perkins passed through Majitha, where she was much pleased by her visits to the boys' and girls' schools, the latter under the honorary management of Mrs. Chatterjee. At Futtehgurh we had a pleasant evening service with the converts.

At Ram Dass we met Misses Hanbury and Grimwood, and the Revs. Mian Sadiq and Dina Nath. We all preached more or less while the fair lasted; the Christians from Ajnala on one occasion preaching till 2 a.m. Several scores of Gospels and other books were sold. The peculiar feature of this fair is the smoking fires lit in fulfilment of vows.

On the 5th we moved on, and the rest of the time till the 19th was spent chiefly in teaching the three Church Army men who joined us on the 6th from Amritsar, and in carefully examining Christian work amongst the Churas. In several villages the converts have been exposed to persecution, chiefly by being dismissed from their employment by Mussulman landlords. The Hindu and Sikh landlords show them no ill-will, but the present state of things is such that I was led to counsel great care in baptizing. Nothing must be done to terrify the landowners. There is manifest need of precaution, lest we should, by depriving hundreds of people of their livelihood, bring ourselves into serious embarrassment. No one can deny that it is no recommendation to Christianity in the eyes of non-Christians that so many Churas should be admitted, i.e. that their admission is of itself likely to prejudice our whole work. Of course, if they are sincere believers, mighty in faith and prayer, their coming in will redound to the glory of God and the strengthening of the Church. The proportion of such persons among them is small, and there is the danger of a large mixture of worldly motives in their desire for getting educated, for the honour of having English ladies and gentlemen to sit in their houses, and the hopes which I fear our lower class of itinerant teachers do hold out to them of secular employment or land. This is Mian Sadiq's own view.

Our present rule is to baptize no man unless he can repeat the Creed, the Lord's Prayer, and the substance of the Ten Commandments, and as a

very general rule his wife (if he has one) must be also baptized with her own free consent at the same time. This is the lowest possible minimum of religious attainment. Even this much greatly diminishes the number of baptisms. The marriages and betrothals of their children are a sad puzzle. Most existing betrothals have already cost money. It is our bounden duty to try and break these off, if the other party is still a heathen, and yet to do so instantly raises the financial question. A Christian woman was only a month ago sold by her father, a nominal Christian, to a heathen for forty rupees. She is living with him without any marriage ceremony of any kind, the payment being supposed to be equivalent to marriage. All these considerations point to the need that we should rejoice with trembling with regard to all this work. These poor people's conceptions of God and eternity, of sin or punishment, are practically *nil*. They are as a rule little better than slaves, but still it is marvellous to note how a few days or weeks' instruction quickens their intelligence, irradiates their features, and transforms their whole being. Such cases we thankfully note, and take courage in proceeding on our further course.

The three open-air preachings on Sunday, the 18th, the last one being with the magic lantern, were listened to most quietly, both by Churas and other non-Christians. The congregation at night must have been fully 200, and was extremely attentive and respectful.

H. E. P.

#### INFLUENCE OF A GOOD BOOK.

Those who know anything about religious life in England during the last thirty years are aware that the little book of Newman Hall's, *Come to Jesus*, has been the means of bringing many to the Master.

About thirteen years ago, this book was translated by a young Christian, Henry Wood, an ex-student of the Christian Vernacular Education Society's Normal School. He was then mathematical teacher in the Normal School (Government) at Lahore. To him the translation of the book was a blessing indeed. He himself arose and obeyed the call. He called his translation, *Bulahat-i-Ilahi*.

Some months ago a friend of ours had occasion, for literary purposes, to visit a Native gentleman in the Uncovenanted Service, a Mohammedan of high and ancient family. He noticed on his table that the *Bulahat-i-Ilahi* was open, as though it had just been read. He directed attention to it. The chapter where the book was open was, "Come to-day, put it not off till to-morrow." The Rajah (for such was the gentleman's title, though a Mohammedan) said, "Ah, Sahib, this is indeed a book. This chapter has made an impression on my heart."

We do not know whether our friends know this translation or not. If not, we can tell them that it is one of the best translations. The translator read the English and drank in the meaning. He then gave the meaning of each division of the book in Urdu, without a slavish adherence to the words. He told our friend, after he had finished the work and obeyed the call, "Sahib, I did not know what Christianity was until I read this book. I thought it was a matter of superior knowledge and controversy and

not of Christian life. I knew nothing of coming to Jesus with my sins and obtaining forgiveness. Now I have obeyed the call, and find Jesus infinitely more loving and kind than I even imagined. Henceforth I can live only for Him."

He did so. His influence was felt and marked; several young Christians in the Punjab are the fruits of his labours. He died happily. His last words were, "When I walk through the valley of the shadow of death I will fear no evil, for Thou art with me." He said, "I know I am dying; but Jesus, to whom I came, I cling to still, and I know that now He is with me, and when my soul leaves my body He will receive me."

Such an experience is valuable. "Taste and see." It is only by experience that Christianity is *known*. The outside world knows nothing of the deep joy of the humble, sincere Christian, either in life or in death.

The love of Jesus, what it is,  
None but His loved ones know.

## THE SPECIAL WINTER MISSION IN INDIA.



WE continue our reports of the deeply interesting work carried on by the members of the Special Winter Mission. We are glad indeed to have such ample details of the proceedings of Mr. Sullivan and Mr. Clifford in Krishnagar as are given in the reports below from the Calcutta Localized *Gleaner*. Further extremely interesting letters from Calcutta, from Miss MacInnes, Miss Bromley, and Mr. Clifford, are printed in our own *Gleaner* for this present month. From South India the accounts are also encouraging, but fragmentary, and they do not give us a complete view of what has been done. Of Mr. Fox, Mr. Baring-Gould, and Mr. Hurrell we hear little. We give all we have received up to February 11th.

### BENGAL.

The following accounts of the work in Krishnagar are from the Calcutta Localized *Gleaner*:—

#### THE MISSION IN THE KRISHNAGUR DISTRICT.\*

This Mission, which has so long been prayed and looked for with longing, has at last come among us. The missionaries, the Rev. F. Sullivan and Mr. E. Clifford, have safely arrived in the district and have been welcomed. It

is a matter for great thankfulness, that, notwithstanding their numerous engagements at Calcutta and hard work there, they enjoy good health. Besides the special prayer for them, and the work in every parish in this district, and special sermons that have been preached from every pulpit, preparatory

\* The name of the writer of this account is not given; but we think there can be no doubt it is the Rev. Piari Mohan Rudra, Superintending Missionary of the Krishnagar District.—Ed.

Mission services were held in every parish both for men and women. The ladies also of the C.E.Z. Mission at Krishnagur, Miss Collisson and Miss Dawe, helped very materially in work among the women, and the pastors of the different parishes helped each other by exchanging work for a little time. All this preparation, we believe, has not been in vain, and we saw in the attitude and expectancy of the people an anticipation of a rich and abundant blessing.

The missionaries arrived at Kapasdanga by Ramnagur on Wednesday, the 14th December. After lunch Mr. Sullivan, accompanied by Mr. Parsons and Miss Collisson, started for Ratnapore, while Miss Dawe and Mr. Clifford and I stayed at Kapasdanga. The Mission commenced at these places simultaneously that evening. Mr. Clifford gave an address at Kapasdanga on St. Matt. iii., pointing out the mark by which Jesus was distinguished from the rest of the people who came to the baptism of John. He spoke of the Spirit of God descending upon Jesus as a dove, and resting upon Him, as the sign by which He was known as the Son of God; as the Lamb of God taking away the sins of the world. This, he said, was also the mark by which the children of God are known from the children of the devil. The Spirit of the Son of God is upon those who through Jesus have been brought to God, and the spirit of the wicked one is in those who know not God. He then told the people what they should expect from the Mission; that they should expect the blessing of God's Holy Spirit to come down upon them, to convert those who were unconverted among them, and to confirm and strengthen those who were already the children of God among them. Mr. Clifford then asked the people to put up short prayers after his address, himself praying in the first instance. He was followed by about a dozen men and women who each put up a simple prayer in one short sentence. Then a few lantern slides were exhibited, after which the people dispersed: there were about 200 present. The singing was very hearty, and the people seemed immensely interested.

Next day we had a morning service at about 8 a.m., at which the Holy Communion was administered. Mr. Clifford

preached the sermon from Rev. i. 6. He said that every Christian was really a king, made by God, and enjoying the best gifts which God could give him; that every Christian was a priest; that he has to be with God, worshipping Him, speaking to Him, and then how he ought to come out and bless the people and be a blessing to them. He applied the truth to each one present in the congregation, and exhorted all to walk as kings and priests of God, washed in the blood of Jesus. There were about 150 present.

Then at about 1 p.m. there was a nice little gathering of children—boys and girls, of whom there were nearly eighty present. Mr. Clifford's address to them about Jesus being a child, and loving little children, was very interesting.

At 3 p.m. Miss Dawe had a very encouraging meeting, at which nearly sixty-five women were present.

At 7 p.m., after a hymn and prayer, Mr. Clifford set forth Jesus as the Healer of the leper, the palsied, and the demoniac. He then showed how the leprosy of sin was upon every one of us and made us unclean; and how the palsy of sin made us inactive and incapable of working for God; and how the possession of the heart by the evil spirit made us unholy and unhappy and restless. Then a few slides representing the various scenes from our Lord's life were exhibited from the magic lantern. This drew a large audience of Hindus from the neighbourhood, and they listened very attentively to the explanation of those scenes. Then after a few prayers by the people, the meeting closed.

16th.—We had a special meeting to pray for a blessing on the Mission in the mission-house in the morning; and then another prayer-meeting with the agents, and some other people who came from the out-stations. A general service followed at 10.30 a.m., when Mr. Clifford held up Christ as the Healer of all physical and spiritual maladies, continuing the teaching of St. Matthew viii.

At 3 p.m. Miss Dawe had an interesting congregation of women, to whom she spoke of Christ knocking at the door of their hearts. The women were much moved by the address; and I added a few words at the conclusion, when the service was closed with prayer and the Benediction.

At 7 p.m. the magic lantern was ex-

hibited, and the various incidents and teaching from our Lord's life were illustrated. The parable of the Prodigal Son, and the closing scenes of our Lord's life were explained. Mr. Clifford then gave a stirring address to the congregation on the words, "I am the Way, the Truth, and the Life," which was listened to with very great attention both by Christians and Hindus, who formed quite one-half of the audience of the evening. There were between 400 and 500 people present on this and the previous evening. Then, after a few earnest words of prayer, the service closed. All these services seemed very much blessed, and the words spoken were eagerly heard.

17th.—I left Kapasdanga, where it was thought advisable for Mr. Clifford to continue until Tuesday next. I came to Solo, and on my way met Mr. Sullivan, who also preferred staying at Ratnapore until the following Monday. I omit mentioning about the work in Ratnapore by Mr. Sullivan and Miss Collisson, which Mr. Parsons will relate.

18th.—Mr. Gill and I commenced the Mission at Solo on Monday. I took the service at Solo in the morning, dwelling on the word "Come," from Rev. xii., referring to the various ways in which Christ comes, and exhorting the people to pray to Him to come in the spirit of power among them. Mr. Gill took the service at Meleapotah; in the evening the congregations at both these places were very good. Mr. Sullivan and Miss Collisson joined us on the 19th. There was a Bible-reading for agents, conducted by Mr. Sullivan. The subject was taken from John xv. The union between believers and Christ is the secret of fruitfulness, *more* fruitfulness, and *much* fruitfulness. In the course of a conversation the hindrances to fruitfulness were clearly explained. Miss Collisson spoke to the women of the Christian's hope of a glorious resurrection. There was a good attendance and fair attention. Mr. Sullivan spoke of the cleansing of the leper by Christ.

20th.—Mr. Gill took the services this morning at Baliura, Babu Thomas of Krishnagar interpreting for him. Mr. Sullivan took the agents' Bible-class, speaking from Isaiah vi. In the same afternoon he addressed a women's meeting, dwelling on the subject of love to

God and love to man. Mr. Sullivan then went to Baliura, where he preached about the Samaritan woman. He laid very great stress on the knowledge of our need, and our knowledge of Him who can supply that need as being indispensable. In the evening Mr. Sullivan preached at Solo from the words of our Lord, "Remember Lot's wife." He impressed upon his hearers the necessity of fleeing from sin and its judgments, and showing entire decision for the service of God. Miss Collisson had a very attentive class this afternoon at Baliura. All these services have been very helpful to the people.

21st.—There were four services conducted by Mr. Sullivan this day, being the closing day of the Mission at this parish of Solo. He spoke very earnestly at all the meetings. In the morning service he drew our attention to the closing words of our Lord in the Sermon on the Mount. He spoke of every man and woman as being a builder, building for eternity either on the sand or on the rock, and explained the necessity for building on the foundation of Jesus Christ, the rock laid by God. Then he reminded the agents to be very careful lest they built of wood, hay, stubble; that it must be gold, silver, and precious stones on that foundation, for their works were to be judged as by fire. The village children in church were instructed and examined by Mr. Sullivan, who seemed pleased with their answers, and the knowledge of the Bible texts which they showed. In the afternoon there was a full meeting at Meleapotah, where Mr. Sullivan spoke of One "who careth for us," and exhorted the people to cast all their cares of sin, sorrow, and want on Him who cares for all. In the evening we had a crowded meeting at Solo, where people from the neighbouring Christian villages had gathered to hear Mr. Sullivan. He preached a most impressive sermon on the word "Come," with which the Mission at this place began, and exhorted all present—sinners, weary, and heavy-laden—to receive salvation, peace, and rest and joy from Christ. At the conclusion of the sermon many evinced their faith in Christ as the hope of their salvation, for which God's name was praised. There were also many seekers after Christ, who requested the prayers of the congregation on their behalf.

We are having blessed times. God is working in our midst with the missionaries, and the services have done great good in stirring people to consider their ways, and seek for their God. Indeed, there has been a rich feast of spiritual truths enjoyed by us here.

*Chupra, Dec. 22nd.*

The Mission ended at Solo this morning, and Mr. Sullivan left for Chupra with Miss Collisson, and I joined them in the evening.

The Mission service commenced here in the evening at 6.30 p.m. Mr. Sullivan spoke of the Holy Ghost as the blessing which the people ought to receive during this Mission. Then he mentioned the various functions of the Spirit, as the Comforter, as the One who alone was able to produce a conviction of sin, and show unto us the things of Jesus. He impressed upon the people the great need of the Holy Spirit to come to the Saviour, and requested them to pray earnestly, relying upon the promises of Christ. The church was quite crowded, and the people seemed to be very attentive.

23rd.—This morning at the usual service Mr. Sullivan spoke from Ps. cxxx., taking for his text, "Out of the depths have I cried unto Thee, O God!" He spoke of the various depths of ignorance, misery, sin and sorrow, and appealed to the people, if they were in any of these depths, to cry from the depth of their heart to God.

At 10.30 a.m. there was an agents' meeting, when Mr. Sullivan gave an exposition of the vision of the golden candlestick with its seven lamps, and a golden bowl at the top, filled with holy oil. He drew attention to the various causes which hindered the flow of grace from Christ to the believer so as to cause his light to grow dim. He applied this in the case of the audience. He very solemnly requested them to see whether their lamps were burning bright, whether there were hindrances in them to the flow of God's grace, and urged them to put them away, depending upon the grace of God, so that their light may shine more brightly. The agents were very much impressed, and they all were very thankful for what they heard.

24th.—At the morning service, after a hymn and prayer, Mr. Sullivan spoke

from 1 Peter v. 7, "Casting all your care on Him, for He careth for you." The speaking was blessed, and there were many who received a new light from it and were cheered.

At 10.30 a.m., Mr. Sullivan gave a Bible-reading to the agents, which was very instructive. He dwelt upon Philipians ii. 12, 13, "Work out your own salvation with fear and trembling; for it is God who worketh in you both to do and will." Questions were asked by one or two agents, which were answered by the missionary.

Having arranged to be present at Krishnagar on Christmas Day, I had, to my regret, to part with Mr. Sullivan at Chupra. But I am sure the Mission has been blessed, and will do lasting good, as we most earnestly expect, to the people there.

*Krishnagar, Dec. 24th.*

Mr. Clifford arrived here at about 4 p.m., and he took his first service in church at 6 p.m. He took his text from Isa. xxix., and spoke about little things—about the little Babe born at Bethlehem as a very fitting subject for the thoughts of his audience on Christmas Eve. He urged the audience to accept this Babe, and receive Him in their hearts. If any would receive His life in their heart, He would grow in them, and be in them a power for good, and keep them from evil, saving them from their sins. The church was crowded in every part, and there were many who I believe were touched.

*Christmas Day.*—At the usual morning service, with Holy Communion, there was a very good congregation. The church was quite filled, almost every one in the parish being present. Mr. Clifford preached at this service, taking for his text, "Glory to God in the highest, and on earth peace, goodwill towards men." He wished a happy Christmas to one and all present; and spoke of Christmas greetings, Christmas presents, and the flow of good and kindly feelings at this season. He spoke of the birth of Jesus the Son of God, who came to take away man's sins, and unite man to God, as being the occasion of all these. He told the people of nominal Christians; of such, he said, there were many in England, but the profession of such people was of no avail. Unless men really received



Him into their hearts, and prayed for grace to act in obedience to Him, there was no peace, no life, no joy. Christ was willing to receive sinners, and he pressed upon the people to come to Him at once. Those of them who were doubtful, yet willing to receive Jesus, were then prayed for, and many went home much strengthened and refreshed. At the afternoon service the text was, "The kingdom of God is nigh unto you." He spoke of the coming of Jesus, and asked people to consider whether they were ready to meet their God. At an after-meeting many stayed behind for council and prayer, and many were helped. This service had a decided effect for good.

In the evening Mr. Clifford preached to the English station residents, on "Where is He?" the question of the wise men from the East. He spoke of men's indifference to Christ's claims, who seek Him not; of others who seek and find and give of their best; of others, Herod-like, who appear to be well disposed, but prove often the would-be destroyers of the Saviour's kingdom.

26th.—Service at 6.30 a.m. Mr. Clifford spoke very impressively on the necessity of securing our salvation, and then, as the next step, urged upon all the necessity of consecration to God's service: consecration will follow as almost a necessary consequence to conversion. There was an after-meeting, and many stayed.

At 12.30 p.m. there was an agents' meeting, at which many besides the agents were present. Mr. Clifford illustrated from the life of Samson the secret of the success of an agent's work, and the warning he should take from the circumstance of his (Samson's) fall.

At 6 p.m., after a few prayers, Mr. Clifford spoke from St. Luke viii.—"Christ's cure of the demoniac." Many joined in prayer after the service for deliverance from the power of the devil, and anxieties induced by the troubles of life.

27th.—This morning Mr. Clifford spoke of the forms of evil from which we see Jesus setting free those that were suffering. He is the same to-day, yesterday, and for ever; the same Jesus mighty to save. People were brought face to face, as it were, with Jesus, and

they were asked to pray to Him in their difficulties, and a great many prayed. There have been great searchings of heart, and many were awakened from the torpor of sleep and indifference, and roused to newness of life. Many had an opportunity of personally speaking to the missionary, and receiving his advice.

At 12.30 p.m. there was an agents' meeting. The meeting began with short prayers for special blessings, offered up by different individuals. Mr. Clifford then asked the congregation if there were any that were benefited, to signify the same by standing. A great many stood up. He then asked them to say, if they wished, what part of the service had helped them. Several got up and mentioned the different parts of the address. He then illustrated Christian life as it was seen in Isaac and Jacob. In Isaac it was a life of entire trust and dependence on God, begun in consecration. In the latter it was in much trust, but still in self-dependence, and therefore was not so peaceful and joyous on that account as Isaac's. People received an extraordinary blessing this day. Every heart was touched, and their eyes were opened to see what a Christian's life of faith meant—how beautiful and how bright such a life was.

In the evening, at 6 p.m., there was a lecture to the Hindus. The body of the church was well filled, and Mr. Clifford spoke lovingly and solemnly. I have no doubt that his testimony of Christ went home to many hearts. There were about a hundred present.

In the evening, at 8 p.m., there was a gathering of men, women, and young people. Mr. Clifford spoke a few words to the children, and then exhibited a few slides from the magic-lantern on the closing scenes of our Lord's life. After prayer and benediction, Babu Thomas Biswas, catechist of the congregation, spoke a few words, expressing the heartfelt gratitude of the congregation to Mr. Clifford for the blessings which, under God, they have received through his teaching, and presented a few sweets as a very humble token of their love and gratitude. Mr. Clifford replied in a few words, and the congregation dispersed.

28th.—This morning there was a thanksgiving service. Mr. Clifford spoke

very attractively as to how Christians should behave. He set forth Nehemiah's life as the way a Christian should work for God. All were cheered and strengthened. I believe that this Mission will mark an epoch in the revival of Christianity here.

Mr. Clifford endeared himself to the people by his kind and loving ways.

*From the Rev. A. J. Santer.*

*Krishnagar, Dec. 29th, 1887.*

I must enclose an account of the great things God has been doing for us here during the Mission.

First, of course, comes the Training School. On Saturday last we had a quiet day for the boys and masters as a preparation for the Mission. We had two services in the church during the day, and I gave an address at each; the first on "The Birth of Jesus in the Soul," and the second on His growth therein. The rest of the day was spent in prayer and meditation, with a Bible-reading after each meal, and during the partaking of food a book was read. In the evening Mr. Clifford arrived, and gave his opening address to a closely-packed congregation. He carried on and enlarged upon the subject I had taken with the boys, and I need scarcely say he was listened to with rapt attention. On Sunday we had Holy Communion, and a great many stayed. The people evidently soon began to thaw, and on Monday the searching of hearts went on. It was glorious to see men, whom we had cause to fear were formerly cold and lifeless, remain behind after service, and boldly yet humbly confess their needs. The tone of sincerity among these was so refreshing! There was no attempt at self-justification. Sinners confessed themselves to be such without reserve, and were eagerly ready to follow on to find peace. Then, in subsequent services, how delightful it was to see those who before were troubled with the sense of sin, look up with bright and joyful faces, which at once told the story of peace found in Jesus.

And then the words of encouragement to those who wanted to carry on the newly-found life, and who knew the evil hearts with which they had to

fight! The Spirit of God was manifestly in our midst! When the time came for prayer—short, definite requests,—the petitions came pouring forth one after another: some for mercy, some for grace, some for strength, for self and dear ones. Then the note of praise was sounded, and voice after voice went up to swell the chorus of the redeemed ones around the throne. Oh, the heart-searching, the eager questioning! How can I praise our loving Lord enough for the mercy shed forth upon my boys! How many of them are rejoicing now in the new life! Several of them said at the testimony meeting—We have often heard these things before from our Principal and masters, but never let them enter the heart till now. Others said, we heard that a Mission was coming, but did not understand what it meant; now we see what wonderful things God has wrought!

Alas, for Wednesday morning! when Mr. Clifford was to leave us. We had a thanksgiving service, and all (with the exception of only one or two) declared by rising up that they had received a blessing.

I must not forget to say that on Tuesday evening we had a service in the schoolroom with magic-lantern illustrations. At the close of the meeting, the catechist, in the name of the congregation, presented Mr. Clifford with some sweatmeats, and begged of him to eat some in their presence—a token, he said, of their love for him. Mr. Clifford was much delighted with this simple expression of their gratitude to him as God's instrument.

The work, I trust, will not be ephemeral. Men are now seeking me every day and questioning me about things Mr. Clifford said, and about matters which trouble them. The prayer-meetings are revived, and in order to recollect what Mr. Clifford said, we are to read the portions of Scripture on which he dwelt, and endeavour to draw the lessons from them which he gave to us.

*From the Rev. Piari Mohun Rudra.\**

*BOLLOBPUR.*

*Dec. 28th.*—On his way to Bollobhpur, Mr. Clifford rested for a time at

\* This looks like a continuation of the previous account, which we have attributed to Mr. Rudra.—Ed.

Chupra. The Chupra people would not let him go before he spoke a few words to them, and on a subject named by them. Mr. Clifford complied with their request, and they all felt grateful for the profitable words spoken by him. Mr. Clifford reached Bollobhpur at 6.30 p.m. Rev. Koilash Chandra Biswas and a large number of the Bollobhpur brethren went a part of the way to meet and welcome him, with music and sacred songs expressive of their joy. Mr. Clifford alighted from his horse and walked with them, and arriving at the Mission House he spoke a few words to the brethren there assembled, from the steps of the house, telling them how delighted he was to be at Bollobhpur, about which he had heard so much, and how happy he was to find himself in their midst. He thanked them for the warm reception they had given him, and assured them that coming to Bollobhpur, he thought was like coming to live in his own home.\* After giving the people some news concerning Mr. and Mrs. Williams and their children, he bade them good evening, hoping to see them again at church.

At 7.30 p.m., after the usual evening prayers, Mr. Clifford gave an address from Psalm cl., on the duty of praising God for all His goodness. He began the Mission with a note of praise, and exhorted the people to praise God that

After reading the foregoing details it is not surprising to read the following, from the Rev. P. Ireland Jones:—

*December 22nd, 1887.*

I feel that we cannot be too thankful for the great blessing which has rested on work done through interpreters. Mr. Rudra has just come in from Krishnagar, and is full of thankfulness for all that he has seen and heard since the Mission began. We are unable to express fully our sense of the value of the work done by our two dear friends, who have won all hearts, and have cheered workers and people more than

they might receive a rich blessing from Him. The church was well filled.

29th.—At 7.30 a.m., after prayers, Mr. Clifford gave an address. We had an agents' meeting at 1 p.m.

In the evening Mr. Clifford spoke on Luke x.; and explained how the glory and power of our Lord, manifested on three different occasions, was followed by a declaration of His coming Passion.

Three or four slides were exhibited from the magic lantern with very great effect. The church was quite crowded, as many of our Ruttonpore brethren and those living in the neighbouring villages also came.

30th.—After the usual prayer this morning, Mr. Clifford illustrated what the position of a Christian was, how great and honourable. At the agents' meeting he spoke of the Prophet Balaam. The little sin alluded to was the sin of covetousness. The agents seemed very greatly impressed by what they had heard, and they all prayed that they might be faithful. At 7 p.m. Jesus was presented as the great Physician, able and willing to heal all manner of diseases of the soul. And people were strongly urged to accept Him, and it was a great cause for thankfulness to see how many expressed their willingness to do it and walk in His footsteps. The church was filled to overflowing.

I can well describe. Their visit to Bengal will not be forgotten by the present generation of men and women among whom they have worked. Many are rejoicing in the new light which has shone upon them, revealing God's love and grace, and the possibilities and joys of the Christian life, in a way never realized before. You will join your prayers with ours that grace may be daily given to all to abide and grow in holiness and knowledge.

#### WESTERN INDIA.

Colonel Oldham writes to General Haig:—

*Igatpuri, Jan. 5th, 1888.*

On the 16th December we left for Nasik. We spent a week there with

Mr. and Mrs. Roberts. Mr. Jones and Mr. Appaji came from Malegaon with forty of the Native Christians from

\* On account of the connection of his brother, the Rev. A. Clifford, and his sister, Mrs. Williams, with the Bollobhpur Mission.—ED.

that district, so we had a goodly gathering at Sharanpur. We had two services daily for the Native Christians, at which the addresses were interpreted by Mr. Appaji, and many testified to blessing received at these meetings. One of the workers said his life heretofore had been like a well, the water of which appeared pure on the surface, but at the bottom there was much dirt. This had been brought to light at the meetings, and put away. We had also three most interesting meetings with the English-speaking Natives in the house of Miss Harvey, of the Zenana Mission [I.F.N.S.]. All the leading Native gentlemen of Nasik were present, and at the last meeting I felt that we had got very near to them, and that a step would bring us together.

Mr. Appaji, writing from Malegaon after their return, says, "We have this week our Christmas meetings, and they seem to be a great success. On Sunday next we are going to have a thanksgiving meeting for the blessings we got from the addresses in Nasik. Mr. Grubb received many similar written testimonies.

On the 24th we parted company for a time; Mr. Grubb going with Mr. Macartney to Aurungabad, and I to visit my friends at Akola, in Berar. Mr. Grubb writes of the meetings at Aurungabad: "The Lord was indeed with us, and 'compressed' the blessing into the four days. Many were moved to tears, and Mr. Ruttonji himself, who interpreted, broke down with emotion in nearly every address. The Native Christians gave some fine testimonies by word of mouth at the close of the last meeting. Several of them are coming over to Ahmednagar also!" Mr. Ruttonji writes: "We have had very refreshing meetings, and you will rejoice to here that the Lord's presence was with us. The Spirit of God has greatly refreshed and revived the hearts of the weary and the struggling ones. What shall I say of myself? Recent trials and sorrows have depressed me—but now, God's name be praised! I rejoice and realize the rich provision which our Heavenly Father has made for us in the Son of His love. Righteousness, peace, and joy in the Holy Ghost. Can we need more? How my heart blesses dear Christian England for sending her children to this

dark land to speak peace and joy to weary and weak believers!"

Mr. Grubb returned to Bombay on the 30th December, and has been assisting Mr. Squires in the special services at the close of the old and the beginning of the new year, and also in the meetings during the week of prayer.

I spent a very blessed week at Akola with the American missionaries. And we had a soul-refreshing time. We had daily meetings for the English-speaking people, which were not largely attended as most of the people were out in camp. We had two very good meetings with the educated Natives in their library. The deep interest with which they listened to the most plain and direct Gospel-preaching showed that many of them must be classed as inquirers. I also addressed the few Native Christians in Akola on several occasions. You will understand that this visit to Akola was not included in the Mission programme, but I believe that it was in God's plan for me, and that it will bear fruit in what has hitherto been one of the most neglected provinces in India. It was my intention to visit Buldana, which is a small C.M.S. station in Berar, but this proved inconvenient to others, and Mr. Squires thought my time could be more profitably employed in holding a few meetings at Igatpuri, where there is a branch of the Nasik Mission, and where the railway volunteers have been assembled for their annual drill and inspection. The weather, unfortunately, has not been favourable. To-day it is raining as heavily as in the monsoon, but there has been a fair attendance for the size of the place. I hope to rejoin Mr. Grubb and Mr. Squires to-morrow, and go with them to Ahmednagar, the last place we shall visit in the Bombay Presidency. We leave (D.V.) on the 20th for Ceylon. Hitherto hath the Lord helped us, and we have lacked nothing; He has kept us in perfect health and strength.

Mr. Karney, writing from Travancore, tells us of the large gatherings they have there, and the facility with which they have been enabled to preach the Gospel and hold after-meetings by means of interpretation. It seems to me that God is going to use this means of reviving the Native Churches, and possibly also of evangelizing the heathen,

in a way never yet dreamt of. I am sure that something in this direction has already been accomplished by this Mission to India. We have not heard much of our fellow-workers, but what

we have heard has been full of encouragement, and cause for praise to God. Still, pray for us in Ceylon, that God would make His power to be known in the turning of many to righteousness.

# TELUGU MISSION.

The Rev. John Cain writes from Dummagudem:—

*Jan. 10th, 1888.*

Mr. Fox arrived on Dec. 27th, just in time to sit down with us, and a number of Christian agents, to a Christmas feast, after which we offered thanksgiving for his safe arrival, and a prayer that his visit might be blessed. For weeks previous special prayers had been offered up in our services and homes that he might be allowed to visit us, and ten days before his arrival a pamphlet was widely circulated in this district, containing many questions suitable for self-examination, and texts calculated to arouse us all to repentance and newness of life. Before that, the missionaries' own address had been well distributed, and so a general feeling of expectation prevailed. It was not a good time to gather together the Christian cultivators, seeing that all were needed to watch their fields by night and scare away the birds by day; but, on the other hand, at Christmas-time all the agents from the many places in our wide district assemble for prayer and consultation, and this year we welcomed a band of fifteen Christians from the Malkanagiri Taluq, besides others from Injeram and the Rekapalli Taluq.

During his stay here Mr. Fox delivered thirteen addresses in Dummagudem, two in Nallapalli, and three in Injeram on his way down the river. The morning addresses were chiefly to the agents, and the evening ones more general, but the attendances at all were remarkably good. The addresses were admirably suited to the people, both in form and matter, and the earnest way in which all, old and young, gave heed to the things spoken cheered our hearts and solemnly impressed us. All could not help but feel that "the Lord is in this place." It was easy (the Lord made it easy) to render into simple Telugu, the preacher's short, crisp sentences, with their pointed appeals and most apt illustrations; and the faces of the hearers showed that the words went home. The touching prayers which followed gathered up the main points

of each address, and the tender pleading showed that the various teachers had grasped the truths set forth, and on one occasion the hearts of all were stirred deeply when the young man who was offering prayer almost broke down in his confession of sin. Men who have been Christians for years, and those who have only lately come into the fold, exclaimed, "His words pierce us. He speaks as if he knows the secrets of our hearts." Children who had been at the Nallapalli services, were heard telling their less-favoured friends the anecdotes they had heard, and leading Christian teachers declared, "We have learned things we never knew before on points we have often preached on." Two illiterate Koi Christians, who were at work in our compound, voluntarily worked during the greater part of their dinner-hour, that they might attend the afternoon addresses, and N. Lingayya from Bejjikavada was in tears when the services came to a close, and he echoed the wish that there were to be thirty addresses instead of thirteen. On the Sunday, at Nallapalli, people came in from Jumelagudem, Limekiln and Kantepalli; so there were not less than 160 present, all of whom were most attentive.

There was neither time nor opportunity to gather together audiences of non-Christians, but we feel quite sure that a deepening of spiritual life in the hearts of our Christians will lead to more earnest evangelistic work on their part, and India can only be won for Christ by the Native Church.

Mr. Fox's visit will long be remembered by all, and even the present results show that the Mission was of God. The translation difficulty did not exist here, and the interval between each Telugu sentence, during which Mr. Fox was delivering his next English sentence, gave the hearers time to take in and ponder over the truth thus delivered.

The last service in Dummagudem was a very solemn one, and after the address we gathered around the Table

of our Lord, and felt Him to be very present indeed, and could not help but look forward to the time when we shall gather around our Lord's Feast above. After the service the Native Christians presented Mr. Fox with a brief letter of

thanks, pointing out how the addresses had been most suitable to them, and praising the Lord for putting it into the hearts of Christian friends at home to plan and send forth the Mission.

#### TRAVANCORE AND COCHIN.

The Rev. J. H. Bishop, of Trichur, who is in England invalided, sends us the following extracts from letters received by him:—

Extracts from a letter received from the Rev. P. P. Joseph, Native pastor of Trichur, dated Dec. 16th, 1887.

The Mission service here was commenced by Mr. Baring-Gould, on the morning of Wednesday, November 30th. His text was Ezek. xxxiv. 26, and the subject was "Showers of blessing." Yes, I am happy to inform you that our Father was pleased to pour showers of blessing from that very time, and I was much affected by that sermon, and the preacher comforted me with sweet words. The preacher left this (place) for Kunnankulam, with Archdeacon Caley, in the afternoon. The service held there was very touching and fruitful, and many souls were led to Jesus, and others received fresh vigour to live for Christ. On the evening of November 30th Mr. Karney commenced his service (in Trichur) from Rev. iii. 20. Mr. Karney gave some twenty addresses to the congregation. We had three services daily. Mr. Karney spoke in the church about "Jacob's ladder," "(The vision) of dry bones," "Sorrow for sin," "(Blind) Bartimæus," "The preciousness of Christ," "The Holy Ghost," "The cold state of the Church," "Joseph," "Elijah on (Mount) Carmel," "Jacob's wrestling," &c. The people were called forward to testify for Christ on the evening of Tuesday the 6th (December). Many men and women came forward and gave their hearts to Jesus. . . . The church was crowded to excess for each service, 700, 800, 900, and once 1000 being present. Many Roman Catholics and some Hindus also were present. Some Roman Catholics shed tears: some of them have decided to join us, and are doing so. Yes, I fully believe that these blessings will be durable and fruitful. Dear sir, pray and praise for these blessings. Most of the English congregation also were present for most of the services. Many cold hearts were also made warm. Many

gave their hearts to God and decided for Christ. We had three days' thanksgiving services also after the Mission services. On the eve of Mr. Karney's departure the people were moved, and gave him a good farewell address. We accompanied him to the landing-place with music, &c.

[A very few slight verbal alterations, not affecting the sense, have been made in copying the above.—J. H. B.]

Extract from a letter received from a member of the Trichur congregation, testifying to blessing received. (Literal translation.)

A little before these special services began, the thought came into my mind that I must no longer live in the way in which I had lived so long, but in accordance with God's righteousness, and I became somewhat earnest, though I did not give up that one evil which chiefly had tormented me. While I was in this state the special services commenced, and though on account of sickness I was unable to attend them all, as I had previously determined to do, yet God enabled me to attend most of them. And thus in these services the most gracious God led me to feel the burden of my sin, to be distressed thereat, to bring that great burden to the Cross, and there, that burden falling off, to receive comfort—ah! everlasting comfort indeed. To Him be thanksgiving for ever and ever. May God by His Spirit help me to accomplish what I have resolved in my mind, namely, to spend the remainder of my life according to the divine will! I entreat you, sir, kindly to remember me also in your prayers.

Extract from a letter received from the small congregation of Mankutti, an out-station of Trichur, signed by the catechist, schoolmaster, and two of the headmen. N.B.—They number about seventy or eighty souls, and

are all converts from the Pulayan caste. They are very anxious to put up a new church or prayer-house, but require help. (Literal translation.)

This little flock for eight days attended the Special Mission of this year. This Mission was a brighter one than that of last year. God has given us the full assurances that through the sweet words of spiritual power that proceeded from the mouth of that servant of God, both those who attended the Mission last year and those who did not have this year received a special blessing, and all have certainly received the full salvation. With living prayer we are entreating God that we may not fall from this grace. We trust in God that you, sir, will help us in prayer.

Extracts from a letter from Mr. Lakshman Rao, a visitor from Miss Anstey's Mission in Colar, who helped the Rev. G. Karney during the special services held at Trichur.

*Dec. 5th.* . . . I purposely put off coming to Trichur two months ago, with a view to come here now. I came here on the very day the services began, and had the great joy of seeing and being introduced to Mr. Karney. Your heart would have rejoiced to see the glorious meetings we are having . . . Crowded meetings. Some broke down in the meetings. The morning and evening services Mr. Karney takes. I have been helping in the afternoon services. Just now I have to go and take the noon service. Last evening (Sunday) I was asked to preach, as Mr. Karney was tired. Hundreds of Roman Catholics were there; the congregation was 950. P.S., 4 p.m.—From 2.30 to 3.30 p.m. I gave a Bible-reading on Eph. i. and iii.: "The two prayers of St. Paul"—"Power towards us," in the first prayer, and "Power in us," in the second prayer.

Interesting extract on the Mission from a letter from Miss Coleman, of the C.E.Z.M. in Trichur.

*Dec. 23rd.*—Our Mission services lasted eight days, and were very profitable to us all. Mr. Karney speaks with power. One of our people, at least, seems to have realized the forgiveness of sins. It was Mariam, the Chogan woman who joined us about a year and a half ago. Since that night she has

been quite changed, does her work well, and is quiet and well-behaved. Some of the others professed to have got good, but they do not seem to be so clear about their acceptance of Christ as *their Saviour* as this woman. The church was full at every service, but it was only on the last night the seeking ones were invited to come forward, to be prayed for, which many did.

On Saturday afternoon, the Rev. G. Karney gave a very telling address to the English-speaking Natives in the Sircar boys' school: the Peischar, Judge, and Tahsildar were present. The subject was the "Christian Védas," showing their superiority over those of all other religions. The judge was writing it down all the time, so he would be able to digest it afterwards. I hope that lecture was not given in vain.

Extract from a letter received from Mrs. Neve, of Cottayam, Travancore, dated Dec. 31st, about the Mission services held at Cottayam.

Our Mission is just over: it has been a time of great blessing, and we hope and believe it will be the beginning of a real revival throughout the diocese. We only wish the missionaries could have given us more time, a month is not enough for the whole of Travancore. The missionaries came here on the 10th, and there were two services a day in the big church till the 18th. The services were well attended from the beginning, and the interest deepened as the days went on. Many were evidently deeply moved, and there were some quiet, solemn after-meetings. There were special meetings each day at noon, sometimes for agents in the College chapel, once for Hindus in the club, once for pastors, &c. At the last service in Cottayam, Sunday, December 18th, the church was crowded. People guessed there were 1500 present. 330 communicants (counted) remained to the Lord's supper. On Monday, Mr. Neve went south with Mr. Baring-Gould. He accompanied him to Talawaddi and Mavelicara, then went with Mr. Karney to Kodowalanyi and Pathupalli, and returned home last night. My husband said when he came home, that he had expected great things from the Mission, and that his expectations had been more than fulfilled. To God be all the glory!

The Rev. C. A. Neve, of Cottayam, writes,—

For the past three weeks we have been very busily occupied with the special "Mission" in this part of India. The two missionaries for Travancore and Cochin were the Revs. G. Karney and Baring-Gould. At Cottayam, the Mission began on Saturday, 10th December. For the first five days Mr. Karney was the preacher. The subjects chosen and the treatment were generally simple, but very clear and forcible. He has a powerful voice, and very impressive manner. It was only after the first two or three days that any marked impression was produced on the congregation.

On Thursday, Mr. Karney had to leave to conduct the Mission at some of our other stations, so his place at Cottayam was taken by the Rev. B. Baring-Gould. The closing services were solemn times. Many stayed to the "after-meetings" but there was no speaking to individuals. As a rule, services were held every day—in the church twice, and generally another smaller meeting for agents or other special class of persons (e.g. children Hindus). At the Sunday morning service the large church was crowded (a rare sight); perhaps 1500 were present, and of these 330 partook of the Holy Communion.

On Monday, the 19th, I left Cottayam with Mr. Baring-Gould for Thalavaddy. We went by boat, and reached the church where we were to conduct the Mission in the evening. Here the services lasted for four days. The congregation is a small rural one, and the church is situated in a swampy district, a maze of canals and paddy-fields. Here the services were most encouraging. Not only was our own church filled twice every day with a congregation of about 300, but twice Mr. Baring-Gould accepted invitations to preach in churches belonging to the Reformed Syrian Church. In these also there were crowded congregations. At the closing meeting at this place about half the congregation stayed to the after-meeting, signifying by this act that they felt that God had been speaking to them in these services.

On Friday, the 23rd, we left for Mavelikara, an important town where there are many Hindus and Syrian Christians, and also a fine church of our

own; but, alas! with only a small and a very dead congregation. I was present at only the opening services of the Mission at this place. Mr. Baring-Gould was the preacher, and at first certainly there was an apathy about the Mission, mingled with curiosity about the new preacher, and a want of reverence in the house of God which was most discouraging. But I am glad to hear that a great change was marked in the manner of the people before the Mission closed.

On Saturday, 24th, I left Mavelikara to join Mr. Karney at a place about seven miles off. It was a pleasant walk. The church here (Kodawallanya) is situated on the slope of a hill amidst a scattered rural population. Here there were most hearty services. I may here mention that Mr. Karney's style is so admirably adapted for interpretation, that his words lose little, if any, of their force through translation. Mr. Karney here and afterwards adopted the plan of speaking individually to those who desired it after the services.

Being Christmas Day the Holy Communion was celebrated, and about 100 partook.

The next morning we were up betimes, and after a pleasant walk reached Mavelikara, where we rested for the day, going on in the evening by boat to Puthupally. At this place—which is like most of our stations, a church placed in the midst of a scattered congregation—the Mission lasted for three days. The church was a small one, holding, when crammed, perhaps 200, and it generally was crammed. The interest increased day by day, and many were deeply impressed. Many sought interviews with Mr. Karney. Some were backsliders, others persons who previously had lived ungodly lives.

Altogether, in taking a general view of the effect of the Mission, I can say, from what I have myself seen, that it has produced very general and deep impressions, and fresh interest has been aroused in divine things. Of course the danger is lest the impressions should fade away, but the missionaries urged upon the pastors and agents, with whom they had frequent meetings, that now the responsibility for keeping alive the flame that had been stirred up rested with them.



In Cottayam fresh additional services will be held in the church regularly from this time, and at Cottayam and other places, Y.M.C. Associations have been formed. I am sure that you will rejoice to hear of the good results of this Mission. I may truly say that

although I expected great things from it, yet the result has so far exceeded my expectations. All that remains for us is to pray that these effects may be permanent, and may result in a great increase in the Church of Christ in this land.

The Rev. W. J. Richards, of Alleppey, writes,—

*Alleppey, Dec. 29th, 1887.*

It seems the least that can be done, in return for the visit of the missionaries to this Mission, is to put on record my gratitude, as missionary in charge of Alleppey and Tiruwilla, for the special efforts to revive God's work among us in these districts.

The Rev. B. Baring-Gould arrived in Alleppey from Cochin on Saturday, 10th, in company with Mr. Karney, who after a bath and refreshment went on to Cottayam. The Bishop arrived the same day, and was with us on Sunday morning.

The average attendance in Alleppey Town Church is on Sunday mornings about 140, and there are two evening services at 4.30; one in English, conducted by me, and one in Malayalam, in the cemetery chapel, by the catechist Mat-thai.

Mr. Baring-Gould conducted daily, services as follows (in all fourteen):—

	Mal.	Mal.	English.
Sunday, 11 Dec.	10 a.m.	8 p.m.	4.30 p.m.
Monday,	8 "	8 "	6 "
Tuesday,	8 "	8 "	6 "
Wednesday,	8 "	8 "	6 "

On Tuesday and Wednesday, at 11.30 a.m., agents' addresses.

Malayalam church attendances, 1885, an average for eight services of 210.6, exclusive of Europeans present of about twelve at Malayalam services each time, and thirty-five at each of the English services.

The lowest present at a Malayalam service was 142, in the morning; the highest over 300, of an evening.

Roman Catholics and some heathen were present, seven or eight of each kind, and some Syrians, and there were some of my people present from a distance of sixteen miles, as well as at one service five from Mundakayam, who came over

from Cottayam to be present during Mr. Baring-Gould's addresses. We had been long praying for God's blessing on the Special Mission, and the people were taught that this effort for their salvation was especially planned to benefit the Christian congregations of the C.M.S., and cost some Rs. 30,000, given solely for this purpose from love to us. The people seemed to appreciate the love of the friends in England, and also came full of hunger to be fed with the food of God's Word.

A Romanist, a Gumastah in one of the courts here, remarked to me, "If we had such sermons we should never sin! Our priests only tell us of the lives of the saints."

Mr. Baring-Gould was very earnest and affectionate in his preaching; and the interpreter was so successful, in my opinion, that it was as if the missionary had acquired Malayalam. There was a warmth and fulness and mellowness in the interpretation that entranced the Malayalam hearers. My attention did not once flag in the eight Mission addresses which I heard. We had the Communion and sixty-six Malayalam partakers on the 18th, after Mr. Baring-Gould left. I preached from "Bochim" (Judges ii.), and urged the people, many of whom had been "weepers," to become sacrifices to Jehovah, for a messenger and prophet of God had been among them.

Fruit there may be to speak of in a few months. The people are certainly stirred; and to God be the glory! Arch-deacon Caley kindly took my place with Mr. Karney at Tiruwilla, as it was thought best I should follow up the work on the Sunday here.

Please thank Archdeacon Richardson and his committee for the Special Mission.

The Rev. G. Karney himself writes,—

*Cottayam, Dec. 15th, 1887.*

Our Mission here has been deeply interesting. The Bishop and both the

Archdeacons have been with us since Monday, and the crowds have increased more and more. Never before has a

Mission been held here, and the interest excited has been great. Some of the Arrians have come thirty miles to be present. The interest has grown at each service. Yesterday we had sixty inquirers, and about half as many the day before. At first there was much curiosity and few Bibles. Now we have many Bibles, and curiosity has given way to deepening interest. I am wonderfully well, though I work hard all day—always the three long and several short addresses. The Syrians are coming to the services. Ten priests were present yesterday. To-day Mr. Baring-Gould comes to finish the work here, which lasts till Sunday evening; and I go on to the more scattered districts, and divide my last fortnight in Travancore between Tiruwella, Koduwalanyi, and Mavelikara.

*Mallapalli, Dec. 22nd.*

On Thursday last, the 15th, after my letter was finished, Mr. Baring-Gould arrived at Cottayam, and set me free for the work I am about to describe; so I had my last service at Cottayam Church on Thursday morning, which was very solemn and very largely attended. At it I had an afternoon meeting for women, at which several Christian ladies took part. I had, later on in the day, a meeting of seven Native pastors—a very solemn time it was; then an address in English in the town school of the English-speaking Hindus, on the subject of Christianity, with the mayor (as we should call him) in the chair; and last, but not least, a meeting of Syrian (unreformed) priests, some twenty in number, to whom I spoke freely. It was a hard day's work, but I was not too tired, and after tea in the evening we started in a boat for Tiruwella.

Hitherto our work, or rather my work, had been in the towns—large centres, like Trichur and Cottayam. Now at Tiruwella we were quite amongst the rural population—such an interesting set of people! We arrived at about 8 a.m. on Friday, the 16th. The pastor came at once, and we drew up a programme for a four-days' Mission—December 16th, 17th, 18th, 19th, i.e. Friday till Monday, both inclusive, with three services each besides inquirers' meetings. I never enjoyed preaching more than there.

Large numbers walked twenty to

thirty miles to attend the services, many released slaves, who came with their village catechist, and camped out in the open or passed the nights in the verandahs of schools, &c. Sunday, the 18th, was a day never to be forgotten. Although there were no fixed seats in the church, and the people, squatting on the ground, could be packed as close as sardines, there was not room for the people. Fifteen hundred people crowded in at each of the two services, and in the morning (do not tell it in Hampstead) I preached for an hour and a half, and then they complained it was too short! I have excellent interpreters, and so far from it being any hindrance that I speak in a strange tongue, it is, in fact, a help as it is managed here.

In the afternoon, after the second service, we walked eleven miles to accept an urgent invitation to preach in the Syrian church. Here the crowd was so great that we had to adjourn to the churchyard, where I preached to a remarkable congregation on the Parable of the Ten Virgins.

Monday, the 19th, was a very interesting day. Our after-meetings were very solemn, and many were pricked to the heart. One poor fellow I found at two o'clock in the morning (2 a.m.), weeping for his sins. This was our last day here. We were up next morning at four o'clock to get to our Mallapalli work by noon. Mallapalli is about twelve miles from Tiruwella, and our four days here were to be December 20th, 21st, 22nd, and 23rd (Tuesday to Friday).

This is a remarkable place indeed. We were carried here in chairs fastened to bamboos, eight men to each chair. There is no bungalow here of any kind, but a west gallery has been built in the church, where the missionary stays during his visit. A small part of this gallery is boarded up as a sleeping-chamber, but the last time Archdeacon Caley slept here it was so infested with rats that they actually nibbled his hair while he slept, and, altogether, made it very lively for him.

Mallapalli is a historic place, for it was here that Ragland preached on the memorable occasion when he proposed to the Native pastor a Mission to the recently emancipated slaves, which has issued in the conversion of thousands of them.

This is the third day of our work here. It has been very interesting; large congregations have crowded the church—so large that we could hardly seat them, packing them closely on the floor. This afternoon I am to baptize an infant, and in preparation for the great event we received this morning a large supply of the various kinds of christening cakes.

To-morrow we leave this place after our three services, and return to Tiru-

wella for the night. On Saturday we start again for Koduwalanyi, where I am to have two days, and my work in this diocese will end at Mavelikara on the night of December 29th, when I rejoin Mr. Baring-Gould, and we go on to Palamcottah, after a short rest at Trevandrum.

God has been very gracious to us. Our tour has been so far quite free from drawbacks of any kind. I am in good health, and quite enjoy my hard work.

#### TINNEVELLY.

Bishop Sargent writes,—

*Palamcottah, Jan. 9th, 1888.*

We are in the midst of busy engagement with the missionaries. Last week was our usual week of prayer on the lines of the Evangelical Alliance, but besides that we have had two or three services on the Mission lines, and our dear friends have been highly pleased. The attendance was—

5th, Morn., 1248; Even., 1116.

6th, Morn., 1052; Noon, 1070; Even., English Meeting.

7th, Morn., 830; Noon, 975; Even., English Meeting.

8th, Sunday, Morn., 962; Afternoon, 887; English, 65.

The first two days many agents from the villages were present, but the students of both training institutions were away for their holidays.

What strikes our friends especially is the advance we have made in female education. Yesterday, Sunday, Mr. Baring-Gould had my Girls' Boarding-school pupils for Bible-reading, and after that, some forty to fifty women of the congregation. He expressed him-

Mr. Karney writes,—

*Megnanapuram, Jan. 14th, 1888.*

Our work here is so engrossing as to claim all our thought. I wrote to you last Saturday from Palamcotta. Things did not then seem hopeful. But as soon as we were able to begin our regular course of teaching everything changed, and although our first days were anxious ones, the remaining six were most satisfactory.

We arranged our work in this way. My daily routine has been:—7.30 a.m. mission service at Palamcotta. After this I spent the day in Tinnevely, a bigoted heathen town three miles away. Here I hold daily three services: a Mis-

self as "charmed." This, you know, was the great work to which my late dear wife gave herself. Miss Lee Warner, sister of our collector, was here for a few months. She came every Sunday to meet this Bible-women's class, and she was so delighted that she affirmed she had not met in England any Sunday-school or Bible-class that showed such interest in, or knowledge of, the subjects she took in hand.

Our first meeting was chiefly for Mission agents; afterwards the adult congregations, and then the school-children with their parents. This morning, at 7.30, Mr. Karney conducted the meeting. He expressed his pleasure at seeing so many Bibles in hand, and at their remembrance of what he had said at some of last week's meetings. There were 910 people in church. A good number stayed behind to speak to him. But you will learn all from these dear friends clearer and fuller than I can find time to write. On Friday (p.v.) we go to Megnanapuram for about ten days.

sion service at noon; a Mission agents' service at 3.30; and in the evening we had bazaar-preaching. On Monday and on Tuesday an address to English-speaking Hindus, which was so largely attended that they asked for another the next day and sent a champion to defend their cause. On the last day we had a prayer-meeting.

We have had many tokens of blessing. Many of the heathen have sought interviews with us, and one of the results has been that a young Brahmin student, who had been long wavering, has now asked for baptism. Believers, too, have been helped.

I quite love these Hindu people, but wish they had more backbone in the way of moral courage. Numbers of them are secret believers, and any national or domestic convulsion might enable them to confess Jesus Christ. I have found great liberty in speaking to them. They are simply wild on the subject of university degrees, and the fact that we are real M.A.'s of Cambridge insures us large and attentive audiences. On Tuesday my subject was "Christianity compared with Hinduism in eight particulars." My points were—their teaching as to (1) "the Character of God," (2) "the Brotherhood of Man," (3) "the Nature of Sin," (4) "the Discipline of Suffering," (5) "the Hope of Salvation," (6) "the State after Death," (7) "the Nature of Worship," (8) "the Family Life." The first point struck them so that they got up a street-

preaching the next day, at the same hour and in the same street with my second lecture. After a long rigmarole, the preacher ended thus: "If my father is a blackguard, I do not wish people to tell me so; and if our gods *did* abominable things, we will not let Europeans remind us of it." There was a confession!

We travelled last night from Palamcottah here in bullock-bandies. This is an oasis in a sandy waste. It was, as you know, the scene of Mr. Thomas's labours, where his children were born. My work will be chiefly at Vellalanvelei, four miles off, for three days. Then at Kadatchapuram, also four miles off, for another three days. Then, spending Sunday, January 22nd, at Palamcottah, for a farewell visit, I go to Pannikolam till the 25th, and then to North Tinnevely for a separate Mission.

## PROTESTANT MISSIONS AT SHANGHAI



**I**N the *North China Daily News*, a leading newspaper published at Shanghai for the English and American community there, the following letter recently appeared,—written, as we understand, by an eminent English lawyer. We should add that Archdeacon Moule, in commenting on it, remarks that, long as the list of Mission agencies is, it is not quite complete, some schools of the American Episcopal and Presbyterian Missions being omitted. We are glad to say that there has lately been a considerable increase in the interest taken in Missions by the English merchants and others resident in Shanghai:—

*To the Editor of the NORTH-CHINA DAILY NEWS.*

SIR,—Having been invited by Archdeacon Moule to visit with him some of the churches, hospitals, and schools that are being carried on in and around Shanghai by foreign missionaries, and others, I accepted the invitation, and we visited many of them. I had no idea previously of the very great amount of leaven that is working in this place and the immediate neighbourhood, towards Christianizing, civilizing, and educating in Western knowledge the rising generation of Chinese of both sexes. The effect of this in creating a strong national desire for reform, and improvement, and Western civilization must become very apparent even in the next few years. At my request the Archdeacon very kindly took a great deal of trouble in collecting information, which has been embodied in two papers, one containing a list of Protestant missionary agencies at work in and near Shanghai, and the other, some statistics of Christian educational work amongst the Chinese in and near Shanghai. I now enclose these two papers, and ask you to be good enough to publish them in your paper. The matter has been put into a very condensed shape in order to avoid occupying too much space. Archdeacon Moule trusts that any errors will be corrected by those interested in the different institutions.

It is not unreasonable to hope that the information afforded by these papers may be the means of interesting some, perhaps many, of the lay foreign public in Shanghai, in the good work that is going on daily in our immediate vicinity, and possibly causing an increase of lay co-operation in it.

Yours faithfully,

Shanghai, October 15th.

D.

# I. LIST OF PROTESTANT MISSIONARY AGENCIES AT WORK IN AND NEAR SHANGHAI.

## ENGLISH.

London Missionary Society . . . . .	L.M.S.
Church Missionary Society . . . . .	C.M.S.
China Inland Mission . . . . .	C.I.M.
Free Christian Church, Rev. S. Dyer, agent of	
British and Foreign Bible Society.	S.D.
Book and Tract Society of Scotland, Dr. Williamson,	
&c. . . . .	B.T.S.

## AMERICAN.

American Baptist Mission . . . . .	A.B.M.
Protestant Episcopal Mission . . . . .	A.E.M.
American Presbyterian Mission . . . . .	A.P.M.
Methodist Episcopal Mission . . . . .	M.E.M.
Seventh Day Baptist . . . . .	S.D.B.
Woman's Mission . . . . .	W.M.

1. Swatow Road, Boys' School and Chapel . . . . . A.E.M.
2. Lane adjoining Swatow Road, Girls' School . . . . . M.E.M.
3. " " " Boys' School . . . . . "
4. Rue Palikao, Church and Girls' Boarding and Day Schools (4),  
Miss Heygood . . . . . "
5. Sik-ka-wei Road, Church and Girls' Boarding and Day Schools,  
Bridgman Memorial School . . . . . W.M.
6. Sik-ka-wei Road, Female Hospital, Dr. Reifsnnyder . . . . . "
7. Zia-gyao, Female Hospital, Dr. Swinney, Boys' Boarding and  
Day School . . . . . S.D.B.
8. South Gate, Schools (Boys' and Girls' Boarding) and Church . . . . . A.P.M.
9. Near Tungkadoo, Chapel . . . . .
10. Inside the Native City, Church and Girls' School (Hung-gyao) . . . . . A.E.M.
11. " " " Church and Boys' School (San-bai-loo) . . . . . L.M.S.
12. " " " Church and Boys' School and Bible  
" Woman (Tong-ma-gyao) . . . . . C.M.S.
13. Inside the Native City, Girls' School near West Gate . . . . . W.M.
14. " " " Chapel (built by Chinese convert) near  
" West Gate . . . . . A.B.M.
15. Inside the Native City, Chapel (near East Gate) . . . . . S.D.B.
16. Old North Gate, Chapel and Girls' School, Dr. Yates, &c. . . . . A.B.M.
17. Da-sing-ka, Chapel and School . . . . . S.D.
18. Chehkiang Road (near Mixed Court), Chapel and Boys' and Girls'  
Schools . . . . . C.M.S.
19. Lao-za, Chapel and Girls' School . . . . . A.E.M.
20. " " Boys' School . . . . . "
21. " " Girls' School . . . . . M.E.M.
22. " " Chapel . . . . . A.B.M.
23. Sin-za (near Gas Works), Chapel and Reading Room . . . . . M.E.M.
24. " " " Girls' School . . . . . "
25. " " " Chapel . . . . . A.E.M.
26. Near Mixed Court, Girls' School . . . . . M.E.M.
27. Shantung Road, Hospital, Chapel, and School (daily preaching) . . . . . L.M.S.
28. Szechuen Road, by Agra Bank, Reading Room . . . . . C.M.S.
29. Tiendong Road, turning out of Chapoo Road, Thorne Memorial  
Chapel (daily preaching and weekly women's class) . . . . .
30. Woosung Road, Chapel . . . . . S.D.

31. Chapoo Road (beyond Chinese University), large Boys' School . . . . .	M.E.M.
32. Near Electric Light Works, Girls' School . . . . .	
33. Boone Road, St. Luke's Hospital . . . . .	A.E.M.
34. Broadway, Church of our Saviour . . . . .	"
35. " Boys' School . . . . .	"
36. Near Sailors' Home, Chapel (daily preaching), Bible Woman and Weekly Women's Classes . . . . .	C.M.S.
37. Seward Road, School and Chapel . . . . .	A.E.M.
38. " " Boys' School . . . . .	"

Both the L.M.S. and the A.E.M. have much work in the country districts. The M.E.M. also has a branch Mission in Nanziang, and the A.P.M. at Sungkiang. Weekly classes for women are held by the C.M.S. in five centres in the city and Settlements. Besides these chapels, schools, and hospitals, the Presbyterian Mission Press in the Pekin Road, the establishment in Minghong Road of the Book and Tract Society, the offices of the British and Foreign Bible Society near the Garden Bridge, and of the American Bible Society next door to the Union Church,—should be mentioned as Mission agencies of great importance. The church and schools at St. John's, Jessfield (A.E.M.), should also by all means be added.

## II. SOME STATISTICS OF CHRISTIAN EDUCATIONAL WORK AMONGST THE CHINESE IN AND NEAR SHANGHAI.

1. The London Missionary Society.—Anglo-Chinese School for lads and men recently opened by the Rev. W. Muirhead. About sixty pupils; fees, \$2 a month. Religious instruction and English reading and writing, &c. Self-supporting.

2. The American Presbyterian Mission, South Gate.—Boys' and Girls' Boarding-schools. Thirty boys and twenty-six girls. Ages from ten to twenty-one years of age. Supported by grant from the Mission. Total cost between \$1000 and \$2000 annually. Scripture and Chinese literature taught.

3. The American Methodist Episcopal Mission.—(a) The "University:" Dr. Allen, &c. About seventy pupils (mostly day). Fees, \$2 a month; some admitted at lower rates. Boarders pay \$2 extra. Some lodge at the school and pay \$1, feeding themselves. Half the day given to Chinese studies, half to English.

(b) The Ladies' Mission: Miss Haygood, &c., Girls' Boarding-school. Nineteen pupils from the ages of ten to seventeen. All free pupils. Subjects taught: Scripture, &c., Chinese literature, geography, &c. Supported mainly by private contributions from ladies in America. Branch schools (day), twelve in all, with 300 pupils. Supported by the American Women's Mission. No fees charged. Occasional small presents of pictures, toys, &c., given to induce the girls to attend.

4. Bridgman Memorial Boarding-school for girls, West Gate. About forty pupils; free.

5. St. John's College, Jessfield.—American Protestant Episcopal Mission. Eighty-four pupils; fees, various, from \$2 to \$3. Supplemented by Mission funds. English taught. A Foundling Institution attached. Subjects taught: Scripture, Chinese literature, English, theology, medical science, &c.

6. Free Christian Church Boys' School, Hoopah Road. Free; seventeen pupils, from seven to fourteen years of age. Scripture and Chinese literature.

7. Church Missionary Society:—

(a) Anglo-Chinese School. Mr. Lanning's; about thirty Chinese pupils. Fees, Tls. 5 a month; also twenty-four English and Eurasian boys. Nearly self-supporting. Supplemented by Trust Fund. Subjects: English reading and writing and geography. Scripture lesson opens each day.

(b) Two Day-schools—Boys'—one in the city, one in Chehkiang Road. Sixty boys in all. Subjects: Scripture, Catechism, Chinese classics and writing, geography. Free, with small present to Chinese master at the opening of each session from the boys.

(c) Two small Girls' Schools (day) one in Chehkiang Road, one in Tiendong Road. About fourteen pupils in all. Subjects: Scripture texts, Catechism, Chinese singing, work, &c. Free, with small presents at Christmas and Midsummer; supported by private funds.


## JAPAN: PROGRESS IN KIUSHIU.

BISHOP E. BICKERSTETH'S FIRST VISITATION OF CHIKUZEN—BAPTISMS AND CONFIRMATIONS—INTERESTING GATHERINGS AT KUMAMOTO—PROMISING NEW OPENINGS.

[We commend this most interesting letter to the special attention of our friends.—ED.]

LETTER FROM THE REV. A. B. HUTCHINSON.

*Nagasaki, Nov. 5th, 1887.*

T the request of the Bishop, whose engagements leave him little time for detailed accounts of the work, I am writing to tell you of the first episcopal visitation to Chikuzen.

Starting on Tuesday, the 11th of October, in the early morning, we reached Fukuoka by the coast-road on Wednesday evening. Finding that the usual preaching had been announced, although somewhat wearied with our fifty miles of travel, we made a hasty meal, and prepared to take part in the proceedings. Watanabe San preached first, after which I took for my text, "He that followeth Me shall not walk in darkness." About 100 were present. The next morning we started by the Yakkiyama for Kotake and Kuchinohara, where we arrived (thirty miles) just before sunset. Our upper room was soon visited by the Christians, who most considerably withdrew during our meal to re-assemble for service later on. There were eleven candidates for confirmation here, and all seemed genuinely delighted to meet the Bishop, and to hear him speak to them, directly, words of counsel and encouragement in their own tongue. This service we held in the upper room of the inn at Kotake.

The following morning we crossed the river to the opposite bank, and had morning prayer and Holy Communion in the bath-house at Kuchinohara. There were eleven communicants besides our party, which numbered five, viz. the Bishop, catechist, servant, a Christian jinricksha-drawer, and myself. We then visited the people in their humble homes, the Bishop expressing himself much pleased at their earnestness. At 11 a.m. we started for Onodani, fifteen miles off, where we arrived at sundown. The Bishop much enjoyed the beautiful scenery of the hill country. The picturesque position of Onodani, and the well-to-do appearance of the farmhouses particularly attracted his attention. We received a warm

welcome from the brethren, who have long waited for episcopal recognition. The ex-Shinto priest and his family were there, and they brought up with them a table he had specially constructed for use at the services; also two chairs, the first seen in Onodani. We decided that it would be better for his son and daughter to wait for confirmation till another visit, as they had been so recently baptized. Ten adults, varying in age from thirty-four to sixty-eight years, were confirmed, and in the morning ere we left all partook most reverently of Holy Communion.

We returned to Fukuoka across the Komeyama, and, rain somewhat delaying us, only arrived at the preaching-place at 10 p.m. Here many of the Christians were awaiting us, expectant of an entertainment of tea and sweets, to which they had been invited for seven o'clock. The lateness of the hour, which would have been fatal to enjoyment at home, mattered nothing here. The Japanese are always ready for tea and talk at any hour, and it was 2 a.m. ere we were permitted to retire.

Sunday morning saw the little band of Christians again assembled at 9.30 for morning prayers and confirmation, for which I was able to present eight candidates. Of these, two young men had received baptism some two years ago at the hands of the Methodists, but a year since joined our little group of Christians, and being now satisfactorily prepared, there seemed every reason why their request should be granted. After confirmation we proceeded to administer Holy Communion, being in all seventeen communicants. Two of these were Presbyterians, a catechist accompanied by his mother proceeding to take up work at Nakatsu, on the north-east coast, where as yet we have no out-stations. They would go from Fukuoka, which is a busy port, by ship. In the afternoon I was busily occupied examining candidates for baptism, and finding them well prepared admitted the follow-

ing:—Moto, a widow; Osawa Take, twenty-one, and infant child, three months; Tomita San and his wife and two children;—seven in all. After this we went to call on the head-master of the Normal School, a former pupil and convert of the S.P.G. Mission at Tokiyo, who will, we trust, avail himself of the opportunity brought again within his reach by our opening work in Fukuoka. We also called on Miss Russell, of the E.M. Mission.\* In the evening, after shortened service, we held a “*yenjetsu*” [lecturing], the audience listening attentively.

Monday saw us on our way to Saga, a journey of forty-five miles, at the end of which we were warmly welcomed by Nakamura San and his wife Mary.

On the Tuesday, St. Luke's Day, the Bishop held a Confirmation for the six candidates, after which fourteen communicants, besides ourselves, assembled around the table of the Lord. The day was occupied otherwise by conference on the circumstances of Saga, and the possibility of a revival of energy and life in the little Church there. In the evening we first had a social tea for the Christians, after which a “*yenjetsu*” was held, fairly well attended. The preachers being a layman, Yezonye San, the catechist, Nakamura San, and myself.

The next morning we started for Oshima, thirty miles of fairly level road. Here we were met by Inutsuka San from Kumamoto. In the evening, after a preparatory service for the confirmation candidates, I examined a candidate for baptism, Tsuije Masatoshi, at sixty-three, a relative of Nagaya San, who was baptized at Nagasaki during Mr. Wigram's visit. His singularly clear and intelligent answers and manifest earnestness much impressed the Bishop.

Leaving the inn at Oshima the following morning, we first visited Nagaya's house and conversed with his aged mother (seventy-nine), who earnestly desired baptism. Then we went on to the house (mentioned in a former letter), given by Nagaya San for a preaching-place. Here the Christians were assembled from Oshima and

the other villages. I first took the Baptismal Service for the two candidates already mentioned; the Bishop next confirmed eight adults, after which we administered Holy Communion to fourteen brethren. Then, bidding them adieu, and leaving our luggage to follow at leisure, we hurried on to Kumamoto, thirty miles, to be in time for the evening service. We reached the residence of the Rev. J. B. Brandram at sundown, not at all sorry to find ourselves again surrounded by the appendages of Western civilization. In the evening we walked to the new church, a very neat and unpretentious building, and had the intense delight of witnessing the baptism of eighteen adults. The next evening, in the same building, thirty-seven were confirmed by the Bishop, and on the following Sunday morning fifty-four communicated; this does not include the eighteen recently baptized and confirmed, as it was thought prudent to defer their first communion for a brief period.

I have thus just glanced at the work of the Bishop during the fortnight, full as it is of hope and encouragement, tending, too, to the establishment of the Nippon Sei Ko Kwai† in North and Central Kiushiu. When we remember that it is only three years since I baptized our first convert in Chikuzen, there is much to arouse gratitude in the fact of twenty-nine being confirmed on this occasion; and when I recall my first visit to Kumamoto five years since, and think now of the eighty communicants, I can but say, “What hath God wrought!” So is it also with regard to Oshima, where, two years and a half since, I baptized our first convert, Kuroda San (now a student at Osaka), and where the second Confirmation has now been held, whilst inquiry is spreading on every side. Mr. Brandram is about to visit Nobroka, on the east coast, where seven or eight young men wait for baptism; others look for him in the same Hinga district, fruits of Koga San's work (our former school-master at Kumamoto)—whilst I am asked to visit Shimabara, to bring the Gospel news to that peninsula, and in Nagasaki itself significant signs of

\* Episcopal Methodist, we presume.—Ed.

† The new name of the United Episcopal Church in Japan. See *C.M. Intelligencer*, June, 1887.



awakening are to be noted on every side.

But I must mention one or two other matters connected with the Bishop's visit to Kumamoto.

The first Local Council for Kiushiu had been summoned for the Saturday, and catechists and delegates were there. On Friday, a great part of the day was occupied in explaining difficult points in the constitution and canons, and arranging the agenda paper: on Saturday we had a day full of business, entered into heartily and debated and carried out in a practical way that promises well for the future of the Japanese Church. Self-support, self-extension, and the development of lay agency were special subjects, satisfactorily treated.

We visited on Monday the Native school, where Grace is occupied in teaching English under the superintendence of Miss Brandram and her brother, the pupils being all brought directly under Christian influence and instruction. In the afternoon, we met by invitation the members of the Church and the pupils of the school, at a beautiful park-like garden, some three miles out of the town. There was abundance of speech-making, followed by "tea and sweets,"—but I will not go farther into detail with regard to this promising part of the field, as that is more particularly Mr. Brandram's province. I will only add that on the Sunday evening the church was crowded in every part, and surrounded also by a crowd which listened most attentively to the various preachers for some hours. Great contrast indeed to the noisy disturbances

of four and five years since. Truly, now is the day of opportunity for work in Japan.

Let me just mention in reference to Nagasaki, with a request for your prayers, a new opening which has presented itself. I am now teaching, by special request, the pronunciation of English, daily from Monday to Friday, at the principal English school here, from 5 to 6 p.m.: forty-five minutes reading, fifteen minutes address in English on Christianity. Also I have on Monday, Wednesday, and Friday, from 3.30 to 4.30 p.m., a class of eight or nine young men who read the New Testament in English, I giving an exposition for ten minutes, in Japanese, at the end of each lesson. A year ago there was no opening of the sort here: events are moving rapidly: may we be wise to seize the opportunity!

The pupils of the school above mentioned number over 100. The senior classes comprised men of twenty-eight and thirty years of age, students of the Normal School, preparing to be certificated masters, and others looking forward to a mercantile career. At present I only take the first and second classes, of about thirty-two pupils, who read and understand Longman's Fourth and Fifth Readers. My daily address is listened to, not only by these, but by as many other pupils, in perfect silence and with close attention, for the sake of hearing English spoken; in time, I trust for the sake of the truths enunciated.

A few inquirers come to me on Friday evenings for preparation for baptism, so my hands are fairly full of work.

## "THE GOSPEL AND THE SWORD."



IN the pages of the (Roman) *Catholic Missions*, February, 1888, appears the following astounding suggestion with regard to the recent persecutions in U-Ganda, and headed as above. It suggests that the missionary (called by the R.C., Missioner) should arm his flock, in order that they may defend their rights amid the savages by whom they are surrounded. I object to the word "savages" being applied to either the heathen or Christian inhabitants of Central Africa. They may be "barbarous," and in a low state of culture, but they are well up in the lower rounds of the ladder of civilization, dwelling as they do in houses and villages, governed by chieftains, cultivating the soil, understanding the use of metals, building boats, weaving cloths, abstaining from cannibalism and human sacrifices, and recognizing matrimony.

For this suggestion of arming the Neo-Christians to resist the authority of the lawful sovereign of the country, the ill-omened example of the Jesuit Missions in Paraguay is quoted, who in the last century armed their converts, fought battles against the Portuguese—and the result was that the Mission was utterly destroyed. It is proposed to arm thirty or forty Native Christians with repeating rifles, and resist Native potentates and slavers *under the direction of the missionary*. It is remarked that such an organization possesses the advantages without the disadvantages of a military *régime*, for it teaches order and discipline, ensures the preservation of rights, extends its influence and prestige, and offers an attraction to *others to seek refuge beneath its power*.

Let us imagine a party of successful Roman Catholic converts under the leadership of a French Jesuit defeating a united force of heathen and heretics (for they are classed together) under an English Protestant missionary, who would be put to death or deported. Then would follow the sack of the village, the appropriation of the Protestant women and a large concourse of runaway slaves, and the Jesuit would be at the head of an army difficult to control, and some stronger spirit from their midst would soon control him, and compel him to proceed to the bitter end of brigandage and reckless conquest. "All they that take the sword shall perish by the sword."

And this suggestion is made after the terrible lesson taught by the slaughter of the Christian villagers in Tonquin by an infuriated monarch, who would not have his subjects turned into Frenchmen. I trust that such ideas may never be suggested in a Protestant missionary society. Where *independent* Christian countries take up arms, *that is their affair*, but that European aliens should suggest such a thing to the few scores of Native converts in U-Ganda is monstrous.

ROBERT CUST.

Feb. 1st, 1888.

## NOTICES OF BOOKS.

LINGUISTIC AND ORIENTAL ESSAYS. SECOND SERIES. By R. N. CUST, LL.D.  
London: Trübner and Co., 1887.



**E**XACTLY seven years ago, we reviewed in the *Intelligencer* the First Series of Dr. Cust's essays. It must not be supposed that this Second Series comprises only what he has written during the seven years. As the former volume contained selections from the writings of thirty years, so the present volume contains selections from the writings of forty years. The author does not tell us on what principle he made the former selection, and why some of the Essays now given were not included in it. But it is certainly the case that among the most interesting in this later series are articles that appeared in 1847, 1853 and 1859.

The most striking feature of the essays now before us is their variety. There must be few intelligent and fairly educated men who could not find something to interest them in these 550 pages of rather small type. Naturally, India occupies a prominent place. Essay No. 2 is on the Origin of the Indian Alphabet; No. 3 a review, very able and discriminating, of the Indian Census of 1881; No. 4, on "A Newly-conquered District of the Panjáb," a description, written forty years ago, of the Hoshyarpur District, in which Mr. Cust was then an Assistant Commissioner, along with Herbert Edwardes and Edward Lake, under John Lawrence; No. 5, a notice of Modern Indigenous Literature of British India; No. 6, a notice of Scholars in Indian Languages;

No. 7, a review of Isaac Taylor's (now the Canon!) *Words and Places*, in which his methods are applied to India; No. 8, on Local Government in India; and No. 9, on Patronage in India. But these Indian Essays only occupy a third of the volume; and the other two-thirds are cosmopolitan enough. Classical study is represented by No. 19, on "Athens and Rome, Syracuse and Carthage," a charming chapter, written after visits to the sites, and by No. 20, on the Geography of the Greeks and Romans. The Eastern Question turns up in No. 10, on Russia; No. 11, on Russia on the Caspian; No. 12, on Turkey (thirty-four years old, but none the less interesting, and pointed with a P.S.); No. 13, on Egypt; while the pleasant narrative of a recent tour in Egypt and Palestine, in No. 14, supplies the lighter element. Akin to this group is No. 16, on the French North African Empire. Then Dr. Cust's large work on African Languages is summarized in a very interesting article, No. 15; while No. 21 anticipates the forthcoming work in which his studies of the last three or four years on the Languages of Oceania are to be given to the world. There remain Nos. 17 and 18, which are in effect special correspondent's letters on the International Oriental Congresses held at Berlin, Leyden, Venice, and Vienna; and, lastly, No. 1, which is an interesting sketch of the career and work of the Royal Asiatic Society, of which Dr. Cust is Honorary Secretary.

We have not attempted to do more than make a classified list of these Essays. To review them, however imperfectly, would take us far beyond the limits of our space. We will only add that they are as thoroughly characteristic, as full of the personality of the author, as his former works. They are the outcome of a conspicuously independent mind. You may enthusiastically admire what you read on one page, and you may turn over, and stop short with the ejaculation, "No, I don't agree with that at all,"—or *vice versé*. But you will be thoroughly interested, from the first page to the last.

**STUDIES IN THE LIFE AND CHARACTER OF ST. PETER.** *By the Rev. H. A. BIRKS, M.A. London: Hodder and Stoughton.*

To any desirous of studying the life and character of St. Peter we can commend Mr. Birks' book as a substantial aid. It is full of most suggestive thoughts for meditation, or for working out in the pulpit and Bible-class. Mr. Birks writes as a careful scholar, but his scholarship never overshadows the spiritual teaching. The introduction on Bible-reading is full of timely warning and guidance. On page 42, he deals a severe blow at the Tübingen theory of an antagonism between St. Peter and St. Paul. The concluding "Note on the Gospel of the Circumcision" should be read by all lovers of Missions to the Jews. He reminds us of the necessity which is laid on England to be a leader in missionary enterprise, and points to the "invariable and unbending principle" which the Apostle of the Gentiles himself laid down, "To the Jew first, and also to the Gentile." We are glad to welcome such a volume from a member of our Junior Clergy Union, and we hope it will be read by all members of that Union, and by many others. It will repay careful reading.

T. W. D.

*Protestant Missions in Pagan Lands*, by the Rev. E. Storrow (J. Snow and Co.), is described as "a manual of missionary facts and principles relating to Foreign Missions throughout the world;" and it answers very well to its title. It is a "manual," its information being skilfully condensed and arranged in a handy form. It does deal, although perhaps not very completely, with principles as well as facts. And it does survey Missions "throughout the

world ;" that is to say, it avoids the great defect of other books of the kind which we have reviewed in the last few years, viz., a relatively inadequate notice of the great Indian field. Mr. Storrow, as befits the editor of the revised issue of Sherring's *Protestant Missions in India*, gives India its due place ; which few compilers of manuals do, because it costs much more trouble to survey its numerous and varied Missions than to tell the story of Madagascar or Melanesia. The tables, summaries, &c., are carefully done, and will be found very useful ; and altogether the book can be cordially commended.

*The Official Year-Book of the Church of England*, edited by the Rev. F. Burnside (S.P.C.K.), is this year as wonderful a book as ever. There is really nothing fresh to say about it. It is simply indispensable to every clergyman, and to every layman who takes an intelligent interest in Church affairs. The Foreign Missionary Section is particularly excellent. The summaries of the Societies, and of the Colonial and Missionary Dioceses, are most useful.

### NOTES ON OTHER MISSIONS.



THE BIBLE SOCIETY has just published an edition of St. John's Gospel transliterated from Roman into Arabic character by Miss M. A. H. Allen, of the Universities' Mission, Zanzibar.

The Standing Committee of the S.P.G. have adopted the following resolution in reference to sales of work, &c. :—"That while recognizing the advantage to the Society of meetings organized by its friends for the sale of work and other articles, which, in addition to the funds obtained, enable those of small means to help by personal labour, the Standing Committee are of opinion that the objects of excitement which are sometimes added to such sales ought to be discouraged, since they are alien from the spirit of self-denial by which the Gospel is best propagated."

The work of the S.P.G. in Tanjore and Trichinopoly is carried on in twelve Missions with nineteen clergymen and 190 lay agents. Each of the twelve Missions is the centre of work in a group of villages, which in the aggregate number 167. The Mission in Trichinopoly has in this way work going on in twenty-four villages in the neighbourhood, under four clergymen and sixty-six lay agents.

Last month we referred to the disaster which had occurred to the UNIVERSITIES' MISSION in the fire at Magila. Now we have with sorrow to record another trouble in the death of a young missionary, Mr. Whitty, at Mkunazini.

The General Secretary of the BAPTIST MISSIONARY SOCIETY had the pleasure of presenting to His Majesty the King of the Belgians the first copy of Mr. Holman Bentley's great work, *The Grammar and Dictionary of the Congo Languages*, dedicated to his Majesty.

Mr. G. Wilmot-Brooke, who has gone forth to carry on the Central Soudan Mission, wrote thus from Stanley Pool, on October 2nd, 1887 : "Our final plan, after much conflicting information, and by the advice of the best authorities, is (D.V.) to proceed up the Mobangi to the Zongo rapids (which may be traversed except at the dry season), and thence by canoe to the great Arab settlement at Ali Kobo, which, once reached, we could begin evangelization at once. The difficulties are great, our journey is thrice and four times impossible, but it is not the first time that the two-leaved gates have been open—Acts xii. 10."

\* Good news is reported from the Congo Mission ; at San Salvador five baptisms are reported, and they are, it is hoped, only the harbingers of many more.

The quarterly paper of the BRITISH SYRIAN SCHOOLS and BIBLE MISSION speaks

of the prospects in Syria as bright. There is encouragement all along the line; the schools are full of eager learners, many of whom become the teachers of the mothers at home. Fresh workers at home are ready to join the band. At Damascus there are 452 scholars in the schools, while the little Moslem school keeps up its interest. The same is the case with the Sunday-schools. In connection with St. Paul's School is an interesting meeting for thanksgiving, held three times a week, and consists of thirty members, who all read the Scripture Union portions at home; then each prays in turn at the meeting. The number of visits paid by the Bible-women in Damascus from January to November, 1887, was 1302; the average number read to, 2500. Eighteen were taught to read. An encouraging work is also going on in connection with the distribution of Bibles to soldiers.

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In Formosa, the ENGLISH PRESBYTERIAN MISSION, which was begun in 1865, has 5000 converts, and the CANADIAN PRESBYTERIAN, which began work in the north in 1873, has 3000 converts. Dr. Mackay, of Tamsui, reports the advent of Spanish Roman Catholic priests, who are endeavouring to entice converts from these Missions.

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In September, 1887, the first church was organized in Corea. Fourteen members have been gathered in at Seoul by the Presbyterians; two elders were elected and three ordained. The people are said to be more and more ready for the Gospel. A work has been begun among the women, who are very secluded.

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The AMERICAN BOARD OF FOREIGN MISSIONS reports the death of the Rev. J. W. Smith, M.D., a missionary physician at Koloa, Sandwich Islands, in the seventy-seventh year of his age and forty-sixth of his work. The Board earnestly pleads for six new missionary families to be sent to the Madura Mission in the next six months. The mission-field embraces 10,000 square miles, with a population of about 2,000,000, divided into twelve districts. Thirty-six Churches have been gathered, with 3000 members, and a nominal membership of over 12,000. The same Mission reports the dedication of a church at Shuchi, near Kyoto, Japan, and wide openings at Kumamoto. Among the Indians of Mexico the doors are opening, and the calls are coming faster than ever. Among the Zulus a great work is going on, and reinforcements are earnestly asked for, as three of the labourers have been in the field thirty-nine years. In their West Central African Mission, Mr. Currie, of Bailrudu, and Mr. Sanders, of Bihé, have explored the regions north and north-east of their stations, hoping to find a favourable site for a new station. In the Central Turkey Mission a delegate of Armenians came to the missionary at Zeitoon with a petition, signed by forty heads of families, begging to be enrolled as Protestants. This was increased afterwards to sixty-five.

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A remarkable testimony to the work of the American missionaries in China comes from the pen of Colonel Charles Denby, the American Minister at Peking. After visiting every Mission in the open ports, he says:—"It is idle for any man to decry missionaries or their work. . . . I am not particularly pro-missionary, but as a man I cannot but admire and respect them. I do not address myself to the Churches; but, as a man of the world, talking to sinners like myself, I say that it is difficult to say too much good of missionary work in China."

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It is stated that twenty-five years ago there was no professing Christian in the province of Shantung; and now there are 300 places where Christians worship on the Sabbath.

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A movement is on foot among the Presbyterian Churches in China to form a Union Church in that country.

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An extremely interesting article appears in the remarkable February number of the American *Missionary Review of the World*, on "Japan and Foreign Missions." The progress of the Gospel in that country is wonderful. Professor Knox, of Tokio, who writes the article, considers that not since apostolic times have the elements of

a strong National Church been so soon gathered, and he anticipates the conclusion of foreign missionary labour by the close of this century. By that time the preaching of the Cross in the country will have become the Home Missionary work of the Japanese Church. The rapidity of the growth of the work renders present reinforcement imperative. The Church must be guided. The Rev. T. T. Alexander, of Osaka, considers the type of Christianity now growing up in Japan is intensely missionary, and that the evangelization of China will be hastened by Missions to Japan. The *Japanese Gazette* regrets to say "that Buddhism cannot long hold its ground, and that Christianity must finally prevail throughout Japan."

The figures of all the American Protestant Missionary Societies show that throughout the world there are 998 stations, 3048 out-stations, 912 male missionaries, 1091 female, 7478 Native helpers, 1908 churches, 159,216 communicants—17,494 added last year,—receipts, about 700,000*l.* or \$3,500,000.

An able and interesting article in the first number of *The Mission Field of the Reformed Church in America*, on "The Missionary Outlook," states that Protestant Missions are established in all the nations of Asia, with the exception of the French possessions in Annam and Tonquin, Afghanistan, and Beluchistan, and the Russian possessions in Siberia and elsewhere. Its figures are as follows:—The population of the world is put at 1,425,000,000. The non-Christian inhabitants are 1,034,000,000, of whom 856,000,000 are pagans. Among these 100 Protestant societies of the United States, Great Britain, and Continent are working, with 3000 ordained missionaries, 1200 laymen, and 2500 women; altogether, including missionaries, 7000. There are 3300 Native ministers, 30,000 Native helpers; in all some 40,000. India has 36 societies, with 800 missionaries; China, 35 societies and 925 missionaries; Japan, 23 societies and 215 missionaries; Africa, 35 societies. In Japan the 11 members of 1872 have increased to 200 churches and 15,000 communicants in 1887.

All the American missionary magazines give stirring accounts of the November Simultaneous Meetings in New Jersey, &c.

In certain American Churches a missionary pledge has been sent to every member, with a request to consider and sign. The form suggested is—

Beginning with the year 1888 I undertake to give a sum of money, year by year, to assist in the spread of the Gospel unto all the world, according to our Saviour's commandment.

I intend and resolve that my gift shall be regular, year by year; that it shall be valuable; that the amount shall bear some proportion to my income, "as God hath prospered" me; that it shall be bestowed through a well-established board of Missions, and that it shall be followed by prayer for a divine blessing.

I recognize that I live in a remarkable missionary age, and I desire and determine to make it one of the satisfactions of my Christian life to do as much as I can to help to extend Christianity throughout the whole earth. I will take it as a pleasure to be called upon, year by year, by the officer of my Church for my annual gift.

(Signed)

The reports of the observance of the Week of Universal Prayer are most encouraging. Tens of thousands, in nearly all languages, poured out their thanksgivings and renewed their dedication to their blessed Lord. Seldom have more tokens of the Holy Spirit's grace and favour been given than in the Week of Prayer of 1888.

While prosecuting his missionary labours in Alaska, Mgr. Seghers, Roman Catholic Archbishop of Vancouver, was murdered by an American guide, who had been rendered jealous that his advice had not been sought instead of that of the Indian guide. The Roman Catholic *Foreign Missionary Advocate* speaks of him as a divine of great erudition, and as untiring in his apostolic labours.

J. P. H.

## THE MONTH.



WE wish to ask for special and immediate prayer for two definite gifts from Him Who is the Author and Giver of all good things.

First, that in *this month of March* some of His servants to whom He has given ample means may be led to offer large special contributions to make up for the heavy falling-off in receipts from legacies, so that the dreaded deficiency of 10,000*l.* or 12,000*l.* on the year ending March 31st may be averted.

Secondly, that in *March and April, i.e. before the Anniversary*, several picked men may be led to offer themselves definitely for some of the Missions urgently calling for reinforcement and extension, especially the Missions to Mohammedans in India, Persia, &c.; the Eastern Equatorial Africa Mission; special posts at Lagos, Calcutta, &c.; also ladies for East Africa, Palestine, and Japan. And that, especially, those who have means of their own may be led to come forward and go forth at their own charges.

Let us ask, with the simplicity of children, that if it be our Father's will—and we desire nothing that is contrary to that,—these needs may be graciously supplied.

THE C.M.S. Special Service at St. Paul's Cathedral, on Tuesday evening, February 14th, was a very interesting occasion. An immense congregation assembled, which filled dome, transepts, and nave, and extended to the west door; and large numbers went away for lack of room. The Rev. E. A. Stuart preached on the text for the day in the C.M. Almanack, "Who knoweth whether thou art come to the kingdom for such a time as this?" (Est. iv. 14). The sermon was a fervent and powerful appeal to Englishmen, to Churchmen, to Protestants, to act up to their privileges, and to send the Gospel over the world. The Lessons were read by the President of the Society, Sir John Kennaway, and the Rev. T. W. Drury, Principal of the C.M. College. The choir of the Diocesan Lay Helpers' Association led the singing, and the simple chants and hymns were taken up by the whole congregation with great heartiness. A numerous band of members of the C.M.S. Lay Workers' Union for London acted as stewards, under the leadership of Mr. G. Martin Tait. Among those present were the Earl and Countess of Harrowby, Mr. Abel Smith, M.P., Lady Kennaway, and a large number of the most active and faithful of the Society's members and friends in London. There was but one feeling of satisfaction and thankfulness for such a service.

But, as most of our readers are aware, this service has led to no small anxiety and controversy, owing to the unveiling of the new reredos a week or two before. The resolution adopted by the General Committee on the subject will be found in the Selections from their Proceedings; and we have no desire to enter into the controversy. We deeply deplore the erection of the reredos at all, as a grievous offence to large numbers of loyal Churchmen; and still more do we deplore its being unveiled just before our service. Some of our most honoured friends desired that, if it were possible, the Society should withdraw from the service, even at the last moment, as the only effective form of protest. Others, equally honoured and equally faithful to the Protestant principles of the Society, deprecated this, both because withdrawal would imply the abandonment of the just claim of Evangelical Churchmen to a share in the Cathedral, and

because it would cause grave embarrassment to large numbers of our London friends. Various proposals were submitted to the Committee, at two successive meetings, but the only one carried was the one printed on another page, and that was carried *nem. con.*

Of course, opportunity has been taken of this untoward incident to attack the Society. But when the oldest of the lay members of Committee, Mr. Alexander Beattie, affirms, after fifty-eight years' service in India and England, that he sees no change whatever in the Society's principles, we are quite sure that it will live down these attacks, as it has lived down others. The Committee seek God's guidance in earnest prayer, and we firmly believe He does guide them.

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By permission of the Dean of Westminster, a sermon was preached in behalf of the Society at Westminster Abbey, on Sunday, February 5th, by the Very Rev. H. Montagu Butler, D.D., Master of Trinity College, Cambridge. He took the words "Go forward" as his text, and applied them specially to the Church's duty to Mohammedan lands. We hope to print this sermon in the *Intelligencer*.

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THE Society's Preparatory Institution, for testing young missionary candidates and preparing them for the Islington College, which was for many years located at Reading, is now to be conducted in a house at Clapham. The new tutor, the Rev. F. E. Middleton, is in charge of the young students.

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WE omitted last month to record that at the Bishop of London's Christmas Ordination, Mr. H. W. C. Geldart, M.A., of Emmanuel College and Ridley Hall, Cambridge, Assistant Tutor at the C.M. College, was admitted to deacon's orders. Mr. Geldart, being first in the Bishop's examination, was appointed to read the Gospel.

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WE announce with pleasure and thankfulness that the Rev. W. S. Price, the head of our East Africa Mission in 1874-76, and founder of Frere Town, has gone out again at a few days' notice to take temporary charge, in consequence of Mr. Shaw's return invalided. He sailed on February 23rd.

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WE mentioned some time ago the offer to the Society of Miss Katharine Tristram, one of the daughters of Canon Tristram of Durham. The offer then (last May) was in connection with a particular scheme in Japan which presented some difficulty, and it was not therefore formally considered. Miss K. Tristram has now placed herself unreservedly at the Society's disposal, and she has been thankfully accepted, and appointed to the Japan Mission.

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THE death of Mrs. Weitbrecht on February 9th has removed one of the most revered of our lady friends and fellow-workers. She had long been laid aside by serious illness; but up to a year or two ago, even in her old age, her activity, bodily, mental, and spiritual, was most remarkable. She was the wife of a missionary of the London Missionary Society in India, Mr. Hicks; and after his death she married, in 1834, the Rev. J. J. Weitbrecht, C.M.S. missionary at Burdwan in Bengal. With him she laboured eighteen years, till his death in 1852. For the last thirty years and more



she was one of the most untiring of home workers, specially in the cause of Zenana Missions. Her son, the Rev. Dr. H. U. Weitbrecht, is the well-known C.M.S. missionary in the Punjab. One of her daughters is Secretary of the Y.W.C.A., and another is the wife of Dr. Christlieb of Bonn, and mother of Mrs. H. M. Sutton of Baghdad. We hope to give a fuller notice of our revered friend hereafter.

THE announcement of the death of Mr. B. Sellwood, of Culloompton, will convey to few friends any adequate idea of the loss the Society sustains by his removal. He and his brother have not only been for many years the centre of earnest work for the missionary cause in their own neighbourhood, but they have been munificent though often anonymous contributors. It was Mr. B. Sellwood who, when so many young missionaries were kept at home for lack of funds in 1880, provided money to send forth and maintain two on the Afghan Frontier; and it was he who bore the whole expense of the new Quetta Mission; yet the source of these generous gifts was quite unknown even to the Committee. They were given privately through the Rev. W. H. Barlow.

A LETTER from the Secretary of the Stanley Expedition, which appeared in the *Times* of January 31st, stated that a telegram had been received the previous day in London from Zanzibar, communicating news of Emin Pasha. The wording of the telegram implied that the Rev. E. C. Gordon was safe in U-Ganda on November 17th, and that Mwanga was friendly. We have received this welcome news with deep thankfulness, and eagerly await the letters. The mail received on February 13th brought nothing from the interior beyond Mpwapwa. At Mpwapwa difficulties had arisen between the German settlers and the Wa-Gogo, and bloodshed was only averted by the intervention of our missionaries, the Rev. J. C. Price and Dr. Pruen.

WE are glad indeed to say that the Royal Niger Company has determined to impose a tax of fifty per cent. upon all spirituous liquors landed within its territories. Total prohibition is impossible, as the river is free to all trade under the Berlin Treaty; but this tax will limit the supply. The Company has been endeavouring to induce the Government to negotiate with other powers for an uniform duty on spirits all along the West African coast for 2500 miles.

OUR Colonial fellow-subjects and fellow-Christians are waking up to more vigorous action in connection with the Church Missionary Society. Some of the Colonies support particular local Missions, but nowhere is this done on any large scale except in New Zealand, where the Church does a good deal for the Melanesian Mission. Canada helps the great dioceses of the Far North-West. Barbadoes has a small Mission in Africa. But just as the Colonies are becoming more closely bound to the mother country in imperial bonds, so the Churches in them seem beginning to feel that they should have a part in the world-wide work of the great societies whose headquarters are in England. For many years small remittances have come from Canada, the Cape, Australia, Tasmania, &c. But sympathy and help are increasing. This year the "Domestic and Foreign Missionary Society" of Canada sent 308*l.*, besides helping the S.P.G. still more largely, and also the Missions in Rupert's Land, &c. Lagos, as a colony, sent last year 66*l.*; Cape Town, 52*l.*; Jamaica, 20*l.*; New Brunswick, 36*l.*; Tasmania, 26*l.*; New

Zealand, 431. The New South Wales Auxiliary of the C.M.S. is sixty-two years old, but it has lately put forth fresh efforts, and it sent last year 2061., and means to do much more than that. Its last Annual Report, sent us by the Rev. A. R. Blacket, Hon. Sec., is very interesting; and we particularly call attention to its most admirable concluding paragraph. Note the words, "We do not 'support' the Society: we form an integral part of it." That is the true spirit:—

We are far removed from the centre of the great Church Missionary Society, and from the scenes of many of its operations, but unity of purpose, sympathy, and prayer bring us into close contact with all its labourers, however widely separated. We do not "support the Society," we form an integral part of it. Its work in Mohammedan Zenanas, in the backwoods of Saskatchewan, among the coloured fishermen on the shore of Lake Winnipeg, and amid the Tamil coolies of Ceylon, is ours. When a Negro clergyman from the Niger River receives an honorary degree from the University of Cambridge *we* listen to the cheers of the undergraduates who throng the Senate House, as a choice testimony to the efficiency of *our* work in Western Africa. When General Haig, sailing down the Red Sea, is denied, through Moslem intolerance, an entrance on Arab soil, *we* join in the grief that the curse of Islam still hangs heavily upon the land sanctified by the holiest of incidents. When Bishop Bickersteth, reaching his Japanese diocese, finds doors innumerable open for the entry of the Gospel, and a people willing to listen to the teacher of a religion that is to supplant Shintoism and the creed of Gautama alike, *we* feel anxious to uphold his hands and add to the number of his helpers. When the Committee publish their statistics, and show that the Church Missionary Society has attained a position of unrivalled prosperity, possesses wonderfully-increased opportunities for usefulness, and, above all, has manifest tokens that God is in the midst of her, *we* feel called upon to be grateful at such a measure of blessing vouchsafed to *us*, and we determine in the name of the Lord to make the goal of this year the starting-point for progress during another twelvemonth. Let us be up and doing. "Christ for the world," is the gift of God. "The world for Christ" should be the aspiration of His servants. Let us enlarge our charity, revive our drooping energy, and daily commend in prayer to the Father of all men the venerable and greatly-beloved Church Missionary Society.

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THE Rev. F. Nevill, in his Annual Letter, reports favourably on the work in the Fourah Bay College. During 1887 it was carried on uninterruptedly with a full staff of teachers and a good number of students. At one time there were twenty-seven under training. Writing of the Centenary of the foundation of the Colony, which was celebrated last year, he says:—"This year has been marked by being the Centenary of the foundation of the Colony, and when it is remembered that since the establishment of this College [1826] more than 200 pupils have received the whole or the greater part of their higher education in it, and that of those 200 many hold the chief positions in the Church educational establishments, in the State, and in the ministry, it will be felt how much the Colony owes to the College for the talent and ability and prosperity which were exhibited with such effect in the religious and civil gatherings at that particular time."

One of the events of the year was the carrying into definite effect of a Scholarship Fund, founded by local subscribers, by the election of two scholars. Mr. Nevill also refers to the important work of his sister in the Annie Walsh School (during the recent interregnum), and to the great help which the Rev. H. McC. E. Price, the Vice-Principal, has rendered to the work of the College.

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THE Vice-Principal of the College, the Rev. H. McC. E. Price, son of the Society's old missionary, the Rev. W. S. Price, also writes of his work

during the past year. He arrived at the College on January 16th, 1887, one day before the students returned from their Christmas vacation, and he began his duties at once. He thus refers to his work of the first term:—

The subjects allotted to me for the term were: Greek Testament—the Epistles to the Galatians and Colossians, which I read with the senior men; Old Testament books—Joshua, Judges, and Ruth, with first-year men and schoolmaster students; Virgil, Herodotus, and Thucydides. The Thucydides was an optional subject, which two of the men were taking; but at present I think it is rather beyond us. I found that it took the men much labour and time to prepare, and they had plenty to do with their ordinary subjects, so this was given up. For the Greek Testament Epistles I used Lightfoot's *Commentaries*; and at the examination at the close of the term I was much

pleased with two of the papers done for me; three of the other men did fairly well, and one, I am sorry to say, failed. In their Greek Testament work I have found that the translation of the text is more difficult for the men than I should have expected. For lectures on the Old Testament subjects I made use of Dean Stanley's *Lectures on the Jewish Church*, and also of the *Speaker's Commentary*. Some very fair papers were done by the men in this subject at the Terminal Examination, especially by the three first-year O.M.S. scholarship-holders. At the beginning of February some of the men had their first-year papers from Durham. There were two failures in this examination.

THE REV. T. W. DRURY, Principal of the Church Missionary College, writes to us:—

The organ in our College Hall has for some time needed both improvement and repair, but so many more important calls have arisen that it has not been hitherto thought advisable to appeal for the required funds.

It is not a matter in which we should like to appeal to the Parent Committee. Their funds are raised for, and should be devoted to, spiritual work. Yet the study of music and singing is of great importance to the missionary, and everything which helps his training in the knowledge and practice of music directly contributes to his efficiency for the Master's work.

There can be no doubt that an improved organ will greatly aid us, both by brightening the singing at our daily prayers and by thus stimulating to greater interest in this branch of our study. Our Musical Instructor, Mr. J. Birch, has long pleaded for this improvement, and the organ, as it stands, is not suited to a choir composed entirely of men's voices.

On these grounds we ask our friends to help us in raising about 100*l.* for this purpose.

THE REV. WORTHINGTON JUKES, of Peshawar, who is now in England, writes to Mr. Fenn as follows:—

In your very interesting article in the February number of the *C.M. Intelligencer*, page 75, you state that the "Koran is *never* translated into any other language for the use of Mohammedans." It may be true of Africa, but not of India and Afghanistan. I have seen interlinear translations in Hindustani, Persian, as well as Pashto, published by Musalmans, for the good of their own community.

### TOPICS FOR THANKSGIVING AND PRAYER.

DEFINITE prayer for large special contributions in March, and for special offers of service in March and April. (See p. 193.)

Thanksgiving and prayer for the work going on in the Punjab. (P. 157.)

Thanksgiving and prayer for the Special Winter Mission in India. (P. 167.)

Prayer for the Rev. W. Allan, in West Africa, and the Rev. W. S. Price, in East Africa.

Prayer for Shanghai (p. 182), for Kiu-shiu (p. 185), for Fourah Bay College (p. 196), for Mr. Gordon and the other missionaries in Eastern Equatorial Africa (p. 195).

## HOME WORK OF THE SOCIETY.

## MR. WIGRAM'S TOUR IN IRELAND.

*(Notes by a Friend.)*

R. WIGRAM has completed a more than fortnight's tour in Ireland, and has been everywhere received with marked interest and welcome. He reached Dublin on Saturday, January 21st, and proceeded at once to Kilkenny, where he was the guest of the Bishop of Ossory, who afterwards accompanied him throughout the greater part of his tour.

KILKENNY, Sunday, January 22nd.—Mr. Wigram preached to large audiences in St. James' Cathedral and St. Mary's Church.

LIMERICK, Monday, 23rd.—Two very full meetings were held, one in the afternoon, at which the Bishop of Limerick presided, and spoke some words of hearty welcome. The Bishops of Killaloe and Ossory also spoke. A large number of the clergy, as well as of the gentry, were present, and Mr. Wigram's address was most cordially received. The Dean presided in the evening over a large meeting of the townspeople, in the Protestant Orphan Hall. Mr. Wigram was the guest of the Bishop of Limerick, who gave a cordial welcome to the Deputation.

CORK, Tuesday, 24th.—The Bishop of Cork had invited Mr. Wigram and the Bishop of Ossory to stay at the Palace, and issued an invitation to the clergy to meet them in the afternoon. The Bishop presided, and nearly one hundred clergymen attended. After the address Mr. Wigram invited questions, which elicited much important information, and those present expressed great satisfaction with his replies. In the evening there was a crowded meeting in the large lecture-room on the South Mall, the Bishop again presiding, and prefacing the business with an admirable address.

CLONMEL.—On Wednesday evening (25th), the Rev. L. C. Warren, M.A., Rector of the parish, took the chair at a crowded meeting in the Parochial Hall, and Mr. Wigram delivered a stirring address, full of information, which was appreciated by a well-worked auxiliary. Next morning a number of the local clergy met Mr. Wigram at breakfast in the Rectory, when he had the opportunity of specially addressing them.

WATERFORD, Thursday, 26th.—The Bishop of Cashel had prepared the way for two meetings by a special circular. The morning meeting was well attended by the clergy and gentry of the neighbourhood, and that in the evening by the people of the city. The Bishop took the chair on both occasions, and delivered warm addresses. The Bishop of Ossory took part in the proceedings of the evening meeting, and both he and Mr. Wigram were guests at the Palace.

KILKENNY, Friday, 27th.—The Bishop of Ossory and Mrs. Pakenham Walsh had arranged for a reception at his Palace at three o'clock, and all the neighbouring clergy and laity were present to hear an admirable address from Mr. Wigram. They were especially interested in his account of the Divinity School at Allahabad, in which they support a student, and of the Fuh-chow Mission, in which they support a Bible-woman. During his visit to Kilkenny Mr. Wigram visited the Poccocke College, and gave a missionary address to the students.

DUBLIN, Sunday, 29th.—Mr. Wigram occupied the pulpit of St. Matthias' Church in the morning and of Christ Church in the evening, preaching on each occasion to a very crowded congregation. He was the guest of Mrs. Smyly, whose daughter is married to the Rev. Robt. Stewart, of Fuh-chow.

**ARMAGH, Monday, 30th.**—The Bishop of Ossory and Mr. Wigram travelled to Armagh. The Primate was unfortunately from home, but he wrote a letter expressing his deep regret at missing Mr. Wigram. The Dean most courteously opened his house to the Deputation, and had a number of clergy to meet them in the afternoon. The clergy expressed themselves most thankful for the interview, and for the full and cheering details given by Mr. Wigram. In the evening there was a crowded meeting in the Tontine Rooms, over which the Dean presided, and at which he delivered a stirring address.

**DERRY, Tuesday, 31st.**—The Bishop of Derry was unavoidably absent at the Levee in Dublin, but his good Dean entertained Mr. Wigram, and presided at the evening meeting. The Rev. J. Potter invited a number of friends, lay and clerical, to his house for an afternoon meeting, and although the day was stormy there were good attendances at each. Deep interest was felt in the proceedings.

**COLERAINE, Wednesday, February 1st.**—The Rev. H. S. O'Hara received Mr. Wigram, and had arranged for a meeting in the afternoon, and an address in the Parish Church in the evening. On both occasions Mr. Wigram gave an account of his world-wide tour to large and gratified audiences.

**BELFAST, Thursday, 2nd.**—The Bishop of Down presided at an afternoon meeting, and introduced Mr. Wigram, in a very cordial speech, to a full and attentive audience. The evening meeting was small, but those who were present were deeply interested by what they heard. The Ven. the Archdeacon of Connor was Mr. Wigram's host.

**HOLYWOOD, Friday, 3rd.**—A large meeting assembled at Holywood in the afternoon, under the presidency of the Rector, the Rev. J. B. Crozier; and at its close Mr. Wigram had to start for Lisburn, where he delivered an address to a crowded congregation in the church of the Rev. W. Pounten, who also was his host.

**BELFAST, Sunday, 4th.**—Mr. Wigram preached twice in Belfast, in the morning at St. Thomas's, of which the Rev. T. Welland (brother of the late Rev. J. Welland of Calcutta) is the Rector, and in the evening at St. James's, of which the Rev. J. Bristow is the Incumbent.

**DUBLIN, Monday, 5th.**—The meeting in the Gregg Memorial Hall at three o'clock was so crowded that an overflow meeting had to be held in the rooms of the Young Men's Society adjoining, the Bishop of Ossory addressing the one meeting until Mr. Wigram was released from addressing the other, so that both gatherings had the advantage of hearing his interesting account of his visit to the mission-fields. The evening meeting was held at the Metropolitan Hall. The Archbishop of Dublin, being in England, had requested the Bishop of Ossory to preside for him, and for an hour and a quarter, Mr. Wigram riveted the attention of the meeting by his graphic details of what he had seen in foreign lands.

On Tuesday, the 6th, the Dean of Christ Church Cathedral opened his drawing-room in the afternoon to a meeting of some seventy clergy, who gave a warm welcome to Mr. Wigram, and lent a rapt attention to his statements. Trinity College opened its doors to him in the evening, and there was a good gathering of undergraduates. The Archbishop of Dublin arrived in time to take the chair, and to deliver an opening address. The Bishop of Ossory and several Fellows of the College were on the platform. Mr. Wigram delivered a very telling address, and Mr. Silverlock, a merchant from Fuh-chow, gave an interesting account of Mission work in that city.

Mr. Wigram's tour was thus brought to a happy conclusion, and there is every reason to hope and believe that much blessing will result from it.

## SERMON IN TRURO CATHEDRAL.

It will interest our friends to know that the first missionary sermon preached in this newly consecrated cathedral has been, by the Bishop's kind consent, for the Church Missionary Society. The sermon was preached on Sunday evening, January 29th, by the Rev. F. A. P. Shirreff, Principal of the Lahore Divinity College, from Revelation xxi. 24, 26, "The nations shall walk in the light thereof; and shall bring the glory and honour of the nations into it." The preacher showed how nations are indeed enlightened and blessed through the Church of Christ, and how the Church is enriched by the converts she gathers into herself. These points were illustrated by the facts that a Brahmin, a Sikh, and an ex-Mohammedan had been recently ordained by Bishop French, thus proving that representatives of these various races of the Punjab are being brought to Christ. Very interesting it is that Bishop French's Cathedral of Lahore and Truro Cathedral are sister Churches in this respect, that they have been consecrated together as the first two Anglican Cathedrals of these our own times. One of the noble gifts to these two works, was by a Cornish lady, who presented a valuable gemmed bracelet to be sold and the proceeds given, half to Truro, and half to Lahore, so linking them together with a chain of golden love. Another most interesting event on this occasion was the position of the pulpit. Mr. Shirreff, whose work is now so much amongst those races for whom that blessed missionary Henry Martyn laboured, preached in the pulpit that now in the Cathedral stands opposite the baptistery dedicated to Henry Martyn's memory. The font, which is very beautiful, was the gift of the Cornish Sunday-schools. Its carved cover the gift of mistresses in the Diocesan College. The baptistery itself is erected in memory of the eminent saint and missionary above named, and contains in eight small stained lights a history of his life—having been born in Truro, and educated in Truro Grammar School:—(1) Martyn at school, (2) praying in Lamorran Creek, (3) sailing from Falmouth, (4) first sight of heathen worship, (5) preaching at Cawnpore, (6) translating the Scriptures, (7) disputing with the Persian doctors, (8) burial by Armenians at Tokat. As one listened to the preacher now, one could not help being reminded of Henry Martyn's own great words, "Even if I never see a Native converted, God may design by my patience and continuance in the work to encourage future missionaries."

It was certainly fitting that the first missionary sermon in the new Cathedral should be for the cause so dear to Henry Martyn, and in his own native town; and the people of God will be encouraged to pray and intercede for Truro and Lahore, that these events may, by the Divine favour, indicate a blessed out-pour of missionary love and power in these latter days.

J. A. LEAKEY, Hon. Sec., Truro.

The Truro C.M.S. Annual Meeting took place in the Corn Exchange, on Monday evening, Canon Donaldson presiding, and Mr. Shirreff being the Deputation. The Rev. J. A. Leakey presented a brief report, showing the return for the Deanery of Powder to have been 45*l.* 15*s.* for last year. This was not worthy the deanery, and he hoped for better things in future.

## OXFORD: CANON CHRISTOPHER'S BREAKFAST.

Canon Christopher's Annual Missionary Breakfast took place on Saturday, February 11th. More than three hundred members of the University sat down, including the Regius Professor of Divinity (Dr. Ince), the Provost of Queen's (Dr. J. R. Magrath), the President of Trinity (Rev. H. G. Woods), the Rector of Exeter (Rev. W. W. Jackson), the Principal of Hertford (Dr. H. Boyd), the Warden of Keble (Rev. E. S. Talbot), the Savilian Professor of Astronomy (Rev. Dr. Pritchard),

Dean Ireland's Professor of Exegesis (Rev. W. Sanday), the Oriel Professor of the Interpretation of Holy Scripture (Rev. Canon Cheyne), the Sedleian Professor of Natural Philosophy (Rev. Bartholomew Price), the Professor of Chinese (Rev. Dr. Legge), Rev. E. T. Turner (Fellow of Brasenose), the Hon. and Rev. Canon Fremantle (Theological Tutor of Balliol), Rev. Canon Girdlestone (Principal of Wycliffe Hall), Rev. R. G. Livingstone (Tutor of Pembroke), Rev. C. H. O. Daniel (Fellow of Worcester), T. W. Jackson, Esq. (Fellow of Worcester), Rev. R. Ewing (Tutor of St. John's), Rev. H. R. Bramley (Fellow of Magdalen), Rev. W. A. Spooner (Tutor of New College), Rev. F. H. Hall (Tutor of Oriel), A. Robinson, Esq. (Fellow of New College), D. S. Margoliouth, Esq. (Tutor of New College), W. E. Long, Esq. (Fellow of New College), Rev. J. Chevallier (Fellow of New College and Tutor of Magdalen College), Rev. Dr. Edersheim (Grinfield Lecturer on the Septuagint), Rev. Canon Aubrey Moore (Tutor of Keble College), J. Wells, Esq. (Tutor of Wadham College), Rev. R. S. Mylne (Divinity Lecturer of Pembroke College), Rev. J. O. Johnston (Divinity Lecturer of Merton College), Dr. Murray (Editor of the New English Dictionary), Rev. A. L. Mayhew (Chaplain of Wadham College), Rev. J. Hewetson, M.A. (Vice-Principal of Wycliffe Hall), Rev. Dr. Fairbairn (Principal of Mansfield College), Rev. Sir John C. Hawkins, M.A., Bart., Sir George Rickards, K.C.B., Sir W. W. Hunter, Bart., Rev. Halsall Segar, M.A. (Secretary of S.P.G. in Oxford), J. F. Heyes, Esq., M.A. (Treasurer of S.P.G. in Oxford), James Taylor, Esq. (Organist of New College), &c., &c.

The speaker of the morning was the Rev. F. E. Wigram, whose address, as reported verbatim in the *Oxford Times*, was a most admirable survey of the mission-field as seen by him during his recent tour round the world. At the close, cordial thanks were presented to him by Dr. Ince, Regius Professor of Divinity.

The Oxford C.M.S. Sermons were preached in six churches on Sunday, February 12th; and the Annual Meeting was held on the Monday evening, the speakers being the Revs. F. A. P. Shirreff, A. H. Arden, and Dr. Pope (S.P.G. missionary); Dr. Ince occupying the chair.

**Edinburgh.**—The Anniversary of the Edinburgh Auxiliary of the C.M.S. was held on January 14th to 19th. On the 14th a Meeting of the St. Thomas's Juvenile Association was addressed by the Rev. A. Pearson, Vicar of All Saints', Nottingham; on the 15th, sermons were preached in the Cathedral, St. Thomas's, Holy Trinity, St. Andrew's, St. Vincent's, St. Mark's, Portobello, by the Revs. E. C. Dawson, A. Pearson, J. G. Garrett, and the Dean of Edinburgh; and in St. Thomas's Mission Chapel, by Mr. William Crawford. The Annual Meeting was held on the 16th, the Bishop of Edinburgh presiding. There was a large and representative attendance. Addresses were given by the Revs. J. G. Garrett (Ceylon), A. Pearson, and Sir W. Muir, K.C.S.I. The Rev. E. C. Dawson (the Secretary), read the Annual Statement of Accounts of the Auxiliary, which showed the income to be 446*l.* 17*s.* 11*d.*, as against 432*l.* last year.

**Exeter.**—The Annual Festival of the Exeter Branch of the Society was held on January 12th, in the Assembly Rooms of the Rougemont Hotel, Exeter, under the presidency of the Bishop. Addresses were delivered by the Bishop and the Rev. F. E. Walton; the latter giving an interesting account of the good work the Society was effecting in Benares.

**Hastings and St. Leonard's.**—The Annual Sale of Ladies' Work in connection with the above took place on February 7th and 8th. This year a new and most successful feature of interest was arranged in the exhibition of a large collection of articles from the mission-field, including Bishop Hannington's Bible, diary, and sketch-book, kindly lent by Mrs. Hannington; diary of Captain Allan Gardiner, lent by Mrs. Gardiner; several articles of interest, collected in his late

tour, lent by the Rev. F. E. Wigram; articles illustrative of Zenana work, lent by Mrs. Macdonald; also a collection of things from the Parent Society, the Revs. J. Barton and C. F. Cobb, and many local friends. The various articles were arranged in stalls representing Asia, Africa, America, India, China, Japan, and Zenana work. Descriptive addresses were delivered at intervals by the Rev. W. S. Price, the Rev. J. G. Garrett, Mrs. Macdonald, the Revs. J. Barton, W. H. Collison, and C. F. Cobb. The hymn, "Daily, daily sing to Jesus," sung by the Uganda martyrs in the flames, was rendered by the choir to the proper tune, as also some Telugu melodies and other suitable hymns. A great amount of interest was shown in this exhibition, over 20*l.* being taken for admission at the door, in addition to tickets previously sold. The Sale of Work has also been the most successful ever held here, the proceeds amounting to 260*l.* This sum is more than 50*l.* in advance of the largest amount taken in former years. However, above and beyond mere pecuniary success, a deep spiritual interest, we trust, has been aroused, which we earnestly pray may bring forth much fruit in the future. G. N. H. T.

**Liverpool.**—The usual Monthly Meeting of the C.M.S. Liverpool Lay Workers' Union was held on February 5th; Mr. C. A. Mather presiding. The speaker for the evening, Mr. Richard I. Powell, gave a most graphic, interesting, and instructive account of the Fuh-Kien Mission. This is the second of a series comprising three lectures on the Fuh-Kien Mission. The concluding one will be given by the Rev. A. R. Fuller on March 8th. Our staff of Lay Union speakers are confining their addresses to this particular subject during the ensuing quarter.

R. H. WARD, Sec.

**Richmond.**—The Annual Meeting of the Richmond Branch of this Society was held in the College Hall, on Tuesday, January 10th; Mr. Clarence Roberts presiding. In the course of his remarks the Chairman stated that the recent Annual Sale of Work had realized 120*l.*, which was 8*l.* in advance of any amount previously realized by that means. The Rev. T. R. Wade then gave an address, full of interest and encouragement, with regard to his work in the Punjab. The Rev. E. D. Stead also spoke.

**Scarborough.**—On Sunday, February 5th, sermons were preached in three churches on behalf of the C.M.S. A Juvenile Meeting was held on Saturday afternoon, and the Annual Meeting on Monday evening. The Deputation consisted of the Rev. Dr. Bruce of Persia, and the Rev. T. Talbot, Vicar of Christ Church, Newcastle. The Juvenile Meeting was well attended, and that on Monday evening crowded. Dr. Bruce gave a succinct and interesting sketch of Mohammedanism, which kept the audience absorbed for an hour. It was popular, and at the same time thorough. His admiration for the fervour and force of Arab character, for the undoubted sincerity and religious earnestness of Mohammed himself, his appreciation of the strong points of Mohammedanism, his acquaintance with the Koran and its disciples,—enabled him to speak both with charity and authority on the subject; and make his contributions to the recent controversy invaluable. He balanced the elevated Monotheism of Islam, together with its distinct appreciation of human unholiness, and its intense zeal, very fairly against its denial of the Fatherhood of God, its absence of love, its degradation of women, its mercilessness, and its rejection of the Saviour. The collections were in excess of last year, and it is hoped there will be no falling off of funds from the Scarborough Auxiliary, in spite of the straitened circumstances of the people. J. A. F.

DURING January the Society's cause was advocated by Sermons or Meetings, or by both, at Kingston (Christ Church), Kingston Hill (St. Paul's), Broseley, Durham, Jackfield, Barrow, Litton Cheney, Sheepshed, Osmington, and Frampton; Hertford (All Saints'), Heigham, Wales (Yorkshire), Westerham, Mansfield (St. John's), Pocklington, &c.

SALES OF WORK have been held at St. John's, Walham Green; St. Mary's, West Kensington; St. Leonard's-on-Sea; Hampstead (missionary ship), &c.



## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, Jan. 17th, 1888.*—The Rev. H. Nevitt, of the Moosonee Mission, who had recently come to this country on brief leave of absence, had an interview with the Committee, and gave an interesting account of his work in that country since his first arrival in 1882, showing how warmly the Gospel, and the messengers of the Gospel, were welcomed by the Indians, and mentioning also the friendly relations subsisting between the Missionaries and the agents of the Hudson's Bay Company, and how much the latter appreciated those ministrations which the Missionaries were able to give without interfering with the work among the Indians.

A letter was read from the Rev. C. F. Warren stating that (since the death of his wife) the way now seemed clear for his return to the Japan Mission, and that he would be ready to leave England next autumn. The Committee thankfully accepted Mr. Warren's offer, with a view to his resuming the post of Secretary to the Mission, and residing at Osaka.

On the recommendation of the Sub-Committees in charge of the Ceylon, Mid-China, Japan, Persia, and South India Missions, various arrangements were agreed to regarding those Missions.

*Committee of Correspondence, Feb. 7th.*—On the recommendation of the Ladies' Candidates Committee, Miss Katherine Tristram was thankfully accepted for missionary work and appointed to Japan.

Mr. H. S. Phillips, B.A., of Corpus Christi College, and Ridley Hall, Cambridge, who had been recently accepted for missionary work, was appointed to China.

Arrangements were agreed to for the removal of the Rev. R. W. Stewart, of the Fuh-Chow College, at his own request, to Ku-Cheng, for the purpose of carrying on aggressive evangelistic work in the north and north-west provinces of Fuh-Kien.

The Secretaries reported that in view of the urgent and immediate need of providing an experienced Missionary as Acting-Secretary and Superintendent at Frere Town, the Rev. W. S. Price had expressed his readiness to proceed at once to East Africa for a limited time to carry on the superintendence of the Mission, pending Bishop Parker's return from the interior. The Committee very thankfully received this intimation of Mr. Price's readiness to place his services again at the Society's disposal.

On the recommendation of the Sub-Committee in charge of the West Africa, Eastern Equatorial Africa, Palestine, and New Zealand Missions, various arrangements were agreed to regarding those Missions.

*General Committee (Special), Feb. 7th.*—The attention of the Committee was called to the new reredos in St. Paul's Cathedral, in connection with the service for the Society's friends arranged to be held in the Cathedral on Tuesday evening, Feb. 14th. Various resolutions were moved upon the subject, but all were negatived after discussion.

*Funds and Home Organization Committee, Feb. 8th.*—The Committee took into consideration the points referred to them by the General Committee on Nov. 22nd, and adopted the following Resolutions:—

(a) That opportunities be given for holding each year Simultaneous Meetings, or Missionary Mission Weeks, in such towns or localities as may desire them.

(b) That it be an instruction from this Committee to the Central Secretary to take steps to watch for, and bring to the notice of this Committee, any special opportunities and occasions, in addition to the customary anniversaries, which may help to further interest in the Society's work; in particular they think that (1) special efforts might frequently be grouped around the Day of Intercession, (2) that where interest exists in any particular mission-field it might be fostered by visits to that locality from Missionaries returned from that field, and (3) that some plans might be set on foot by which the ordinary Parochial Mission may be made to further the cause of Foreign Missions.

(c) That with a view to assisting the Society's Deputations in preparation for

their work it is very desirable that a book of instructions for the Deputations be prepared.

(d) That in cases where it shall appear desirable, special meetings be arranged for the reception and leave-taking of Missionaries, such meetings being additional to the receptions and leave-takings of Missionaries by the Committee.

(e) That it being thought undesirable to confine the employment in deputation work to Association Secretaries and Missionaries on furlough, some persons specially qualified to advocate the Society's cause, in addition to the regular deputation staff, should be placed at the disposal of the Central Secretary for deputation work.

(f) That inasmuch as great difficulty and expense are incurred in providing Deputations for the Society's work, the Committee would venture earnestly to appeal to the parochial clergy to facilitate the work by preaching for the Society in their own and other pulpits.

(g) That the Central Secretary be authorized to prepare a list of ladies who are willing to act as speakers on behalf of the Society on suitable occasions; their travelling expenses alone being paid by the Society.

*General Committee, Feb. 13th.*—The Committee heard with much regret of the deaths of Bishop Ryan, V.P., late Bishop of Mauritius; T. B. Sheppard, Esq., of Frome, an Hon. Life Governor of the Society; Mrs. Weitbrecht, widow of the Society's well-known missionary in Burdwan, the Rev. J. J. Weitbrecht; and Mr. Binford Sellwood, of Collumpton, Devon, a warm and munificent supporter of the Society. The following Minutes were adopted:—

In the Society's history there have been few warmer and more earnest and valuable members of the Society than Bishop Ryan. Whether as Principal of the Training Institution at Highbury, or as Bishop of Mauritius, or in the several English incumbencies which he held since his resignation of the see of Mauritius in 1868 until his death on Jan. 11th, 1888, at Stanhope Rectory, he was always the same staunch friend of the Protestant and Evangelical principles of the C.M.S., and the warm supporter of its operations. Bishop Ryan preached the Annual Sermon of the Society in 1873, and the Church of Christ will remember with deep gratitude his great and successful efforts in grappling with the African Slave-Trade. It is the Committee's earnest prayer that it may please God to raise up for His Church and cause many as true and single-minded advocates of the true Gospel of Christ as their now departed friend.

Mr. Thomas Byard Sheppard, of Frome, who has just passed away at the age of eighty-three, was an Hon. Governor for Life of the Society, and for many years one of its warmest and most true-hearted supporters. In him many of the Society's Missionaries found a most kind and valuable personal friend, and the Committee desire to put on record their affectionate sense of the loss which the Church of Christ and the Society's work has sustained in his removal.

The Committee desire to place on record their sense of the great loss which the Society's cause has sustained in the death of Mrs. Weitbrecht, widow of the honoured and esteemed missionary of Burdwan, the Rev. J. J. Weitbrecht, and mother of the Society's much-valued missionary in the Punjab. Up to an advanced age, with wonderful vigour and earnestness, up to nearly the last, and with a heart at all times full of cheerful love for Christ, with remarkable clearness of judgment, Mrs. Weitbrecht delighted in labouring for the good of India, and especially for the women of India. She was never wearied in advocating the Society's cause when opportunity offered, and very greatly, the Committee feel, will her loss be felt. It is their earnest prayer that God may be pleased to raise up many such true-hearted labourers for the good of the women in the mission-fields of the world.

The Committee desire to put on record their sense of the loss they have sustained by the removal, in God's providence, of Mr. Binford Sellwood, of Collumpton. He was for many years a warm supporter of the Society's cause in his own locality. Seven years ago, when the Society's funds were reduced and several prepared Missionaries were detained at home for want of funds, he undertook the expense

of two ordained labourers in the Punjab for three years, at a cost of nearly 2000*l*. Again, a few years ago, when Quetta seemed opening for the reception of the Gospel, he guaranteed 640*l*. a year during his lifetime for two missionaries in that centre. While thus giving liberally to the Society's work, he preferred that his name should not be known, and contributed the sums mentioned privately through a member of the Committee. His name is on the brass tablet in the C.M.S. House, as having contributed to the effort for its enlargement, in memory of the late Rev. James Bromley, from whom in previous years he had received much spiritual blessing.

The Rev. Canon Hoare, in pursuance of notice placed on the Agenda Paper, moved a resolution respecting the service proposed to be held in St. Paul's Cathedral on the 14th inst. The President proposed a resolution in somewhat the same terms as Canon Hoare, which (with some few modifications) Canon Hoare accepted, and which was carried *nem. con.*, as follows:—

The attention of the Committee having been drawn to certain figures, to which great objection has been taken, in the reredos recently erected in St. Paul's Cathedral, and it having been suggested that the use of the Cathedral for the Service arranged for the 14th inst. might be regarded as giving an indirect approval to the erection of such figures, or as indicating indifference to so important a subject,—

The Committee would point out—

(i.) That it is their duty to devote their whole attention to Foreign Missions, and while upholding at all times the standard of Protestant and Evangelical truth, to avoid as far as possible taking part in controversies at home.

(ii.) That it is not their province to lay down any general principle respecting the use of the National Cathedral, or of other churches, for the special worship of God, for the advocacy of Missions, or for the ordination of candidates for the ministry.

As all arrangements for the Service were made before anything was known respecting the figures, the Committee repudiate the charge of having manifested indifference or indicated approval; on the contrary, they view with the deepest alarm the re-introduction into our churches of representations of figures calculated to encourage image-worship or Mariolatry, remembering that at cost of their lives our fathers obtained deliverance from these perils in Reformation times, and believing the introduction of such representations to be wholly alien to the spirit and teaching of the Church of England, and likely greatly to retard the cause of Missions, which is so dear to them.

## NOTES OF THE MONTH.

### ORDINATIONS.

*Niger*.—At Onitsha, on December 4, 1887, Mr. Hugh Stowell Macaulay to Deacon's Orders, and at Brass, on December 21, the Rev. S. Peters to Priest's Orders, by Bishop Crowther.

*Japan*.—At Tokio, on December 18, Mr. J. Batchelor to Deacon's Orders, by Bishop E. Bickersteth.

### DEPARTURES.

*East Africa*.—The Rev. W. S. Price left London on February 23 for Mombasa.

*Palestine*.—Miss Eliza Armstrong left London on February 10 for Jaffa.

*South India*.—Mr. R. F. Ardell left London on January 12 for Madras.

*Japan*.—The Rev. W. P. and Mrs. Buncombe, and the Rev. W. Weston, left London on February 10 for Yokohama.

### BIRTH.

*Punjab*.—On January 8, at Kangra, the wife of the Rev. T. Holden, of a daughter.

### MARRIAGE.

*Punjab*.—On January 18, the Rev. R. Heaton to Miss P. C. Bloomer.

### DEATH.

On February 9, at North Kensington, Mrs. Martha Weitbrecht, widow of the late Rev. J. J. Weitbrecht, of the North India Mission.

## REPORTS, &c., RECEIVED FROM THE MISSIONS, From January 20th to February 20th, 1888.

*Palestine, &c.*—Revs. J. B. L. Hall, N. Odeh, C. Fallscheer, Ch. Jamal, and J. Huber (Annual Letters).

*Persia*.—Dr. H. M. Sutton (Annual Letter).

*North India*.—Revs. F. T. Cole, J. Tunbridge, H. Lewis, W. Latham, H. D. Williamson, C. S. Thompson, P. M. Rudra, and I. G. H. Hoernle, the Misses A. M. Sampson and H. J. Neale (Annual Letters).

*Panjab and Sindh*.—Revs. T. Bomford, B. Heaton, W. Thwaites, and B. L. Datt, Drs. A. Neve and S. W. Sutton, and Mr. H. E. Perkins (Annual Letters).

*Western India*.—Rev. W. T. St. Clair Tisdall (Annual Letter).

*South India*.—Revs. F. W. N. Alexander, S. John, A. James, W. T. Sathianadhan, and J. Cain (Annual Letters).

*Ceylon*.—Revs. G. T. Fleming, E. N. Hodges, J. Allcock, J. D. Simmons, J. D. Thomas, G. Champion, J. Niles, and J. Backus (Annual Letters); Report of Jaffna C.M.S. Native Church Council, 1887.

*Mid-China*.—Rt. Rev. Bishop Moule, Revs. A. Elwin, J. D. Valentine, and J. C. Hoare (Annual Letters).

*Japan*.—Revs. J. Batchelor, G. H. Pole, and J. Williams (Annual Letters).

*New Zealand*.—Revs. R. Burrows and A. O. Williams (Annual Letters).

*N.-W. America*.—Ven. Archdeacon J. A. Mackay, Revs. R. McLennan and J. W. Tims (Annual Letters).

## Contribution List.

*In the following list of receipts from January 11th to February 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

ENGLISH ASSOCIATIONS.							
Bedfordshire: Amptill.....	4	1	0	Durham: Darlington.....	50	0	0
Bedford.....	49	0	0	Essex: Childerditch.....	1	16	0
Berkshire: Arborfield.....	4	5	7	Elsenham.....	3	3	0
Aston Tyrrold.....	6	13	4	Great Clacton.....	13	6	4
Bradfield College.....	2	9	3	Greenstead Green.....	4	14	0
Cookham.....	15	10	9	Ongar.....	25	0	0
North Berks.....	6	16	7	Walthamstow.....	31	5	0
Wallingford District.....	108	1	8	Witham.....	12	9	6
West Hendred.....	7	0	0	Woodford Wells.....	2	15	0
Bristol.....	600	0	0	Gloucestershire: Bourton-on-the-Water.....	14	0	0
Buckinghamshire: Buckingham.....	43	16	4	Leckhampton.....	2	18	6
Lee.....	7	17	2	Saul.....	10	15	8
Olney.....	30	1	3	Stroud.....	90	0	0
Oving.....	9	7	3	Hampshire: Basingstoke.....	12	4	7
Stony Stratford.....	1	0	0	Botley.....	25	6	8
Upton-cum-Chalvey.....	17	14	1	Bournemouth: Holy Trinity.....	380	0	0
Wooburn.....	9	16	8	Fawley.....	6	0	0
Worminghall.....	3	0	0	Havant.....	8	0	2
Cambridgeshire: Waterbeach.....	1	7	8	Portsmouth.....	3	3	4
Cheshire: Acton.....	13	0	3	Southampton: St. Mary's.....	9	18	0
Altrincham: St. George's.....	43	5	4	Southsea: St. Bartholomew's.....	2	0	0
St. John's.....	115	0	0	Isle of Wight: Bonchurch.....	36	17	4
St. Margaret's.....	19	14	0	Owles, East: St. James's.....	42	8	2
Bowdon.....	116	5	0	Shanklin: St. Saviour's.....	12	7	0
Haslington.....	2	19	0	Channel Islands: Guernsey.....	63	1	9
Lawton.....	18	8		Hertfordshire: Boxmoor.....	1	18	2
Nantwich.....	4	14	0	East Hertfordshire.....	300	0	0
St. Chad's.....	1	0	0	North Myms.....	30	0	0
Wrenbury.....	9	16	0	Sarratt.....	12	4	6
Cornwall: St. Keverne.....	2	2	0	Huntingdonshire: Huntingdon.....	100	0	0
Cumberland: Embleton.....	1	10	0	Kent: Beckenham: Christ Church.....	1	7	4
Wigton District.....	10	0	0	Benenden.....	6	0	0
Derbyshire: Ashford.....	1	0	0	Borden.....	5	8	7
Derby and South Derbyshire.....	100	0	0	Bromley.....	2	10	6
Devonshire: Devon and Exeter.....	120	0	0	Cobham.....	32	5	0
Devonport: H.M. Dockyard.....	9	0	0	Cooling.....	3	12	7
Silverton.....	1	1	8	Cray: St. Paul's.....	1	16	6
Thaverton.....	7	0		Deptford: St. John's.....	28	1	8
Uplowman.....	3	2	3	Herne Bay: Christ Church.....	23	0	0
Dorsetshire: Boveridge.....	2	19	2	Kidbrook.....	10	10	0
Langton Matravers.....	1	5	0	Lydd.....	2	7	8
Liton Cheney.....	1	5	6	Maidstone and Mid-Kent.....	50	0	0
Wool.....	1	0	5	Milton-next-Gravesend: Christ Ch.....	2	14	3
				Murston.....	1	1	0

Sidcup	53	3	1	Sutton Maddock	15	10
South Kent	100	0	0	West Felton	4	3
Sydenham: Holy Trinity	50	0	0	Whitchurch	44	8
Tunbridge Wells	600	0	0	Wiley and Barrow	23	8
Lancashire:				Wrockwardine	8	17
Bolton: The Saviour's Church	5	13	2	Somersetshire: Bath, &c.	330	0
Burley	3	3	0	Chapel Allerton	8	1
Bury	1	10	0	Chipstable	3	15
Leyland	34	11	7	Luccombe	8	6
Liverpool, &c.	200	0	0	Portbury	13	1
Roby	1	12	0	Selworthy	3	12
Salford: Christ Church	50	0	0	Wedmore	14	0
Warrington: Holy Trinity	1	12	0	Weston-super-Mare	200	0
Leicestershire: Sheepshed	4	14	2	Yatton District	5	18
Lincolnshire: Edlington	6	16	4	Staffordshire: Great Haywood	1	6
Legeby	1	1	6	Uttoxeter	6	7
Linwood	3	13	9	West Bromwich: St. James's	5	2
Louth	23	17	1	Wigginton	15	12
Middlesex: City of London:				Suffolk: Darsham	2	9
St. Botolph-without-Aldgate	19	0	0	Stoke-by-Clare	2	6
Bethnal Green: St. Matthew's	3	3	1	Walpole	2	5
Bromley-by-Bow: St. Andrew's	3	16	0	Woodbridge	12	2
Brookfield: St. Anne's	6	7	11	Surrey: Balham and Upper Tooting	22	16
Camden Town: St. Thomas's	2	1	2	Battersea: Christ Church	4	4
Chelsea: St. Saviour's	2	2	0	St. George's	7	0
St. Simon's	15	1	10	Brixton: St. Matthew's	33	15
Ealing: St. Mary's	1	15	11	Brixton, North: Christ Church	118	6
Fitzroy Square: St. Saviour's	40	4	2	Caterham: Guards' Chapel	1	10
Fulham: St. Andrew's	2	3	3	Chertsey	7	14
St. John's	12	0	0	Clapham	78	15
St. Mary's, West Kensington	44	0	0	Clapham Park: St. James's	1	0
Haggerston: All Saints	1	5	0	Coulston	30	16
Hampstead	450	0	0	Croydon	31	11
Holloway, Upper: St. John's	7	4	11	Ditton Sunday-school	1	0
Hornsey: Christ Church	15	7	6	Gypsy Hill: Christ Church	80	0
Islington	200	0	0	Kennington: St. Philip's	14	8
St. Silas	1	8	5	Kingston-on-Thames	20	0
Kensington Deanery	100	0	0	Lambeth: St. Andrew's	5	0
Kensington, South: St. Jude's	134	9	6	Mitcham: Christ Church	21	15
Kilburn:				Mortlake	37	9
Holy Trinity: Juvenile Assoc.	18	9	0	Norbiton: St. Peter's	8	11
St. John's	16	2	9	Peckham: St. Andrew's	2	15
St. Mary's	6	6	0	Young Women's Association	5	0
Lower Edmonton	9	15	6	Penge: St. John's	94	10
Mill End New Town: All Saints	25	14	7	Reigate: Juvenile Association	10	0
Muswell Hill: St. James's	34	7	0	Southwark: St. Saviour's	1	0
Paddington: St. John's	1	1	0	Stockwell: St. Michael's	48	10
Pinner	10	3	8	Streatham: Christ Church	14	0
Portman Institute Missionary Society	13	10	0	Walworth: St. Paul's	5	3
St. George's-in-the-East: Christ Ch.	1	1	1	Wandsworth	137	12
St. Marylebone: Sunday Schools	5	0	0	Sussex: Brighton: St. James's	1	8
Spitalfields: St. Stephen's	7	13	7	Copthorne	8	0
Stanmore	4	18	7	Eastbourne	400	0
Stepney: Christ Church	5	10	10	Rotherfield	3	0
St. Benet's	4	7	5	Tidebrook	14	6
Stroud Green	5	0	3	Warwickshire: Birmingham	250	0
Tufnell Park: St. George's	2	2	0	Leamington	350	0
Twickenham: Holy Trinity	17	13	6	Westmoreland: Windermere	41	3
Westbourne Grove: St. Thomas's	133	6	7	Wiltshire: Chilton	1	6
Westminster Abbey	20	4	7	Cricklade	9	4
Westminster: St. Stephen's f.	5	15	9	Marlborough: St. Peter's	2	3
Whitechapel: St. Mark's	1	10	0	Rushall	3	2
St. Paul's	1	19	2	Worcestershire: Bewdley	17	16
Whole-Day Devotional Gathering, Exeter Hall	33	5	7	Client	3	9
Norfolk: Thetford	11	11	4	Cradley	21	15
Whitwell and Hackford	5	5	0	Hagley Church Union	4	16
Northamptonshire:				Stockton-on-Teme	10	13
Grafton Begis with Alderton	2	17	8	Worcester	46	0
Hannington	1	5	1	Yorkshire: Barnsley	32	0
Moulton	4	4	6	Cottingham	93	0
Northumberland: N. Northumberland	100	0	0	Frickley-with-Clayton	4	17
Nottinghamshire: Nottingham, &c.	209	0	0	Hampshwaite	3	6
Mansfield Woodhouse	1	1	0	Leathley	3	9
Oxfordshire: Banbury and N. Oxon	14	0	0	Masham	47	5
Caversham	1	0	0	North Cave, &c.	14	0
Hook Norton	2	3	0	Pontefract	70	0
Wheatley	4	8	7	Settle	1	11
Shropshire: Alberbury	1	18	4	Sewerby and Grindale	51	9
Church Aston	10	2	0	Thwing	1	10
Kemberton	1	13	11	Welton	34	12
Kynnersley	29	2	0	Yeadon	10	10
Mabley	84	7	7	York	350	0
Pontesbury Rural Deanery	39	3	4			
Ryton	1	14	10			

## ASSOCIATIONS IN WALES.

Anglesey: Llanvaelog and Llanbeulan.. 4 0 0

Brecknockshire: Glasbury.....	3	13	0
Cardiganshire: Lampeter: St. David's.....	17	0	0
Carmarthenshire: Carmarthen.....	21	7	7
Carnarvonshire: Penmaenmawr.....	16	7	11
Denbighshire: Gwersyllt.....	14	16	6
Llanrwst.....	12	13	4
Flintshire: Nerguis.....	1	6	0
Northop.....	10	2	6
Glamorganshire: Llantrisant.....	3	1	11
Swansea: Holy Trinity.....	43	14	7
Montgomeryshire: Newtown.....	2	5	0
Pembrokeshire: Lawrenny.....	13	8	2

## IRELAND.

Hibernian Auxiliary.....	4067	10	0
Kilmood-cum-Tullynakill.....	13	0	0

## BENEFACTIONS.

Anonymous.....	10	0	0
Anonymous (to meet cost of C.M.S. Devotional Meetings at Exeter Hall, Jan. 11th, 1888).....	122	7	5
A. Thankoffering.....	5	0	0
Berry, Miss, Southport.....	45	0	0
Cooper, Miss A., Reigate.....	5	0	0
Dalton, Miss, Clapham.....	50	0	0
E. T. H.....	6	0	0
"Firstfruits".....	15	0	0
Fisher, Mrs., Kensington (Sale of Work).....	15	0	0
Fowler, Sir B. N., Cornhill.....	10	0	0
Gorell, B. A., Esq., Colishall.....	50	0	0
Green, Miss, Leicester.....	20	0	0
Haggai H. S.....	16	0	0
Heywood, Miss A. S., Windermere.....	5	0	0
" In Memory of two dear Sisters ".....	26	4	7
" In Memory of the Rev. J. A. Lamb, Lagos ".....	50	0	0
J. M.....	5	0	0
K. B. T. H.....	6	0	0
Latham, John H., Esq., Blackheath.....	14	12	0
Littledale, Charles R., Esq.....	10	0	0
M. W.....	100	0	0
Norman, Miss, Newport.....	10	0	0
Paton, Miss, Clapham.....	100	0	0
Pelham, Lady Henrietta J.....	30	0	0
P. K. M.....	40	0	0
Smith, Capt. Henry, Horbling.....	5	0	0
Stewart, Mark J., Esq., M.P., Ardwell.....	25	0	0
"Thankoffering for a great mercy, from C. D. M.".....	5	0	0
"Thankoffering from A. M.".....	20	0	0
Thredder, Miss, Brixton.....	5	0	0
Unwin, E. W., Esq., Hythe.....	10	0	0
Wall, W. G., Esq., West Kirby.....	5	0	0
Weston-super-Mare Missionary Conference (part of surplus).....	7	0	0
Willing Hands' Society, for China.....	12	0	0
" Winged Words ".....	100	0	0
X. B.....	10	0	0
Y. Z.....	100	0	0

## COLLECTIONS.

Alford, Miss Alice (Miss. Box).....	3	10	0
City Gospel Temperance Union Miss. Box, by Miss Skirrow.....	2	0	0
Collected by two Ladies.....	2	10	0
Fevre, Mr. John, Whittlesey (Miss. Box).....	10	6	0
Manners, John, Esq., Southsea.....	1	14	0
Moirs, Miss, School, Llandoverly.....	3	5	0
Molyneux, Miss Constance, of Marylebone.....	5	4	0
Prince, Mrs., Sevenoaks.....	4	2	0
Stevens, Emily, Queen's Gate.....	1	3	0
Stiff, Miss M. C., Eastbourne (Miss. Box).....	10	0	0
Warren, Miss Amy, Sunday-school, Church, and Miss. Box, Worthing.....	10	0	0

## LEGACIES.

Collin, late Mrs. Elizabeth, of Clapham: Exor., Mr. A. T. Rees.....	50	0	0
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Cumming, late Miss, of Tulloes, share of surplus revenues.....	45	4	8
Goodman, late Miss Jane, of Edgbaston: Exors., J. D. Goodman, Esq., J.P., and F. B. Goodman, Esq., J.P.....	45	0	0
Grenfell, late Rev. A. S., of Chiswick: Exor., Mr. A. G. Grenfell.....	90	0	0
Grogan, late Rev. Charles James: Exors., Mr. W. Ryan and Rev. J. Grogan.....	9	0	0
Hudson, late Mr. Edward, of Sheffield: Exors., Messrs. H. Hudson and T. S. Furniss.....	100	0	0
Jeavons, late Miss Elisabeth Smith, of Wimbledon: Exor., and Exor., Miss E. A. Lawrence and Mr. V. H. Smith.....	10	0	0
Randall, late Miss Rose Catherine, of Regent's Square: Exor., Miss A. E. Randall.....	300	0	0
Rutherford, late Mr. H. E., of Bath: Exor., Mr. A. Foulger.....	559	17	5
Wilson, late Miss Alice, of Bentham: Exor., Mr. G. Sedgwick.....	40	0	0

## FOREIGN CONTRIBUTIONS.

Canada:			
Domestic and Foreign Missionary Society.....	308	16	6
Ontario: Colchester.....	12	0	0
France: Cannes: Christ Church.....	15	3	6
Nice: Carabacel: Christ Church.....	5	0	0
Tours.....	4	0	0
New Zealand: Rotorua.....	1	11	6

## KNIGHT JAPAN FUND.

Knight, late Alfred Thomas, of Woodford, by Rev. T. Knight.....	13	0	0
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## EXTENSION FUND.

Buxton, T. Powell, Esq., towards expenses of sending Mr. Ellington to Alaska.....	100	0	0
From a friend, for Quetta, through Rev. W. H. Barlow.....	320	0	0
Harvey, Mrs. Hampstead.....	400	0	0
Dublin University, for Fochow.....	169	0	0
Sellwood, Frank, Esq., Colclumpton.....	100	0	0

## SPECIAL FUND FOR MOHAMMEDAN MISSIONS.

Bevan, Rev. P. C., Marsh Baldon.....	10	10	0
Heywood, Miss A. S., Windermere.....	5	0	0
Holland, Mrs., Hyde Park Gardens.....	10	0	0
M. A.....	70	0	0
" M. and R. E. ".....	10	0	0

## MEMORIAL CHURCH AT FREERE TOWN.

Combe Down Association.....	5	5	0
Hannington, Mrs.:			
Parsons, Miss (coll.).....	5	0	0
Gordon, Rev. E., Atwick (coll.).....	6	0	0
Sums under 5l.....	7	11	6
Louth Association.....	15	1	6
" M. and R. E. ".....	5	0	0

## SPECIAL MISSION TO INDIA AND CEYLON FUND.

Muir, Sir William, Edinburgh.....	10	0	0
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## GLEANERS' UNION.

INCLUDING "OUR OWN MISSIONARY." &c.			
Anonymous—to make a Gleaner a Life Member.....	10	10	0
Cole, J. H., Esq., for C.M.S.....	10	10	0
Sums under 5l.....	53	6	3

## BIBLE-WOMEN IN EASTERN LANDS FUND.

Grant from the British and Foreign Bible Society.....	72	0	0
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Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon and Co., 20, Birch Lane, London. Post Office Orders payable to the *Lay Secretary*, General George Hutchinson.

THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

APRIL, 1888.

“GO FORWARD.”

THE CHURCH'S DUTY TO ISLAM.

*A Sermon preached in Westminster Abbey on Sunday, Feb. 5, 1888, in behalf  
of the Church Missionary Society.*

BY THE VERY REV. H. MONTAGU BUTLER, D.D.,  
*Master of Trinity College, Cambridge.*

“Speak unto the children of Israel, that they go forward.”—*Exod.* xiv. 15.



THEIR case seemed desperate. Before them was the sea: behind them, well in sight, was the host of the Egyptians. They despaired even of life. They wished they were back in Egypt, serving the Egyptians. But they had a leader who feared God, and feared nothing beside. And the voice which came to him from God at this crisis was the voice of hope and energy: “Speak unto the children of Israel, that they go forward.”

Christian friends, every one of you feels that the words are in part history, in part parable. They tell us what once happened by the Red Sea. They tell us what is *always* happening in the conflicts of life. They are a motto for all moments of difficulty, for all moments when, as the phrase is, we are “brought to a standstill;” when resources are scanty, when counsels are divided, when friends are backward, when some inward misgiving is acting like a palsy, bidding us go back into the green pastures of apparent safety, or, at the best, “rest and be thankful.” At such times, alike in public and in private life, well is it for us if we can hear a voice which we can believe to be from God, whispering neither retreat nor surrender, much less despair, but the brave, simple command, “Go forward.”

I ask you to take this brave, simple command for your motto this morning. You have asked me to speak to you on behalf of your great missionary enterprise. You have asked one who has no pretension to any intimate knowledge of the details of your work, but has always followed it—and never more than now—with deep interest, confidence, and respect. During the last eventful year we were often saying to ourselves, What have been the really great growths of the last half-century? And among these we have found ourselves noting, with almost equal certainty, the advance of physical science—the enlarged

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conception of the brotherhood of men—the expansion of England in her colonies—the expansion at home and abroad of the English Church—the vastly increased sense among English Christians of the plain duty of Missions to the heathen.

There are many here who can remember when interest in such Missions was commonly regarded, even in Christian circles, as almost the whim of a party, not to say of a clique. The Missionary was a strange, exceptional being, half-admired, half-pitied, but in no sense the representative of his countrymen at large, or his fellow-Churchmen at home. He was doing, not what others at home might at any time be naturally called upon to do, but something wholly abnormal—bordering, no doubt, on the heroic, but still more on the eccentric.

Between such a state of feeling and that which now prevails there is a great gulf fixed. The march of God's people has "gone forward." We are far indeed distant—we always shall be far distant—from the promised land of what even men count "success;" but we are not where we were. We can point now to flourishing Christian Churches where fifty years ago the seed was barely sown; and, still more, we can point to a new conception at home of the need, the dignity, and, in a Christian sense, the perfect naturalness of the profession of the Missionary. And with this growing acknowledgment of the dignity of his calling has grown also the sense of its extreme difficulty. He needs, as we have come to see, so many gifts—the gifts that belong to but few of even the choicest among us. First, the great *spiritual* gifts of holiness, and love unfeigned, and absolute self-surrender, and a faith in the unseen, uncalculating, and unshakeable; and then the great *social* gifts of sympathy, and refinement, and gracious, winning manners; and then again the great *intellectual* gifts of knowledge of languages, and study of ancient religions, and the power of estimating what in each of these is true and divine and what can only be regarded as the work of the enemy. "Who is sufficient for these things?" Such is the question that we have been long wont to put as regards the grave responsibilities of the highest orders in the ministry. "Who is sufficient for these things?" is the question that now springs to our lips at the sight of the Christian Missionary girding himself for the struggle, now with the savages of the Pacific, now with the rigid dogmatists of China, now with the subtle doctors of Brahminism, or—hardest perhaps of all—with the proud Mussulman, who looks down upon him as an infidel.

Christian friends, if there be one part of the Missionary's conflict which more than any other is present to your hearts to-day, it is, I know, this last. For the moment—may I not say it?—we almost forget the other portions of the wide mission-field. For the moment even U-Ganda, with its heroic memories and its apostolic hopes, recedes from our view. Our eyes are focussed on one point: that point is the great Mohammedan power. Islam, at the beginning of 1888, is the objective of the missionary



army. There are those who offer us timid counsels. They do not say to us, "Be humble!"—which would be wise—but something very like "Go back." We should wish at such a moment to gather helpful advice from all who are competent to give it. Those who, like the present speaker, have no title to offer it, because they have no first-hand knowledge of the great system of Islam, may at least be permitted to offer calm and earnest sympathy.

It would seem, my friends, that we are only just awaking to the fact that Islam is once more a *missionary* religion. From our point of view it is aggressively missionary. From its own point of view it is conscientiously and devoutly missionary; but missionary beyond all doubt it is, and that with a zeal the fervour of which we might almost envy. It is not content with its past or its present. It insists on a mighty future. It is not satisfied with Arabia and a fifth of India and of the rest of Asia. It must have Africa also. Even while we speak, it is making vast hosts of converts among the heathen of that "Lost Continent."

Now, is this great and advancing power an opponent or an ally? Is it leading hearts away from God, or is it a pioneer of the Gospel? Even to put such a question in this sacred house of immemorial prayer would have startled our fathers, but it scarcely startles, though it may perchance offend, earnest men and women now. We have long known that it is not wise to underrate the strength of an enemy. We are now coming to see that, in estimating moral and spiritual forces, it is never virtuous to impute immoral motives, and often unwise to assume too readily that a force we see advancing is that of a foe.

Those Christians who have studied Islam with sympathy, and have tried to read its strange record in the spirit of their Master's far-reaching maxim, "He that is not against us is for us," have called attention to certain facts in its favour. Islam, they say, clears the heathen world of gross idolatry and of the countless degrading customs of which idolatry is inevitably the parent. Islam teaches the believer to trust wholly in One all-powerful and all-merciful God. It teaches absolute resignation to His will. It teaches prayer without ceasing. And, turning from God to man, it teaches love and justice to all true believers. It insists on temperance, as essential to man's dignity. It has, in fact—so one eminent and wholly Christian writer puts it—"established a Total Abstinence Association in all the countries that own its sway." Further, it is a manly creed; it tends to make men self-respecting, brave, and veracious.

These statements may be wholly or partly true. We Christians have no motive—at least, no legitimate motive—for questioning their truth or wishing them to be less true. The moment we desire to detect evil anywhere—the moment we fancy that we have an interest in finding any person or system less good than that person or that system professes to be, we are unworthy of our Christian name: we are men of little faith, as well as of little charity. The Christian believes that all good comes from the Spirit of the One God. It can come from no other source. That He gives it to those whose

goodness surprises us; that He gives it to those who but too often deny Him; that He gives it mingled with much error, infirmity, and even *sin*,—is a truth which might once have seemed disquieting, but can cause but little offence to us, upon whom, in Scripture language, "the ends of the world have come"—us to whom God is now speaking by His Son, us to whom He is yearly revealing fresh treasures of knowledge and experience which the Spirit of His Son helps us to interpret. Yes, Christian friends, let us be quite clear that it must always be an un-Christian and un-Christlike thing to wish to find evil in others instead of good.

But having said thus much, let us not deceive ourselves by specious names. In the *political* world strange errors are often committed in the name of *liberty*. In the *religious* world grave errors may easily be committed in the names of *tolerance* and *charity*.

Before we admit that Islam can be the ally, or the helpful precursor of Christianity, we must ask, not only whether it upholds some great truths, and fosters some great virtues, but whether it is not chargeable with the gravest omissions and misdirections even on the score of morals; whether the verdict of history is not this, that it pollutes family life at its source, and smites nations with political barrenness; whether, above all, it does not crush out the very hope of Christian influence, by retarding—perhaps for long centuries—the introduction of a purer and completer faith. I, for one, cannot doubt how these grave questions are to be answered. It seems to me clear, from all I have read or heard, that where the foot of the Moslem has once passed, the growth of Christian seed is most difficult; that Islam in short, though not to be denounced as an abomination or a lie—such rude denunciations do not make us better men—is still clearly an opponent, an opponent infinitely formidable, an opponent that requires our deepest study, our most unfaltering faith, our most unwearied prayers.

And it is at this point in our thoughts on this solemn subject that the voice of God comes back to us: "Speak to the children of Israel, that they *go forward*." The notion of waiting to see how Islam will fare, the notion of admitting that for the time it is the only policy which holds the field, the notion of withdrawing a single Mission or a single Missionary in the fond belief that Islam has some subtler spell for winning Asiatic and African hearts to good, and that Christian faith may in some remote hereafter be built securely on Mussulman foundations,—this is surely to hug delusions. No, my friends, *not a step backwards!* Review your forces. Reconsider your methods. Apply yourselves to what Bossuet called a new order of study, the study of your defects. Ask yourselves frankly and humbly, in the sight alike of the Eternal Spirit of Truth and of not too friendly human critics, whether your envoys to the Mussulman have always been well-informed, courteous, and sympathetic; whether they have always gone the right way to work; whether they have gone simply as men to men, or perhaps too plainly as Europeans to Asiatics, seeking, however unconsciously, to Anglicize as well as to Christianize. Put

to yourselves such questions as these, and if you find that there have been defects, strive to correct them in the time to come, but, above all, *go forward*.

As I read your reports, you chiefly regret that so little has been ventured in this one all-important field. Your view appears to be, not that you have attempted much and failed, but that, over-worked elsewhere, you have here sown little and therefore reaped little. Surely this year will not pass till, in answer to your touching appeals, your friends enable you to reinforce that scanty brotherhood of three who labour alone in the great Mussulman city of Bombay. Surely as Englishmen come to grasp the fact that India alone contains forty to fifty millions of Mussulman fellow-citizens, loyal like themselves to our Christian Queen, they will come to see that a Church which does not long for these other sheep which are not of the Western fold cannot be a Church true to the spirit of its Founder and Inspirer. Surely many thinkers, as well as many doers, will gird themselves to this work of enlightenment which seems to a Christian, if he will but face the thought of it, so plain a duty. Surely we shall see that a large part of the history of the coming century ought to be the record of how Christian England brought the gentle spirit of Christ to bear on the proud spirit of Islam, how—without encroaching on chartered rights, or parading a Pharisaic superiority—English men and English women strove by saintliness and heroism and daily self-denial to commend and adorn the divine truth as it is in Jesus. It has been said by a devout thinker, whose voice is often heard in this Abbey, "The way to Mecca lies through Delhi and Peshawur." What is this but to say in terse and stirring language, that if we are in God's good time to leaven with the pure spirit of the Gospel the minds of Mussulmans at the cradle of their creed, we must show them what true Christianity is in India? India is the fulcrum to stir at last the vast Mussulman world. The history of that stirring, that upheaval, will form a noble page—perhaps the noblest—in the coming records of your Society. You do not expect to conquer soon or easily. You are prepared for disappointments, for reverses, for ground lost even when it seemed won, for the love of some waxing cold even when it seemed lighted with true Christian fire. But you know that you are in the hands of Him in Whose sight a thousand years are but as yesterday. And you are prepared for the thousand years of fresh conflict as well as for the partial triumphs of the past. For one thing you are not prepared—for standing still, or going backward. No! in the name of the victories you have already won! No! in the name of Christ's tender love to all mankind, and of the many souls that He has kindled with His love here on earth, no going back! Take from the lips of our great Captain, and pass on to each of your soldiers, the one word that soldiers love to hear; speak to them, each by himself and all together, that they "*go forward*."

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## ULYSSES.\*



HERE is one point of resemblance between the ancient and the modern Ulysses. Both are to be viewed as great travellers in their day and generation, and according to the opportunities they had. As a matter of necessity, both in consequence acquired some knowledge of the customs and dwellings of strange lands. But there the resemblance ceases. The ancient Ulysses travelled despite himself, through the anger of the gods. Whether all Mr. Palgrave's wanderings have been quite to his mind we cannot pretend to say, but in the main he must have chosen his own career. Another important difference we note. The one object to which the ancient traveller clung was his home; his one ambition was to see, if he could, even the smoke springing up from the rocky and sea-girt island in which he had first seen the light. It is not clear that the modern Ulysses would much care ever to behold again the cliffs of Albion, where his fellow-countrymen worship in "cylindrical pot hats," promote Protestant Missions to the heathen, gird the world with telegraphs and railroads, and in many other ways make themselves obnoxious to mankind in general and Mr. Palgrave in particular. Unquestionably he could have made himself, if we may judge by the contents of the present volume, very happy in the island of Calypso, among the lotus-eaters, in the palace of Circe, and might have been dashed to pieces by listening to the dulcet voices of the Sirens. His detestation of the modern conveniences and appliances which have enabled him to achieve so much in the way of travel are much on a par with the uncomfortable qualms of Mr. Ruskin.

With Mr. Palgrave as an individual or as a traveller we have little to do. He is, however, an excellent representative of a class of persons with whom we have much concern, and therefore we introduce him in our pages. In fact, it would not be easy to pitch upon one who can more fairly be brought forward for our purpose. He is able, intelligent, experienced, and thoroughly acquainted with much, but not all, that he discourses about. He is the reverse of the ignorant and self-sufficient smatterer, who is voluble in proportion to his ignorance, and lays down the law freely upon the strength of the information which he may have gathered in a tour conducted by Messrs. Cook or Gaze, or with hotel tickets supplied by those enterprising firms. His information will be found to be valuable in proportion to the length of time and the opportunities he has had for acquiring it; but in this last publication of his, which is a collection of articles contributed at various times to different periodicals, it should not be matter of surprise that he is sometimes *dispar sibi*, and that it is not very easy to reconcile all his statements and make out of them one coherent whole. This remark does not, of course, apply to his *Central Arabia*, which is a connective narrative. So far then as the public is concerned, what

\* *Ulysses; or, Scenes and Studies in Many Lands.* By W. Gifford Palgrave. London: Macmillan, 1887. *Touring through Central and Eastern Arabia.* By W. G. Palgrave. London: Macmillan, 1866. *Essays on Eastern Questions.* By W. G. Palgrave. London: Macmillan, 1872.

has been Mr. Palgrave's career? He seems never to have been a Protestant missionary, and therefore, in the judgment of many, as he has not this mark of degradation and unveracity attached to him, his statements may be believed. When he made his *début* as an author, he states that he was "in connection with the order of the Jesuits." This, no doubt, to some minds will be a guarantee of his truthfulness, but, at any rate, may be conveniently borne in mind in reviewing his speculations. In the East he claims to have spent the best part of his life; Arabic to him was almost a mother-tongue, and his experience with the ways and manners of Semitic nations gave him no ordinary advantages. It may perhaps to some seem presumptuous, but we could almost venture to put him in competition, as an intelligent and competent observer, no *gobe-mouches*, with another traveller in the East—Canon Isaac Taylor.

In our own judgment, notwithstanding Mr. Palgrave's connection with the Jesuits, if he had been content "to stick to his last" we would have been disposed to rate him very highly indeed; but his adventurous disposition, or circumstances unknown to us, have of late years—since 1875—made him somewhat, although with considerable advantages as in Her Majesty's diplomatic service, of what is contemptuously termed a "globe-trotter." He has been shifted about to various posts, from the furthestmost West to the furthestmost East. During this period he has played almost as many parts as Sir J. Pope Hennessy, and now, by the mutations of the service, is our Minister in Uruguay, where probably no muezzin has ever ascended a minaret. As compared with his original experiences in the Levant, in Asia Minor, and Arabia, he is, comparatively speaking, an ordinary mortal who may be judged by the usual standards of his class, although his previous training may make him an Agamemnon among them. It is owing, we presume, to his early dabbling among the Jesuits that what may be termed, loosely and comprehensively, ecclesiastical or religious questions have special interest for him. He carefully veils his own present religious convictions, whatever they may be, if he has any, and we have no right to intrude upon them; but certainly, beyond occasional sneers at Protestant worship, Protestant Missions, Protestant bigotry, he is, in his *Ulysses*, as cosmopolitan in his views and as prepared to think well of every form of religion, especially those with which he is least acquainted, as Voltaire or Rénan. From the literary point of view his works have decided merit. They are singularly readable, even when abstruse questions are discussed, and we have to approach them through what Coleridge aptly termed "non-conductors," that is names with which the Western world never has been and never will be familiar. So far as our space permits, we will comment upon them, adverting first to those where Mr. Palgrave speaks as an expert commanding attention, then to his more trifling utterances, where he may be treated as an ordinary mortal.

We may then conveniently first inquire what has been Mr. Palgrave's unwavering testimony concerning Moham medanism or Islam in all his published works. We could no more pass this by in a notice of his

publications than the play of *Hamlet* could be criticized without reference to *Hamlet*. In his last volume of world-wide experiences, very nearly one-half relates directly to Mohammedan countries. His published testimony extends over a space of more than twenty years, and was elaborated from considerable previous knowledge. In the first place, concerning the Bedouin Arabs, who were sun-worshippers in the days of Mohammed, he tells us in his *Central Arabia*, they are so still. During twelve centuries Mohammedanism has made no impression upon them for good or evil. True Mohammedans hold sun-worship to be diabolical worship, and this is the worship of the Bedouins (*Central Arabia*, vol. i. p. 9). At p. 10 he declares, "There is no greater delusion than to speak of unity of Islam in the East" (*Central Arabia*, p. 10). This is not Canon Taylor's opinion. Mr. Palgrave holds the Arabs to be in no sense of the word a religious people. In the vast majority of cases they are pure sceptics, lovers of fat sheep, when they can get them, and of the wine goblet (*Central Arabia*, p. 69). Had the Mohammedan scheme been entrusted to the Arabs alone, "few would have been ere this the readers of the Koran and the fasters of Ramadan." We are sometimes told of the importance of the medical schools of Syria, Bagdad, Spain, and Egypt in the Middle Ages. Of all this Mr. Palgrave's exposure is ruthless. It is a subject on which much nonsense is talked and written. We commend to our readers Mr. Palgrave's disquisition upon it (*Central Arabia*, pp. 147—151). Whatever may be the opinion of writers of the calibre of Canon Isaac Taylor, Mr. Palgrave asserts, "It is a common saying among Mohammedans that medical science is the offspring and heritage of Christians; and they readily avow their own inferiority in this respect." His account of the Selibah tribe, who entertain "a strong, unchanging hatred to Mohammedanism," and are the doctors of the Arabs, is most striking. The following passage we commend to the attention of those who have been following Canon Isaac Taylor's information upon Mohammedanism in Egypt, recently communicated through the *St. James's Gazette*:—

A Turk in action (at least such has been my experience) has rarely either head or heart, save for his own individual rapacity and sensuality; the same Turk in theory is a Metterniet in statesmanship and a Wilberforce in benevolence. *Video meliora, proboque; Deteriora sequor*, should be the device of their banner, it is the sum-total of their history. Meantime this curious but constantly recurring association of a good head and a bad heart, of a clear understanding and depraved morals, may partly explain why the Osmanlee succeeds so regularly in imposing on those who only approach him through the medium of a diplomatic atmosphere, amid the conversational intercourse of well-dressed society, in the bureaux and saloons of Constantinople, or, better still, acting to perfection the smooth and civilized gentleman in Paris or London. Those who have chatted with the elegant Turkish agent over a bottle of claret at the hotel, or held agreeable discourse with him in a carpeted kiosk on the shores of the Bosphorus, may find it hard to bring themselves to imagine how the burning houses and violated women of Damascus, the desolated villages, and butchered peasants of Sinjar and Anseyreeyah can be anyhow the work of a Government headed by men so intelligent, so amicable, and above all so polite. . . . Yet such is very certainly the case with the Osmanlee. But while the diplomatic Turks are fully aware of their own extraordinary talent for imposture, they have a yet shrewder insight into the weakness of those with whom they deal,

and know where or when to employ flattery or interest, to lavish promises and fair speeches, to bait the English hook with commerce, the Austrian with policy, and the French with bombast,—all swallowed as readily down the hundredth time as the first, so appropriately is it administered, so well is the recipient disposed. (*Central Arabia*, vol. i. p. 299.)

What Mr. Palgrave's view of Islam is, is well expressed by him (*Central Arabia*, p. 372), "Islam is in its essence stationary, and was framed thus to remain. Sterile like its God, lifeless like its first principle and supreme original in all that constitutes true life—for life is love, participation, and progress, and of these the Koranic Deity has none—it justly repudiates all change, all advance, all development. To borrow the forcible words of Lord Houghton, the 'written book' is there, the 'dead man's hand, stiff and motionless; whatever savours of vitality is by that alone convicted of heresy and defection.'" He gives a valuable account of Wahabism, but for that our readers must consult *Central Arabia*, chap. viii. Upon the question of polygamy Mr. Palgrave thus moralizes (*C. A.*, p. 434), "All the bloom of domestic attachment and family ties was blighted in the bud by enactments rendering marriage no better than concubinage, while polygamy and facile divorce by a natural consequence divided the children from their parents, and set the one against the other, till the dwelling of the Mohammedan resembles alternately the stable of beasts or the battle-field of the twin founders of Roman legend. Those who may have had the patience to wade through the bloody and impure scenes of a Mohammedan dynasty may there have seen represented on the theatre of royal or sultanic life what passes in the domicile of the peasant or the shopkeeper in the lands cursed with the Koran." We dare not offend our readers nor pollute our pages by transcribing what follows.\* He adds, "We might as well give Charles I. credit for the abolition of the Star Chamber, or ascribe the Habeas Corpus Act to the political conscience of his son, as credit Islam with the reaction against it of men of cultivated minds among its professors."

Such was the testimony of Mr. Palgrave concerning the effects of Islam in Arabia when he wrote in 1865. Of the Arabs as a nation he thought well, ascribing to them many excellent qualities, while he attributes their vices and consequent degradation largely to the religious system imposed upon them by Mohammed. In his judgment it had been to them a blight and a curse, not a cause of moral elevation. It is interesting, too, to gather from him the imperfect hold, after twelve centuries, Islam has had over the people among whom it originated. Of Mecca itself he speaks with abhorrence and disgust as a sink of horrors, a theatre of most "appalling profligacy" among high and low.

Arabia, however, is not the only country in which Islam prevails, nor are the Arabs the only people who have maintained and forwarded it. Mr. Palgrave, as we have seen, opines that it would have been nothing more than an insignificant religious sect if it had only influenced Arabs.

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\* We may refer Canon Taylor to *Central Arabia*, vol. ii. p. 31. Other readers had better leave it alone.

In the sixth century the Turks, originally slaves of the great Khan of the Geougin, in Central Asia, first made their name and their power known as far as China towards the east, and Constantinople to the west, from their dwellings in Central Asia. Justinian had just passed away when they presented themselves before his successor in Byzantium, but nearly 500 years elapsed before they became a menace to Europe. Originally identical with the barbarians who swarmed into Europe and became Christians, the Turks embraced Islam, their earlier migrations leading them towards the East. These Central Asiatics had hardly what could be termed any religion of their own, and readily assimilated with that of the races they conquered, whether Christian or Mohammedan. In the eleventh century Armenia and Georgia were subdued by Alp Arslan. Before his death "the fairest part of Asia was subject to his laws." Towards the close of the century Asia Minor was transferred from Christianity to the Seljukian dynasty of the Turks, who also captured Jerusalem. In their turn, at the close of the thirteenth century, they were overthrown by the fresh hordes of Ottoman Turks, who for centuries were formidable antagonists of European Christianity. In his *Essays on Eastern Questions* (1872) Mr. Palgrave gives a most lively and valuable account of the present condition of Mohammedanism in the Levant, which is now the principal seat of its waning power, not that he thinks the end is yet at hand. We cannot afford space to discuss his views here, nor are we concerned with the political aspect of them. One remark only we will quote, which deserves serious consideration on the part of those who feel it a duty to engage in missionary operations in the Levant, and which might be lost sight of in the rage for ceremonialism now prevalent among ourselves. "Protestantism, in its more simple and intellectual character, shocks Mohammedan taste less than the tawdry finery and pious sensuality of the Catholic system, or the gross hagiolatry and complicated ceremonialism of Oriental Christianity" (p. 62). A beggarly and feeble imitation of these systems may possibly please æsthetic minds in a country village in England, but would simply promote just contempt and ridicule all round in the Levant. Common sense alone might lead to this conclusion.

Mr. Palgrave's essay on the recent Mohammedan revival, in which he largely coincides with the views of Sir W. W. Hunter, deserves attentive consideration. It is well when entering on a conflict to measure the strength of an antagonist. In the opinion of Mr. Palgrave, "Islam is even now an enormous power, full of self-sustaining vitality, with a surplus for aggression." He is speaking of it in its political aspect, but politics, law, and religion are so intimately blended in the system of Islam, that what is predicated of one particular may with little straining be applied to another. How long the force of the revival may last is another question upon which, so far as we understand his views, we are hardly at one with Mr. Palgrave, if we may judge the present by the past. There is no evidence that these revivals, for the present is not the first, have not been fitful and evanescent.

As we have had occasion more than once to refer to Mr. Palgrave's



works on Eastern Christianity we deliberately refrain from reproducing statements from them here. His contempt is boundless for all, whether they are adherents of the Latin or Greek Churches. "See how these Christians hate one another," sums up his opinion of them. We hold that the study of his graphic pages, in which he embodies most close and full acquaintance with the innermost life of these religionists, is most essential to any one who takes any interest in the controversies concerning them. It would indeed be a blessed thing if by any process of human ingenuity Gospel life could be aroused or Gospel light flashed into them, but the case seems, to human apprehension, past remedy. That acute and well-informed observer, Mr. Finlay, the chief authority on Modern Greece, speaks of the "priesthood as hopelessly corrupt, and vice as universal." This is, too, the verdict of Mr. Palgrave. Mr. Finlay points out that until the present century no claim of ancient Hellenic descent was preferred by what we term the Greeks. They termed themselves with more propriety Christians and Romaioi (Ρωμαίοι), and their language Romaic. In Continental Greece, Greeks long ago ceased to form an element of the population, and in the rural districts of the Peloponnesus the population is mainly Slav. After the fall of Constantinople, the Hellenic aristocracy was destroyed and Hellenic intelligence perished. The notions which identify the Eastern Christians of the Levant with the ancient Greeks, or the Greeks of early Christendom, are the purest illusion. So, at any rate, thinks that most able and accomplished writer, Mr. Finlay. We wish we could persuade the English clergy to make themselves acquainted with this subject, which interests many of them, from such sources as Mr. Finlay and Mr. Palgrave. They would assuredly get upon this point what they so often desiderate, the important testimony of shrewd bystanders who have spent a lifetime in acquiring their knowledge of the subject. To us it looks much as if these Eastern Churches had not known the day of their visitation. More imperious calls may direct the attention of the Church Missionary Society in other directions, but we trust that an abundant blessing may rest upon those on whom the hard task devolves of bringing life to the dead. In both his *Essays on Eastern Questions* and in his *Ulysses* Mr. Palgrave has introduced his account of his visit to the monastery of Sumelas. It is interesting, but does not need special notice here.

Before we proceed to consider his more world-wide wanderings we will very briefly advert to those portions of his latest work which relate to his familiar subject, Asia Minor. Published in 1887, they embody his mature conclusions on the condition of the countries in which he dwelt for so many years. Concerning the Osmanlee Turks his verdict is, that without taking into account what they have dashed to pieces of the works of their predecessors in the empire, "of what the Turk himself has made there will be left after the first ten years (subsequent to his removal) next to nothing, and after fifty years absolutely nothing at all. Relics of genuine Osmanlee labour, of Osmanlee magnificence, of Osmanlee science, art, skill, learning, industry, there will be hardly any or none." One exception has been made by the author of *Morning Land*—heaps

of broken grave-stones; but Mr. Palgrave disputes even this. He holds that the vestiges of the dead Osmanlees are evidently fated to as speedy obliteration as those of the living (*Ulysses*, p. 3). One only clear and strongly-marked sign of Osmanlee rule in Anatolia, the birthplace of the empire, is—ruin. This is the sum-total after full six centuries of the rule of the chief believers in and propagators of Islam. "If better days are in store for Pontus, they certainly will not dawn till the last rays of the crescent have set from the verge of her western origin, the seven hills of Stamboul." Ruin, desolation, decay, have dogged the footsteps of Islam through some of the fairest regions of the earth, yet men can be found to admire and applaud it.

It is a remark recorded in Fuller that a dry stone, by continually lying in one place, gathers moisture under it. Mr. Palgrave is very far from being an insensate stone, but during his long sojourn in Mohammedan lands he almost of necessity, considering his opportunities, gathered much valuable and trustworthy information concerning them. He could in no sense be described as a Protestant missionary or a sympathizer with Protestant Missions in that region, Nor had he any prejudices against the ruling races among whom his lot was cast. He can discover good in Arabs and Turks, although none in Islam, or in the travesty of Christianity which, in so many forms, is the alternative creed. But since 1872, or thereabouts, he has been a rolling stone, and we are not quite sure that he has gathered moss, or that Mr. Palgrave hurried from pillar to post can be as clearly acknowledged as an authority as Mr. Palgrave who, so far as we can make out, spent some thirty years of his life in intimate familiarity with Mohammedans. As we have observed, we do not know whether his more recent travels have been as unwilling as those of Ulysses, but he may fairly claim to be a counterpart, otherwise, of the ancient hero. In less than fifteen years we find him holding positions in the West Indies, in the Philippine Islands, in Japan, in Siam, and finally in South America, where he is now British Resident Minister in Uruguay. From one so practised as a traveller, endowed with most keen observation, and no ordinary powers of description, not to be imposed upon like the ordinary tourist, who is the modern embodiment of Shakespeare's Puck, even when Mr. Palgrave's writings take the form of fugitive essays, some useful information may be expected. Nor will the reader of *Ulysses* be disappointed. What could be superficially discerned in the many strange lands which he has been hurried through is admirably described and worth perusal. His comments are shrewd and intelligent on the outward aspect of things which he comes across. Recently, we had to notice the account of Hong Kong, &c., supplied by a Major Knollys, who but for his military rank might have been, from his narrative, a member of some leading firm of undertakers seeking relaxation in foreign climes—but still professional. Mr. Palgrave supplies another account, totally different, bright, cheerful, and doing justice to the spirit and energy which England diffuses through her colonies, making them amongst the most important centres of the earth.

It is a most brilliant paper. We can only regret that he did not fulfil his intention of delineating the bustle of Chinese life in Canton, and the mournful condition of Macao, the Eastern Goa of the Portuguese.

It is probably owing to his early Jesuitical associations that throughout all Mr. Palgrave's writings there is what, for lack of a better term, may be called a vein of religious speculation running, which deserves notice in our pages. He always endeavours, so far as he can, to catch the religious theories of the countries he visits, when they have any which are peculiarly characteristic. In his "West Indian Memoirs" he mentions, with regret, his inability to get hold of any Negro or Carib tradition connected with the spots he visited. While in Dominica he was whisked away to the Philippine Islands, where his speculations may be said to begin among the Malays. In connection with the theories afloat in cultivated society concerning missionary effort, no better specimen of the refined, intelligent cosmopolitan critic who views all religious systems *ab extra*, could be adduced than the ex-Jesuit, who, amongst the Arabs was as an Arab, and has large sympathies with every creed and mode of worship, or, at any rate, kindly indifference towards them, unless it may be Protestant Christianity, the religion of his native land. He is, in reality, in full accord with the fashions and the temper of his times. What were a century ago recondite mysteries, the *peculium* of a very few learned men, are now the subject of prattle in drawing-rooms, and fill up voids in conversation at dinner-tables. Little do the triflers who dally with such subjects realize how much the subjects upon which they descant so glibly, and sometimes so fatuously, have been forced upon their attention by missionary zeal and missionary publications never looked into by them, but have, by force of iteration, been, unconsciously to themselves, urged upon them as topics of the day. Bacon, somewhere in his Essays, speaks of the "morris dance of heresies" which in his age were gyrating around him in all directions. Had he lived till the period of the Commonwealth his bewilderment concerning them would have been still greater. Heresies vied with the wildest political speculations in engaging the attention of inquiring intellects, and the most familiar intercourse. It is much the same nowadays. Instead, however, of heresies, ancient religions resuscitated and commented upon by all sorts of persons whirl around us in confused mazes, distracting minds much as did heresies in those of Lord Verulam. The attraction in them appears to be the show of learning and research which is connected with them. New religions spring up from time to time, especially in America, but they are like the trees of liberty planted on the Paris Boulevards, which figure for a brief period and disappear. The old, therefore, are the more attractive, and the less that there is or can be known about them the better. If a religion can be disinterred older than the Vedas, it is not merely run after as a curiosity, but solemn disquisitions are held concerning the phases of human thought and belief which it is supposed to manifest. The tendency in this direction is very manifest in the speculations indulged in by Mr. Palgrave in his *Ulysses*.

We now make some comments on Mr. Palgrave's account of the Malays in the Philippine Islands. According to him "Nature, or shall we say Hertha?" has been very lavish in her gifts to them. The Malays inhabiting them are "not exactly a superior but eminently an estimable, pre-eminently an amiable race," to be ranked among "the higher names inscribed in the world's national scale." It is not an unreasonable question to ask, Why? So far as we can discover they have in no shape or way contributed to the advancement of their fellow-men, nor does Mr. Palgrave profess that they have. On the contrary, they owe their excellence to "a happy immunity from the virus inoculation of improvement and progress. Good in themselves (except when they from time to time run amok), they keep from the worst enemy of Good and Well-Being, the Better." In Luzon, as he delineates it, their creed and practice seem to be, "Let us eat and drink, for to-morrow we die." The system of religion is Romanism of the Spanish type. The following is Mr. Palgrave's description of it:—

Inside and without the church decorations testify to Mariolatry, Hagiolatry, and the entire system habitually branded by those who wish to give it a bad name, as "idolatry," "man worship," "creature worship," and the like, here carried out to its extremest limits, and constituting in practice nine-tenths, or rather more, of the religion of the land. It is a religion admirably adapted to the requirements of the people, and proportionately beneficial. Ancestor worship in one form or other has ever been, as Mr. Fergusson correctly remarks, and yet is, the favourite expression of religious feeling among Turanian races; and the Malays, themselves the southernmost branch of the great ethnical tree, are no exceptions to the rule. Here in the Philippines they have, with the easy pliancy in such matters that once covered the equatorial island group with Brahminical temples, and facilitated the spread of Buddhism among their cousins of China and Japan, adopted without questioning the Catholic Christian system, and placed its mythico-historical virgins, saints, and martyrs at the head of the unseen kingdom already tenanted by their own proper ancestors and relatives, till they now rejoice in the possession of a well-stocked Olympian Valhalla, sufficient to their sympathies and hopes.

Of the Spanish clergy, Augustinian, Franciscan, and Dominican, Mr. Palgrave forms a very favourable estimate, while admitting that charges have been made by other investigators against their morality. These, however, he summarily rejects. It is, however, the first time that we have heard of the Spanish priesthood at home or abroad being upheld, as in this essay, on the score of morality. In curious contrast is a passage from his own essay following closely on his commendations. For some reason or another he declines "to enter on the perilous field of the strange abnormal practices and beliefs, survivals of a much older creed, that subsist and smoulder on . . . even within the immediate neighbourhood of Manilla itself, its convents and cathedral, beneath the Christianized surface, though rarely obtruding themselves on European observation; Cybelian priesthoods, Cotyttian rites repressed but not obliterated. . . . Enough that such things are. Their investigation, though of deep anthropological interest, is foreign to my present scope, which extends only over the usual, not the exceptional, the recognized, not the concealed and disavowed, phases, of Philippine society and life." The usual and recognized phases, as he displays them, are—mad addiction to cock-fighting, too frequently leading to prison

and crime, universal betting and dancing, following closely upon religious processions of "painted tinsel-crowned images."

Into this "Garden of Eden," this Elysium of sensuality, Mr. Palgrave fain would have European enterprise not enter. It would be out of place for us to discuss the economic questions which he suggests. But in reality the Philippine islanders, as described, can be of little more account in the world than Negroes in Central Africa; the latter have been equally happy and about as high in the social scale, when unvexed by Mohammedan slave-dealers. This has been the outcome of Spanish and Popish *laissez-faire* during three centuries of Spanish degradation in Europe. But an accomplished Englishman of the nineteenth century is delighted with it. This is fairly matter for surprise.

The next essay in succession is dedicated to "Phra Bat." This, when confined to its strict signification, designates "the Footprint of the Lord," that is of Buddha, said to have been discovered A.D. 1606, by a simple huntsman following the chase. In popular use, it is however extended to the mountain, nay to the entire range on which the footprint is to be found. It is of gigantic size, for Buddha seems to have been a giant, if indeed he ever existed.\* It is nearly five feet in length by two in breadth, bearing no resemblance whatever to a human foot, but that is not material. It was supposed originally to have had the hundred and eight distinctive marks upon it, also the *chakr*, or wheel; but these disappeared, it is said, in 1766, when the shrine was plundered and burnt. Mr. Palgrave thinks this unsatisfactory; so do we. Still, from the footprint which he scarcely believes in, he starts off into a rapturous encomium of Buddhism and the jollity of its worship, which takes "a pleasant view of things." "Religion and merry-making, worship and festivity, are inseparable in the Siamese idea." Mr. Palgrave would have us believe that in the midst of a nation where polygamy abounds, the Buddhist priesthood resist the allurements of pleasure. As we have no personal knowledge of Siam, we are not in a position to contradict him, but it is not the characteristic of the Buddhistic priesthood generally. We must confess that our feeling, when we finished the article, was the elaborate childishness displayed in it. We cannot help saying that Mr. Palgrave seems to have sunk to the level of what he describes. He stared at the Phra Chai, the holy shadow, and by dint of hard staring thought he saw something, but neither he nor any of his companions could agree in what they thought they saw. As for Mr. Palgrave himself, like Polonius, what he saw might have been a camel or a weasel, or it was very like a whale. As nothing at all is visible except by persons of the highest virtue, he must, as he claims, have held an average post

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\* We wish those who are disposed to believe in the existence of Sakyamuni would carefully and dispassionately read the learned essay of M. E. Sénart, *Essai sur la Légende du Bouddha*: Paris, 1875. An account of it will be found in the *C.M. Intelligencer* for 1877, p. 257, &c. What Colebrooke and Horace Wilson entertained more than doubts about, deserves investigation before it is implicitly received on less learned authority.

in the scale of goodness—as a Buddhist. His powers of assimilation are great.

Into the absurd question of footprints we will not enter. Among the vulgar errors of mankind this holds a conspicuous but most contemptible position. All false or debased religions produce this with similar absurdities. The professors of them point to a mark on a stone or rock. They say, "Look at it; can there be any doubt of the truth of our religion? worship it, and it will do you good." The connection is not very evident. Still, no doubt there is this tendency for footprints in the human mind. Years ago, on the pier of Calais, we can remember seeing a plate marking the spot where that obese monarch, Louis XVIII., first touched the soil of France on his restoration. During the Hundred Days the Napoleonists turned the plate round, so that it was made significantly to point towards "perfidious Albion," as the suitable residence for their king. Once again, after the second restoration, it was replaced in its original direction, and so we saw it, but probably it does not now exist on Calais Pier. We doubt, however, whether the most ardent French Legitimist ever viewed it as an object of worship, but it was not the footstep of a coming or departed saint. These anile superstitions are distinct proofs of one thing—the degradation of humanity. Rome has had its Missions in Bangkok for nearly three hundred years, but has made no impression worth mentioning on the sensuous Siamese. They prefer their own genial idolatry. Mr. Palgrave makes no allusion to these efforts. He remarks that the business most grateful to the Siamese is "looking about him and doing nothing in particular." In his view they are again another highly favoured people, in having a system of false and foolish religion which indulges their sensuality to the uttermost, while its ministers are busied in propagating the most foolish and childish fables and fancies. Like the Spanish missionaries in the Philippines, he holds the Buddhist priests in Siam to be an excellent body of men, contrary to the general opinion and experience of most people concerning either, while with curious inconsistency he depreciates them in Japan, where he holds them to be an useless excrescence.

From Siam, Mr. Palgrave paid a visit, we know not of what duration, to Japan. Wisely, we think, by dropping the account of his visit to Canton, he has escaped the necessity of dilating upon Confucianism, Taouism, and other Chinese religions. Perhaps it might have been as well if he had been somewhat reticent concerning Shintoism, upon which he seems to us to declaim rather than enlighten. Not but what he has done some service in calling attention to a very ancient system of religion which still holds its ground in what, until recently, has been conservative Japan. We cannot in this instance accept his statements as those of an expert, for there are manifest flaws in them, but they deal with an interesting subject. The title of his Essay is, "Kiôto, or the Western Capital of Japan," Tôkiô, formerly Jedo, being the eastern capital since 1868, when the Mikado removed his court to it. A visit to Kiôto, well described in its external features, forms the staple of the essay. Mr. Palgrave waxes very eloquent on the subject of the

Mikado, which he styles, "The most ancient dynasty that yet lives and reigns on the earth's surface, amid the ruin of so many sceptres, so many thrones." In a sense, this is true. Up to the twelfth century supreme authority remained with the Mikado, as direct lineal descendant from the gods who created Japan and the rest of the world. Subsequently to that period the Mikado, although still acknowledged as divine ruler, was the merest shadow of a shade—*nominis umbra*. All real power and authority passed into the family of Toguwaka, whose members enjoyed the title of Shôgun, and also assumed that of Tycoon, or temporal emperor. We cannot here follow the course of Japanese revolutions, but subsequently to 1868 the office of Shogun was abolished, and the chiefs of the victorious clans having restored the former government, have since ruled the country, an enlightened and enterprising oligarchy ruling in the Mikado's name. He who had so long been kept secluded, under the guise of mysterious sanctity, till his very existence was for "the majority of his own subjects a matter of speculation, of scepticism even," has now come forward a Japanese among Japanese, in personal and daily contact with his subjects as in the times of old.

But what of the religious condition of Japan? Most persons are aware that the prevailing religions are Shintoism and Buddhism. Shintoism may be viewed as the indigenous, Buddhism as the exotic and superadded, religion. With what seems to us marvellous inconsistency, Mr. Palgrave, who was so charmed with the spectacle of Buddhism which in Siam had largely supplanted an ancient religion, holds no terms with Japanese Buddhism for endeavouring to do the same in Japan, but ascribes to it all the evils which have afflicted Japan for so many centuries. It seems odd, but it may be so. For our own part, we would feel disposed largely to coincide with his invectives against Buddhism, including, according to him, the introduction of a caste system into Japan. The general impression, however, has been that the one benefit connected with Buddhism is that it abolished caste, but Mr. Palgrave, if on this matter he can be considered an authority, is of an opposite opinion.

As for Shinto, Mr. Palgrave sums it up as "nature worship in its most absolute form; patriotism its first duty, the laws of nature (whatever they may be) and the high deeds of Japanese ancestors its moral code, the Mikado its centre and embodiment, a noble life and admission among the demi-gods its reward." In short, in some respects a species of Positivism. From it, he tells us, "are eliminated all questions of Whence and Whither; an all-mighty, all-creative, all-ruling Deity, a rigid code of moral and religious observances, a conscience of sin, a future of exceeding great promises and yet greater threats. Shinto has no need of these. No teacher, divine or otherwise, has summed it up in his person; no author duly set it forth in a book; no images tenant its shrines, no mediator its heaven, no everlasting burnings its hell." Again, there is no need of a written revelation when nature itself, "without, within, above us and around, is the ever-open book wherein the will of the people and the gods themselves is to be read.

Nor needs there any definite code, preceptive or prohibitory, where man's own nature, maintained in harmony with nature around him, is man's all-sufficing law; nor a mediator or redeemer, where everything is divine and right of itself; nor of dogma, where the appeal is not to assertion but experience, not to theory but to fact." Temples and festivals do indeed exist; rites also, as meagre as the temples, visited by crowds of worshippers with a "mind for fun." Mr. Palgrave, in his introduction to his Essay, would seem disposed to identify Shintoism with the "so-called Paganism of Hellas," and, though less vividly, with that of Latium. If he refers to the most early and primitive creeds of those lands, which modern learning is striving to unearth from beneath the later Paganism of Greece and Rome, we can only say that too little has been ascertained concerning these *débris* to make speculation upon them wise or profitable in the pages of the *C.M. Intelligencer*. Questions of this description are learned trifling, bearing but most remotely on missionary matters. As for the later Paganism of those countries, more correspondence might be found in Buddhism, which apparently reached Greece and easily made its way into the corruptions of Christianity. Mr. Palgrave thinks highly of Shintoism, which he extols as the origin of all the excellence he ascribes to Japan, and which he asserts would have been productive of far greater benefit but for Buddhism. All, however, who have visited Japan do not coincide in this. Others tell us of a nation "sunk in immorality." Until most recently usages which cannot be alluded to were rife. The habits of the Japanese surpassed in impropriety the habits of all other civilized nations. Some efforts, since foreigners have had access to Japan, have been made to veil these evils, but lying and licentiousness are notoriously the evils of the country. Western science is upsetting the cosmogony of Shintoism, Western philosophy its mythology, and its lack of an ethical code makes it powerless among a people of easy morals like the Japanese. In 1868 Shintoism was restored as the State Religion, but Miss Bird tells us, that in less than ten years, in 1877, that which once held the highest place in the order of official precedents is now transferred to a sub-department of the Ministry of the Interior! Mr. Palgrave seems not to have been well posted up in the course of Japanese events, for writing in 1881 he hopes that he has been misinformed about the official degradation of Shintoism, which was a *fait accompli* in 1877. Thus, the oldest and most solemn institution of the State has passed out of existence, and it is difficult to understand how the dogma of the divine origin and relationship of the Mikado, and the identification of politics with religion can long survive the change. Possibly Mr. Palgrave may be right in maintaining that Shinto still has some hold on the Japanese mind. Ancient beliefs cannot be rooted up in a hurry, except amongst the most barbarous nations. Japanese nationality and Shinto may be, too, the same thing. They have been so in the past, but it does not follow that they will be so in the future. The death-note of Shinto and the old Japan may be one, but a new Japan is bursting upon human ken, instinct with life and promise.



The old Japan has been sensual, material, grovelling, licentious. It is singular to find a man like Mr. Palgrave enamoured of it as Titania was of Bottom the weaver; but in the whole of his more recent wanderings he has manifested a strong proclivity for systems the very antipodes of English manliness, English energy, English enterprise, and all that exalts man above the beasts that perish. His sojourn among the lotus-eaters has overpowered his finer qualities. While Tennyson can prefer fifty years of Europe to a cycle of Cathay, Mr. Palgrave does not hesitate to maintain that he would cast in his lot if he could with stagnation, and creeds which leave man without hope and without God in the world. It seems hard to say this, but we know not what other conclusion to come to. We have not seen or discovered throughout his volume, sympathy with aught religious beyond what ministers to animal enjoyment. We cannot tell, for he makes no parade of his religious sentiments, but if this might perchance be the outcome in him of Agnosticism, the lowest form of Christianity is infinitely preferable, as indeed are some forms of heathenism. K.

#### NOTES ON SIR W. W. HUNTER'S PAPER ON THE RELIGIONS OF INDIA.



VERY great attention has been drawn, and very naturally so, to this remarkable paper read on a recent occasion, and before a distinguished audience, at the Society of Arts. Sir W. W. Hunter is the author of that great work (a marvel of industry and power of statistical and other research) the *Imperial Gazetteer of India*; and he was Lord Ripon's appointed President of the Vice-regal Education Commission. It required not a little courage to attempt to grapple, in the time usually allotted to the reading of a paper, with a subject of such complexity and comprehensiveness as the religions of India, but the task has been done (from Sir W. W. Hunter's special point of view) with, as was to be expected, a masterly hand. We are not about to attempt a review of it here; but as incorrect impressions might very readily be formed as to the precise attitude of the paper towards the great missionary work that is going on in India, we have thought it well to jot down a few notes which may be helpful in forming a correct impression. We do not propose to discuss Sir W. Hunter's facts nor his opinions, but rather to try and give a clear account of what he actually means. We hope that all the friends of Indian Missions will read the paper for themselves.

1. The object of the paper is to *give facts* with regard to the present position of the religions of India; to convey, as it were, a photographic impression of the actually existing state of things regarding them. Sir W. W. Hunter is very probably of Bishop Butler's mind when he said, "I have often wished that it had been the custom to lay before people nothing in matters of argument but premises, and leave them to draw conclusions themselves; which, though it could not be done in

all cases, might in many." It is not a part of his object to consider any innate power, or absence of such, of any of the religions of India, from its being supposed to have had or not to have had a Divine original, to win its way. He looks at what the system *has done*, what its position towards the gradually altering order of things in India is, what advantages and attractions it holds out to those who may seek to shelter themselves under it. He is at pains to impress over and over again that this is his point of view. The following is a sample of the way in which he does this :—

In such a country, I repeat, a religion must stand or fall by what it does for the well-being of its own people. I propose to apply this principle to three great religions of modern India—Muhammadanism, Hinduism, and Christianity. British rule has created a new world in India, with new problems of existence which each community must solve for itself. What power do the various religions disclose of adapting themselves to this new world, what solutions do they offer for its new problems?

If Sir W. W. Hunter designed his method to give guidance to men as to which of the three religions was the best for them to adopt, we might have a good deal to say in objection to it. But he does not design anything of this kind. And we have all the advantage of a statement of the plain facts of the case from one so entirely competent to give it.

If we might hazard a conjecture, his thought was in the first instance to give correct views on the position of Islam in India, on which so much of an inaccurate kind has been lately written, and that he saw reason to enlarge his view and to take in all the three great religious systems which are now co-existing side by side in India—Islam, Hinduism, and Christianity.

2. He has given a considerable part of his paper to Muhammadanism, and a very admirable portrayal has he supplied of its actual numerical progress and of its present position. Many inaccurate ideas are put to flight by this calm and dispassionate portrayal of the actual facts of the case. Here are facts with regard to *supposed conversions* in recent years :—

The census officer for Bengal states that no conversions to Islam on a considerable scale can have taken place since 1872.\* The census officer for the North-Western Provinces reports in the same sense, but in greater detail. "I have consulted experienced and observant district officers throughout the province," he writes,† "and they all agree that there is no active propaganda of Islam to be met." There are, however, many motives, apart from conscientious religious conviction, which induce Hindus to embrace the faith of Islam. Mr. T. Stoker, C.S., in a note furnished to me on the subject, writes :—"In this part of India there has been no such thing as a religious conversion from the Hindu to the Musalman faith. Even a solitary case might be sought for in vain of such a change of religious belief from conscientious conviction. But a certain, though a small, amount of conversion is going steadily on. It proceeds from social and economical reasons, and is confined to the lower orders, and, I should judge, occurs oftener among females than males."

We do not give Sir William's copious figures (which are worthy of most careful examination), but the following remark expresses

\* *Bengal Census for 1881*, p. 79, para. 191.

† *North-Western Provinces Census Report for 1881*, vol. i. p. 62.

his judgment generally on the rate of progress of Muhammadanism *within recent years*: "But while the statistics do not indicate any extraordinary increase of the Indian Muhammadans during recent years, they speak in eloquent language of the progress made by Muhammadanism in the past."

He gives a very remarkable account of the localities in North India in which Islam has made progress, and of those in which it has not, and accounts for the difference. Why did it not make progress in the Lieutenant-Governorship of the N.-W. Provinces and Oudh, where, notwithstanding all that seemed in its favour (containing, as it did, the three Muhammadan capitals of Delhi, Agra, and Lucknow, and Muhammadanism being pre-eminently the dominant caste in it) the proportion of Muhammadans to the general population is under 13½ per cent. ? This is what Sir William says :—

The explanation is, that in Northern India Islam found itself hemmed in by strongly organized forms of Hinduism of a high type, on which it could make but slight impression. Indeed, Hinduism here reacted so powerfully on Islam that the greatest of the Mughal sovereigns, Akbar, formally renounced the creed of the Prophet, and promulgated a new religion for the empire, constructed out of the rival faiths.

And why did it succeed in the Lieutenant-Governorship of Bengal ? Here is the explanation :—

But the Muhammadan adventurers and missionaries who penetrated into the swamps and jungles of Lower Bengal found there a population of low-castes, very different from the compact Hindu communities of Northern India. To these poor people, fishermen, hunters, pirates, and low-caste tillers of the soil, whom Hinduism had barely admitted within its pale, Islam came as a revelation from on high. It was the creed of the governing race; its missionaries were men of zeal, who brought the gospel of the unity of God and the equality of man in His sight to a despised and neglected population. The initiatory rite rendered relapse impossible, and made the proselyte and his posterity true believers for ever. In this way Islam settled down on the richest alluvial province of India, the province which was capable of supporting the most rapid and densest increase of population. Compulsory conversions are occasionally recorded. But it was not to force that Islam owed its permanent success in Lower Bengal. It appealed to the people, and it derived the great mass of its converts from the poor. It brought in a higher conception of God, and a nobler ideal of the brotherhood of man. It offered to the teeming low-castes of Eastern Bengal, who had sat for ages abject on the outermost pale of the Hindu community, a free entrance into a new social organization. It succeeded because it deserved to succeed.

The proselytes carried, however, their old superstitions into their new faith. Their ancient terror of the Unseen Malignant Powers reasserted itself with an intensity that could not be suppressed, until the white light of Semitic monotheism almost flickered out amid the fuliginous rites of low-caste Hinduism.

Yet, Islam is adapting itself to the new order of things under British rule in India :—

Broadly speaking, therefore, while the old dominant Muhammadan races of the North-West and Oudh, and the keen merchant Muhammadan communities of Bombay, have vigorously accommodated themselves to the new world of British rule, the Muhammadan masses in Lower Bengal have disclosed a more tardy capacity of adaptation, although they have strong capabilities of adjustment, as proved by their progress since 1871.

Islam in India has shown that it is perfectly able to dwell in peace and comfort in the new Indian world.

It is a fair conclusion, on the whole, that the *rate of progress* of Muhammadanism (other than from ordinary increase of population) has been almost altogether stayed. At the same time be it remembered that it is adapting itself to the present condition of things; and that it will not perish from total unsuitableness to present surroundings. The Christian missionary must reckon with it accordingly.

3. Turning next to Hinduism, we have a most remarkable description of the power of Hinduism to adjust itself to new conditions, and of the ways in which it is doing this :—

Its plastic conservatism quickly disclosed a capacity of adapting itself to British rule. For a time, indeed, there seemed to be a difficulty. Hinduism makes a social rise dependent upon an increase in ceremonial purity. In the new world of British India, social advancement depends upon individual exertion, and secular success. The Hindu system told in favour of ceremonial restraints, the English system told against them. But English education, which created the difficulty, also found an escape from it. For Brahman theology declares that later customs, or later doctrines, are less binding than the older sacred books, and has always allowed an appeal back from the Puranas of mediæval Hinduism to the ancient Veda. This appeal has been boldly made by the educated Hindus under British rule, and it is found that the most irksome ceremonial restraints of modern Hinduism derive no support from that venerable scripture. Even the orthodox educated Brahmans now perceive that those restraints rest upon mediæval custom, and not upon Vedic inspiration; and they are gradually admitting that custom, although not lightly to be changed, must, in the end, adjust itself to the conditions of modern life. In regard to widow-burning, to infant marriage, to widow re-marriage, to crossing the Black Water, and to various inhuman rites—the appeal to the Veda has been successfully made. In some cases the custom has been given up, in others it is seen to depend on religious or domestic usages, which, however binding, are yet susceptible of change.

Hinduism has solved the social problems of the new Indian world, or is gradually finding solutions for them. It has frankly accepted English education, and the modern methods of success in life. And when once Hinduism fairly incorporates a new idea, the new idea becomes an enduring part of its own ancient structure.

We have encouragement here. How long will the Hindus, having made the appeal back from the Puranas of mediæval Hinduism to the ancient Vedas, be able to find rest in the Vedas themselves? When they are driven out of this last citadel, where will they shelter themselves? Is not the very existence of the various Somajes in India a real encouragement in our great missionary enterprise? What else do they all signify than that unrest of mind and heart, which is so favourable a soil for the Gospel to operate upon? Let Christian missionaries, we say, go on with their testimony to the Lord Jesus Christ with confidence and in the power of the Holy Ghost.

The general conclusion as regards the present attitude of Hinduism is,—

Meanwhile, for the few who pass from its higher castes to Christianity, many rise in the scale of ceremonial purity within the Hindu body, and multitudes of the backward races enter its pale. Hinduism not only grows within itself, but it has also the faculty of putting forth outgrowths in the form of new religious orders, or spiritual brotherhoods.

Here we have two distinct categorical statements, which we must face: (a) *The few who pass from its higher castes to Christianity;* (b) *"Multitudes of the backward races are entering its pale."* We accept these facts. We know that comparatively few of the higher

castes are coming over, though we believe that when public opinion veers round somewhat more in the direction of Christianity, the very compactness of Hinduism will lead to accessions in large numbers. The solidity of the masonry makes it hard now to dislodge even a small portion from it, but Divine power will, in God's own good time, cause the whole masonry to fall down together. "By faith the walls of Jericho fell down, after they were compassed about seven days."

The second point (the backward races entering the pale of Hinduism) we have for long had fully in view. We have been noticing the *Hinduizing process* which has been described to us as going on amongst the aboriginal tribes and lower castes, and we have been putting forth strong efforts—and, we believe, with much success—to anticipate Hinduism in the race.

4. He takes Christianity last. After having dealt with Hinduism, he proceeds with the words, "Into the midst of this ancient and powerful organization a new religious force has in our century thrust itself—a force animated by a profoundly different spirit." He then gives a rapid sketch of "the historical Christianity of India," and enters on his review of "the missionary Christianity of our day" with the words :—

But the new religious force now at work amid Hinduism is neither the Nestorianism of the Patriarchs nor the Catholicism of the Popes. The Catholic and Syrian Churches still go on calmly with their great task, and claim over 1,600,000 of the 2,148,228 Christians in India. The new disruptive force is Protestant and Anglican Christianity.

We proceed now to look at Sir William's calm and dispassionate account of what Christianity has done and is doing. We notice first a statement as to *the rapid proportionate increase among Native Christians* (though he would have us bear in mind that, "though there have been many conspicuous exceptions to the rule, the missionaries have chiefly made their converts, not from the well-instructed Muhammadans and Hindus, but among the more backward races, and from the lower castes, who are destitute of a high faith of their own") :—

It has been my duty to inquire into the progress of the various religions of India. The inquiry discloses a rapid proportionate increase among the Native Christians unknown among the Muhammadan and Hindu population. But it also proves that the increase bears no direct relation to the new conversions from orthodox Hinduism and Islam.

The Christian progress has not only been in growth extensive from without, but in growth intensive within the body :—

Nor need the friends of missionary enterprise shrink from the test. For while the number of Native Protestant Christians has increased by five-fold during the thirty years preceding the last census, the number of their communicants has multiplied by nearly ten-fold. The progress has been a progress of conversion concurrent with a progress of internal growth and of internal discipline. It is the result not alone of the zeal which compasseth the earth to make a proselyte, but also of the pastoral devotion which visits the fatherless and widows in their affliction, and labours to keep its flock unspotted from the world.

Here is a more detailed statement of proportionate increase of the three religions :—

The official census, notwithstanding its obscurities of classification and the disturbing effects of the famine of 1877, attests the rapid increase of the

Christian population. So far as any inference for British India can be deduced, the normal rate of increase among the general population was about 8 per cent., while the actual rate of the Christian population was over 30 per cent. But taking the Lieutenant-Governorship of Bengal as the greatest province outside the famine area of 1877, and for whose population, amounting to one-third of the whole of British India, really comparable statistics exist, the census results are clear. The general population increased in the nine years preceding 1881, at the rate of 10·89 per cent., the Muhammadans at the rate of 10·96 per cent., the Hindus at some unknown rate below 13·64 per cent., the Christians of all races at the rate of 40·71 per cent., and the Native Christians at the rate of 64·07 per cent.\*

If, therefore, at the beginning of this paper, I protested against missionary work in India being judged by a mere increase in numbers, it was not because I feared the test. It was, I again repeat, because a religion in India must be judged by the work which it does for its own people.

Here are interesting words as to the attractiveness of the character in which Christianity presents itself :—

On the spiritual results of conversion I may not here touch. But Christianity holds out advantages of social organization not offered by Hinduism or Islam. It provides for the education and moral supervision of its people with a pastoral care which Islam, destitute of a regular priesthood, does not pretend to. It receives the new members into its body with a cordiality and a completeness to which Hinduism is a stranger. The backward races can only creep within the outskirts of Hinduism as low-castes at the very bottom of the social edifice; and Hinduism is calmly indifferent as to whether they enter its pale or not. Hinduism has no welcome for the proselyte. No change of faith can win for an outsider admission into a respected Hindu caste. Christianity also raises the position of woman to a degree unknown to Hinduism or Islam. To its converts in general, it assures friendly companionship, pastoral direction, and, when needful, some amount of material aid in their way through the world. Any youth of promise among its body is quickly selected for special instruction, and has an exceptional chance of advancement in life.

An encouraging reference is made to the missionary schools and colleges :—

Since 1854, when the State at length fully realized its responsibilities, the missionary schools and colleges have not only retained their hold on the people, but their attendance has increased three-fold.

And, lastly, the establishment of a Native Protestant Church has not escaped the notice of this careful observer :—

A Native Protestant Church has, in truth, grown up in India, capable of supplying, in a large measure, its own staff. In 1851 there were only twenty-one ordained Native ministers; by 1881 they had increased to 575, or twenty-seven-fold. The number of Native lay preachers had risen during the thirty years from 493 to the vast total of 2856.

5. In connection with his remarks on Christianity in India, Sir William throws out some suggestions to which we now draw attention. First, we note what he says as to the appointment of Indian Bishops ("for which the time is manifestly at hand") :—

The wonderful growth of the Native clergy in recent years has done something to bring Christianity closer to Native institutions. The appointment of Native bishops, for which the time is manifestly at hand, will do more. Indian Christianity, organized on the Indian communal basis, and in part directed by Native spiritual leaders, would reproduce, as far as the divergent creeds of modern times

\* *Bengal Census Report*, 1881, vol. i. pp. 41, 76 and 84 (paras. 104, 182, and 203).

permit, Tertullian's picture of the early churches united by "the communion of peace, the title of brotherhood, the token of hospitality, and the tradition of one faith."

Here is a suggestion as to the value of "small fraternities animated by a highly-concentrated devotion :"—

During the past twenty years, the spiritual force which animates all missionary work has received a fresh impulse from a movement that recalls the early period of private missionary effort. It is the private effort, however, not alone of individual men but of small fraternities animated by a highly concentrated devotion. These little communities, such as the Cowley Brotherhood, the Oxford and the Cambridge brethren, bring to their work the highest culture of the West. But they also present that type of ascetic zeal and self-denial which in India, from the Great Renunciation of Buddha down to the latest movements of Hinduism or Islam, has always formed the popular ideal of the missionary life.

Then, again, there is the suggestion arising out of the great advantage which, as he says, Islam has in its being a "great teetotal society :"—

On the other hand, the Native Christian is exposed to a terrible temptation. Islam is a great teetotal society. Among Hindus, to touch liquor is the sign of low caste. I do not agree with the old Colonel who writes in the newspapers that every Christian servant in India drinks. But it is very sad that the careless honest observer should so often arrive at this generalization. I, for one, believe that if Christianity is to be an unmixed blessing in India, it must be Christianity on the basis of total abstinence. This self-imposed restriction would, in India, soon grow into a binding custom, and would raise the Christian communities out of the rank of the liquor-drinking castes.

And lastly, let us take note of what is said as to the desirableness of Christianity "distinguishing more clearly than heretofore between modern usages binding on the Christian societies of Europe and the essentials of its faith :"—

I further believe that Christianity in India must distinguish more clearly than heretofore between moral usages binding on the Christian societies of Europe and the essentials of its faith. For example, if a man has had two wives before conversion, it seems to me an inhumanity and an injustice that a change in his personal creed should annul his previous obligations. Such cases are not frequent. But they are generalized by the Native critic somewhat as the drunkenness of the Christian servants is generalized by the old Colonel. In this, as in other matters, Indian Christianity must be more content to work with pre-existing materials, and on the basis of historical Indian institutions; to follow, not the example of the Portuguese to the Nestorian Christians, but the pattern of the early Church.

The Indian mission-station reproduces in its best form the most enduring territorial unit of Christian organization. It is the true *paroikia* of primitive days, neither a parish nor a diocese, but the Christian community, whether in a city or a district, as differentiated from the surrounding non-Christian population. The early Church did not disdain to borrow the names of its offices, and the methods of appointing its officers, from the municipal and rural institutions of the Roman Empire. Its organization closely followed the lines of the many friendly and religious societies into which men formed themselves for mutual help, amid the social strain and spreading poverty of that period. In India the religious bond has always been a social *nexus*. The historical institutions of India afford a basis for a great Christian community, as firmly united by internal discipline and mutual help as was the early Church. I believe it is reserved for Christianity to develop the highest uses of Indian caste, as a system of conservative socialism which has for ages done the work of a poor-law, of public opinion, and of a moral police. But it will be Indian caste humanized by a new spiritual life.

We have risen from the perusal of this deeply interesting paper thanking God, and taking courage for the future. It states calmly

and dispassionately the unmistakable progress which the glorious Gospel of the Lord Jesus Christ has so far made in India, which the author speaks of "as forming in our times the great field of missionary labour." It shows us plainly enough the rootedness, and the powerful, to say the least of it, *vis inertiae* of the two great established religious systems of Hinduism and Islam, and at the same time the attractions and advantages which they present to those within and without their pale. But, even from the secular point of view designedly taken in the paper, Christianity is shown to possess advantages of a higher character to set before those whom it invites to take shelter in its fold; and godliness, it is admitted, manifests itself in India as being "profitable unto all things, having the promise of the *life that now is*, and of that which is to come." And, over and above all this, we, from our distinctively Christian point of view, can think of the supremely attractive power of the Cross of Christ in drawing all men unto Him. We can remember that we have the Word of God, which is "quick and powerful, and sharper than any two-edged sword." And we have God the Holy Spirit, the Lord and Giver of life, the Witness to Jesus. All these things are for us, and it remains for us, therefore, to go on with redoubled vigour and energy in our Master's name and strength.

The thought of the Christian missionary heroes of past days, as it rises to his mind, seems to give a glow to the heart of the distinguished author of the paper, and to impart a deeper eloquence to his words. Touchingly, too, does he refer to "the many great-hearted English women—beginning with Mrs. Marshman, of Serampore—who have given their lives and their substance to India." And he concludes with noble words, which we delight to reproduce, and which will, we hope, ring through the national life of England:—

I thank this Society and its distinguished Council for the opportunity they have given me of telling some plain secular truths concerning the religions of India. It is not permitted to a lecturer here to speak as the advocate of any creed. But on this, as on every platform in England, it is allowed to a man to speak as an Englishman. And speaking as an Englishman, I declare my conviction that English missionary enterprise is the highest modern expression of the world-wide national life of our race. I regard it as the spiritual complement of England's instinct for colonial expansion and imperial rule. And I believe that any falling off in England's missionary efforts will be a sure sign of swiftly coming national decay.

W. G.

## EASTERN EQUATORIAL AFRICA.

### MR. GORDON IN U-GANDA—BISHOP PARKER'S NEW STATIONS.



HE Zanzibar mail received on March 12th brought the expected letter from U-Ganda, but its date is not November, as had been gathered from the telegram communicated to the *Times*, but only September 22nd. However, its contents are fairly encouraging, and much thankfulness will be felt that U-Ganda was only left without a C.M.S. missionary for just a month, and that the nephew of Bishop Hannington now occupies the station. Mr. Gordon's letter



will be read with deep interest, and especially his account of the Christian converts:—

*From the Rev. E. Cyril Gordon.*

*Buganda, Sept. 22nd, 1887.*

After commending the matter to the Lord, and asking for His blessing on the step taken, on August 10th Messrs. Mackay and Wise started me on my way to the port for Buganda. The *Eleanor*, now sadly in need of repair (I should scarcely like to venture another voyage in her), carried me safely, and without adventure, across the mighty and beautiful waters of the Nyanza, and by the good hand of our God upon us we landed at our port here in Murchison Bay on August 18th. My uppermost thought was one of much thankfulness for many mercies and a safe journey. The change and blow across seemed to have done me much good. We started for the C.M.S. station-house, taking the road to the Romanists' station, for there I was to get some keys. Père Lourdel kindly gave me some refreshment; and, obtaining the keys, we hastened forward to the C.M. house. It was about 4 p.m. when we reached the station, and found the carpenter and his mates all well, and most happy at our arrival. The same evening I heard from the carpenter how that he had seized a goat belonging to Ali bin Sultani, which was found feeding, against orders, in the C.M.S. grounds. When the carpenter refused to return the goat, Ali bin Sultani sent a host of Wang'wana to kill him and his mates. The Wang'wana came in numbers, filling the open space in front of the house; all armed with guns. Meanwhile the carpenter had taken the goat to a friendly Arab, by whose interference a collision was prevented.

After waiting a day the Mbaka who had brought us took us to court. The small present brought for his Majesty was presented. The king asked, through Père Lourdel, a few questions. Where was Mackay? Had he gone to the coast? Would he be going? Was he coming back here? The business of the court went on as usual. At about mid-day the king rose to retire, and the court dismissed. The Lord has in much mercy brought me so far. The language of the Psalms is that of my heart: "Teach me Thy way, O Lord: I will walk in Thy truth. Unite my heart to fear Thy name. Give Thy strength unto Thy servant," &c.

It is quite refreshing to be among these people, they are so different from the Wanyamwezi. The difference between the two nations can scarcely be told in language. Numbers here are able to read. You know, of course, that men, as a rule, have little or no work in time of peace. In this they have an advantage, a great one, and much more leisure time than the Wanyamwezi and other tribes, where the male portion of the population take their share in manual labour and husbandry. There is here great willingness to be taught; there is more—there is great eagerness and earnestness on the part of many, chiefly young men and lads, and also women, to learn. Among the Wanyamwezi there does not appear to be any such desire or anxiety. Many have been taught to read here, but many more than have learnt here have been taught by their relatives or friends, who probably first learnt here. The Holy Spirit has been working, and is working, in this land. It is quite gladdening to hear the conversation of some who understand the Swahili language and are able to converse in it. They express themselves as though they had a personal knowledge of the Saviour. I have not seen many of the elders or members of the Church Council. All who have paid me a visit have expressed great thankfulness to God for bringing me safely amongst them, and seem to be truly taught of the Spirit. Many of them set a great value on the portions of the Scriptures which they have purchased, and several have whole copies of the New Testament in the Swahili language. Most of the members of the Church Council are in hiding, and can only dare to venture out under cover of darkness. On Sundays several Baganda, of whom some are baptized and others not, collect here, and we have prayers and—singing can I call it?—twice on the Lord's day, with a few words in Swahili on a portion of Scripture. About a week ago Henry Wright Duta was here, helping me with the language, when Mujasi, our old enemy, carried some tale to the king regarding us, viz. Duta is collecting numbers of Baganda at Natete, who are being taught by

Mackay's brother, and being hidden in the house! Happening to go to court the day after, nothing was said to me about this, nor was the subject mentioned to my knowledge. However, it was thought best that Duta should not sleep here, and so he departed to his hiding-place.

The king and nearly all the Baganda have gone off to raid. The king is probably only going to Budu, which is part of Buganda now. It is reported that he has gone to rob his own people there of cattle, goats, women, &c., and when there he will send forward a large army to fight with Kigaju, a king down near Romwa's, who has given mortal offence. How long his Majesty will remain away is not known. The host that was sent to fight Kaba Rega, of Bunyoro, before Mr. Mackay left Buganda, returned, it is said, with considerable spoil in cattle, and probably women, but no fighting whatever took place. Kaba Rega and his men all took refuge in flight. The Baganda reached the enclosure of Captain Casati. Some of the Baganda advised fighting him, but others were afraid, expecting that he had many guns. It is said that Captain Casati asked to be taken by them to Buganda, but his request was refused, on the ground that the Baganda

officers had no orders either to kill or fight the white man, nor yet to convey him to Buganda.

There is no news of Mr. Stanley, nor do I know whether he has or has not reached Dr. Emin's station. The fear which Mwanga has of Dr. Emin and party is still very great. His suspicion of the English is as strong as ever, it would appear. He still seems to think that the English will avenge the murder of Bishop Hannington. According to the latest reports from Arabs, Mwanga does not believe in the peaceable intentions of Mr. Stanley; and as long as Dr. Emin remains at Wadelai he will continue to have the same opinion, and have dread suspicion of the English. It appears to me that when Mwanga hears that a party of white men—the Bishop's party—are coming to Msalala, or have arrived at Msalala, his alarm will increase. To our human view, the way seems very dark, and the Bishop's work very difficult. Yet the Lord reigneth, and He has many children in this beautiful land whom He will not forsake. For myself, I long for a companion, and perhaps more long to be back at Msalala, to make known to the Wanyamwezi the glad news which has brought joy and hope to many here.

Our letters from the south end of the Lake also give much cause for thankfulness. Especially is it good news to hear of no less than seven men being for the moment together, namely Bishop Parker, Mr. Mackay, Mr. Ashe, Mr. Blackburn, Mr. Douglas Hooper, Mr. Walker, and Mr. Deekes. These had all gathered at a place now called Wusambiro, which is the new station occupied in lieu of Msalala. This name we do not find on the maps, but as Bishop Parker mentions that the chief is called Makolo, it is doubtless one of "Makolo's villages" referred to in the journals printed in the *Intelligencer* of March, 1884, and shown in the sketch map there given. That is to say, it is a little north of Msalala, on the same (west) side of the western arm of Jordan's Nullah, and nearly opposite the "Nego" marked on the map in our *Atlas* and Annual Report. The Bishop writes from there as follows, nearly a month before the whole party were assembled:—

*From the Rt. Rev. Bishop Parker.*

Wusambiro, Nov. 10th, 1887.

My last letter told you of our successful journey from Uyui to Mtinginya's, in Usonga, and the very friendly reception we met with there. For the present you may regard that as the C.M.S. station, instead of Uyui; and as a temporary arrangement only, while Hooper, Blackburn, and I are travelling about here to the north, I have

suggested that Mr. Deekes should remain there and work the mails, if Mr. Hooper approves.

Owing to the disturbed state of the country just now, and the probability of very heavy mhungo if we attempted the old route, Blackburn and I came by a new route from Usonga here, through Samwie, Chinganya, Seki, Nyera, and Urina. We found the

people warlike, completely destitute of clothing, and boisterously curious, most of them having never seen a white man before. But the chiefs, though greedy, are so desirous of inducing us to make this our regular caravan route, that they laid themselves out to be friendly and reasonable, and the people, though troublesomely noisy and notorious thieves, were so full of good-humour and fun I felt that I should much like to settle and work among them.

On Monday I walked in here from a Pero of Nyera with two porters and two boys. It is about thirty-six miles, and I got in at five o'clock and found Mr. Mackay very well, though at first low-spirited. However, he brightened up immediately, and has been very cheerful since. Mr. Blackburn arrived here on Tuesday afternoon.

Mr. Mackay had put up inexpensive buildings at the port and in the Kwikuru here, in which he had stowed away the Msalala and Buganda goods, and we are now living in tents. The chief, Makolo, is very friendly, so this morning he accompanied us in looking for a site on which to build an inexpensive mission-house, and sheds for stores and printing-press, and has consented to our occupying a very suitable spot about half a mile, or less, from the Kwikuru, in the direction of the port.

So now you may consider that for the present Wusambiro is the C.M.S.

A few days after the above letter was written, the Bishop and Mr. Blackburn started to explore the country along the south-east side of Speke Gulf, and fixed on a site for another new station near Nasa, whence he writes. Nasa is on the shore of Speke Gulf, a little east of Masanza, which is marked in the *Atlas* and Annual Report map:—

*From the Rt. Rev. Bishop Parker.*

*Nasa, Victoria Nyanza,  
November 28th, 1887.*

I have just completed my first year's residence in Africa, and as I look back it seems to have been to me a year of blessing above anything that I have experienced in my life before. I am continually reminded that never before have I had so many of God's people praying for me, and that I have to do with the infinitely loving One, who is wont to do more than is either asked or thought. Oh, how I wish that I had proportionately advanced in personal holiness! for each additional year's experience in the mission-field makes me realize the more that this is the one thing needful,

station instead of Msalala, and Mr. Ashe and Mr. Walker are likely to come soon and stay here with Mr. Mackay till they see what hope there is of their entering Buganda soon, and thus relieving Gordon, who went there on the distinct understanding that we should do our best to enable him to return again as soon as possible to his Wasukuma at the south of the Lake.

After a long talk with Mackay I have drafted a letter to King Mwanga. Mackay will get on with the repairs of the *Eleonor* as fast as he can, and translate the letter into Kiswahili and send it off. We can hardly get an answer in less than three months from now!

Probably on Monday next Mr. Blackburn and I will start to explore the country between Magu and the Ruwana River in search of a good site for a Mission station, which may, perhaps, hereafter become the headquarters station. But we must, of course, begin any new stations on a very small scale, and feel our way. I suppose we shall be absent from here a month or six weeks.

Several chiefs are very anxious that we should go and build with them, but it is not us nor our teaching that they seek, but only our cloth. But how can they know how gracious the Lord is till they taste? and they have never had a chance yet. They are to be pitied, not blamed.

and that a number of workers, and money, and organization, and all else, are so much hay, straw, and stubble without it.

I think my last letter to you was from Wusambiro, which, by the route we came, is just about 1000 miles from Frere Town, viz., 400 miles to Mambuya, 400 miles on to Uyui, 217 miles thence to Wusambiro, and 91 miles thence to Nasa (about 18 miles east of Magu).

Blackburn and I left Wusambiro on Tuesday, November 15th, with only fifteen porters carrying loads, and the little cloth we had torn up into dots, and put in a bag. So long as we

remained in Urima the people were friendly, but our object was to find out whether Usomau is yet practicable for C.M.S. caravans, because that route would be the nearest and most convenient from Wusambiro to Magu if the mhongo were not excessive. After crossing the border, our little party got past the first Usomau village without being noticed by the people in power, I suppose, for our *kilangozi* (caravan leader), said they usually demand mhongo here. But at the next village a man stopped us and said we must give cloth to the Mwanangwe. Our *kilangozi*, who belongs to a good family among the Wasukuma, rebuked him sharply for asking anything from us when he saw we were travelling empty-handed, and he was cowed and went away. About a mile or two farther on a man with a huge stick, shouting and yelling like a madman, stopped us, and kept shouting till another big fellow, with weapons and skins to make him look fierce, came up and joined in the yelling and frantic gestures; very soon a crowd was gathered round us, and we were told to wait for the Mwanangwe. When he came he demanded fifty cloths, and would not believe that our boxes did not contain cloth till he had made one of his elders examine our loads. His disgust was great to find only cooking vessels, tinned provisions, tents, bedding, &c. Our *kilangozi* acted splendidly, and after a great battle of words, and representing the folly of treating travellers in this fashion, and so preventing caravans from passing through his country, which would benefit both rulers and people, the Mwanangwe let us pass on after we had given three and a half cloths. But a man was travelling with us carrying a load of spades; on hearing that the spades were not ours, and that he came from the west country, they said, "Let us kill him, because one of our men got abused while travelling in the west." Finally, however, he got off after paying five spades. We next camped at the headquarters of the Mwanangwe, who has the chief influence in the whole of Usomau, who sets up and puts down the sultans at his pleasure, so that the nominal sultan is but a puppet in his hands. We were told, if only we could make friends with him all the country would be open to

our caravans. We were sorry to find that he was absent from his village, attending to the war with Nyera, so we had to deal with his wife, and son, and elders. We said we came as the Mwanangwe's guests, and at first all looked most hopeful, and most smooth words were spoken to us. But when, on the evening before our departure, we gave our present to the wife, saying we would give our present to the Mwanangwe himself on our return as had been previously arranged, then she refused to accept the shawl and two white cloths we had offered her. After much talk we had to add a coloured cloth, then a silk shawl, then next morning three more white cloths, and lastly some spades and some beads, before we were allowed to leave. This meant a battle with words, lasting altogether about seven hours! They said plainly that if we had not come as guests they would have taken 150 cloths from us (which would have been clever, as we had not fifty altogether). They said the Arabs bought their cloth from us, therefore they expect us to give better cloths than they do. Also that the Arabs are our children, buying their cloths from us, and it was our fault that the Arabs did not make this our caravan route. We must write in large letters on the C.M.S. tablets that no caravan of theirs must pass through Usomau for years to come, not, perhaps, until some missionary resident beyond has taught them a little common sense. Our route must be by water ordinarily, and through Ukumbi at other times.

The Arab Sayed bin Saif at Magu was hospitality itself, and I hope to make some definite arrangement with him about bringing up cloth for us from Unyanyembe in cases of necessity, and about the terms on which we may hire his dhow, &c., if we wish. He lent us two canoes to cross the estuary to Masanza, thus saving us a whole day's march.

The people of Masanza appear very friendly, and I hear that the chief (Sultan) married a sister of a headman in Mr. Stokes's caravan, and also a sister of the chief (Sultan) of Nasa. The people of Nasa, which is a little farther away from Arab influences at Magu, are equally friendly. We are camped at the Mwanangwe's village close to the Lake. He is the elder bro-

ther of the Sultan, and years ago was banished with his father. He then stayed at Urambo, and thus came to know about the missionaries of the L.M.S., and saw how Mirambo treated them. In our palaver with him a few days ago, when two of the elders of the Sultan were disposed to be unfriendly, the Mwanagwe shut them up, saying he had lived alongside white men for some years and knew their ways. We purpose going to the Kwikuru (capital) to-morrow, to see the Sultan, and if he is favourable, we feel quite satisfied that a spot one and a half miles east of our camp here will be the best site for the proposed Mission station. From here to Magu there are villages close together all along the shore. The situation is rocky and sandy, and high enough to be healthy. There is a bay near, which will do for the steamer, and just beyond plenty of pori for charcoal. And food is cheap and plentiful. The population seems to be rapidly increasing. I think Nasa must be a place of growing importance, and still more would this be the case if the route were opened direct from Taveta to Speke Gulf. Beyond this, east and north, there is no suitable place for a Mission station till one reaches Kavirondo. Blackburn and I walked on about ten miles, and then climbed a hill whence, with a field-glass, we could see to the extreme end of the lake (Speke Gulf), and the hills beyond. The edition of the Royal Geographical Society's map which I have got is incorrect; I hope Dr. Fischer's papers have enabled them to improve it. We had with us a man who has been elephant-hunting in those parts, and he says that the Baridi Hills are in Majiti, which extends far to the west, that the Kadoto Hills are a low range lying between the Ruwana River and the lake to

the south of the river's mouth, and that the Ruwana separates the district of Majiti from the district of Kadoto. This part of Majiti has been raided by the Masai. Kadoto has been altogether depopulated by the Masai, so that, although it used to have a chief of its own, now Kapongo, the Sultan of Nasa, rules up to the Ruwana River.



The bay at *d* is deeper than on the map, *c* is a small bay, *e* the mouth of the Ruwana River, *f* the Majiti Hills, *g* the Kadoto Hills, *a* the Nasa Hills, wrongly marked Kadoto Hills in the map. This is the hill we climbed, *b* the Kwikuru of Nasa, *h* the Ushaki hills, which is the same word as Ushashi. People from Shashi have settled between *h* and *g*, and form quite a large community; hence, I suppose, the name Ushaki country on the map.

Beyond our camp here in Nasa, villages extend about four miles, then beyond are woods and fishermen's huts, and scarcely any shambas, quite the country for malaria and mosquitoes. Beyond that there is no security against the Masai.

Our latest news is in a little pencil note from Mr. Hooper, dated December 7th, from (evidently) Wusambiro, where he had joined Mr. Mackay. He had gone on ahead of Messrs. Ashe, Walker, and Deekes, who were accompanying him thither, and who were but a few miles behind; while the Bishop and Mr. Blackburn were expected back from Speke Gulf in a week. So that we hope there is no reason to doubt that by the middle of December the whole party were actually together, and would be able then, after prayer and conference, to arrange their forces for the occupation of the various stations.

Yet another new station is mentioned in Bishop Parker's first letter above, viz. Mtinginya's village in U-Songa, which is two days north of Uyui, and will supersede the abandoned station there.

## THE SPECIAL WINTER MISSION IN INDIA.



VERY interesting continue the accounts from India of the work of our brethren who have been conducting the Special Winter Mission. They are however, for the most part, still fragmentary. It was arranged by the Missioners themselves that they should not report their own doings, but that this should be done by the missionaries whose districts they visited. We have, however, except for Bengal (which has been systematically reported through the *Calcutta Localized Gleaner*), been almost wholly dependent upon communications from the Missioners. This time we are particularly indebted to Mrs. Sullivan and Mrs. Fox for the full and most interesting extracts supplied to us from their husbands' private journals and letters.

## BENGAL.

The Rev. Piari Mohun Rudra writes as follows on the work at BURDWAN :—

*January 4th, 1888.*—There were two meetings held this day, one for the Bengali Christians in the Mission compound and those who came from Assensole and Ranigunge—a distance of upwards of sixty miles from Burdwan—and the other for the Europeans, chiefly connected with the railway station. I took the first meeting in the Mission compound, and Mr. Sullivan took that at the station. The attendance and numbers at both these meetings were very good, and there was marked attention.

*5th.*—There was a service this morning at 8 a.m. for the European residents.

Then at 12 noon there was a service for the Bengali congregation. Mr. S. most touchingly referred to the troubles and trials which the small community had passed through, and he assured them that these trials were calculated to do them good, and that "to be much tried was to be much loved." After this service there was an address given to the agents on the fifteenth and sixteenth verses of the third chapter of the Ephesians. He spoke of Christ as the Head of the Church which is His body, and then showed how the body was related to the head, and the members to the body, and how the health and strength of the whole body depend upon the proper working of each joint. He then asked the agents to ask him any questions, that, if possible, he might help them. One asked how his weak and feeble nature, so prone to sin and so repeatedly sinning, should be strengthened; another asked how the difficulties with regard to predestination may be best met; a third asked what was meant by sinning against the

Holy Ghost; a fourth asked what more could a Christian man do, except the consecration of himself to God. Mr. S., taking each in turn, spoke briefly on each of these difficulties. At 7 p.m. there was a crowded meeting for non-Christian Native gentlemen. Many of the ladies of the station were present. Mr. S. spoke with great earnestness, and recommended the Gospel as setting forth Jesus, the propitiation for the sins of the whole world. After a hymn and prayer the meeting was concluded. Some of those who were attentively hearing, entered into conversation with him, asking him several questions which proved their interest; but as we thought Mr. S. was quite tired, I had to interfere, and he was almost torn away from them. Mr. S., just before leaving the lecture-hall, wanted to distribute a few tracts on the inspiration of the Holy Scriptures, but there were more applicants than tracts, and there was such a scramble for the books that Mr. S. found it impossible to distribute them in order. Many were wrung out of his hands. Their eagerness astonished Mr. S., and pleased him, and he requested them to procure them from the Calcutta Bible Society.

*6th.*—This morning there was Holy Communion, with sermon by Mr. S. There was a good attendance. Then there were three other services; one for the children, and two farewell addresses—one for the Bengali and the other for the English Christians. He commended them all to God and the word of His grace. The Mission was very short, but it was very profitable, and I believe that many were blessed.

P. M. RUDRA.

## SANTALIA.

*From the Calcutta Localized "C. M. Gleaner."**Barharwa, January 25th, 1888.*

The Mission here is over, and our feeling is one of intense thankfulness to God. The services were to begin at Barharwa on the 14th of January, but we had the great privilege of having Mr. Sullivan and Mr. Clifford with us, not only for four days of work, but for two days of much-needed rest before the Mission began. The first meeting was held at 7.30 Saturday morning, and the effect of that was to make us feel that we were going to have a time of real blessing, for it was evident that many hearts were touched after the address, which was listened to with rapt attention. Mr. Clifford asked that any who felt inclined to do so would offer up short prayers. The humble, earnest, and in two or three cases, tearful petitions which went up to the throne of grace were very touching, and showed that God was by His Holy Spirit convincing of sin. As nearly all the Santal C.M.S. missionaries had gathered here to meet the missionaries, we thought it would be very nice to have an English service (a privilege we so rarely enjoy). This was held at midday. Mr. Sullivan gave the address on the words: "He brought me into his banquetting house." We all felt it to be a time of refreshing to our souls. At 3.30 we had a meeting for workers, which I believe had the effect of making us all feel more desirous than ever of spending our lives in telling others of the Saviour we have found. At 5.30 there was another meeting, and afterwards an exhibition of the magic lantern with evangelistic address.

On Sunday we had a very full church, and it was a pleasure to look at the rows of upturned faces eagerly drinking in every word. Mr. Sullivan remarked after the service was over: "I felt that I could have gone on preaching till I dropped; the people helped me so by their earnest faces." After the last service that day the people were told that any who liked to stay to be spoken with and prayed for could do so. A large number remained, and many a longing cry went up to Him who is so ready to hear the petitions of His children. One of our missionary party said to me in the evening, "I think

this has been the happiest Sunday I ever spent," and I am sure others shared his feeling. Besides the three days' services in Santali on Sunday and Monday, one was held at midday in the schoolroom for the Paharis, in their own language, Mr. Stark kindly acting as interpreter. I was not present at these, but heard that the addresses were listened to with the greatest attention, and many appeared to receive a blessing. Wednesday morning we had the farewell meeting, and all were so sorry that it was the last. In answer to a request at that meeting by Mr. Clifford that any who felt they had received a blessing during the Mission would write, telling which addresses were helpful to them, one writes, "I had long been looking forward to, and praying for, this Mission; and now I praise God that He spared me to see it. When I was listening to the words about the leper I felt that I, on account of sin, was just like him, and like him I came to Jesus and He healed me. I was like that blind man, too, but when I heard the words about Him I felt, Jesus of Nazareth is passing by, and I called on Him, and He heard me, and now by faith I see."

Another writes, "I am very thankful that God sent two of His holy servants to stir me up. The address on the leper caused me much joy; I was like him, but now I have come to Jesus and confessed my sins to Him, and He has made me clean, and in Him I am trusting. God has given me His Holy Spirit, too, therefore I have light in my mind, and have much pleasure in reading the holy Book. I read it every day, and from reading it have much joy in my heart." Another writes, "As I listened my mind seemed to open like a window, and like that blind man my eyes were opened: yes, Jesus Christ gave me sight, and I am very happy, and very much wish to bring others to Jesus, and to do this I will try as long as I live." Many others have told me how their hearts were stirred, and how they desired henceforth to live more consecrated lives.

God grant that the effects of this Mission may not soon pass away, but may the fruits of it be seen in more

earnestness and zeal in seeking to win others for Christ, and in more holy and devoted lives ! M. B.

We left for Chuchi on the afternoon of the 18th, and encamped for the night at Barhait, twelve miles from Barharwa. After dinner we walked through the narrow lanes of the bazaar, inviting all to come to the magic lantern. Though it was late, not a few came, and were intensely interested, not only by the pictures, but by the words of life spoken to them. Next morning, before leaving, many of different tribes were spoken to. On our way to Chuchi, coming to the house of a Christian, we found quite an assembly of Christians, Hindus, and Mohammedans. The Chuchi pastor's son, and some friends on a visit from Bhagalpore, were preaching to them. We halted, and Messrs. Sullivan and Clifford also preached. When we were leaving, a little Christian girl said, "Do let us sing a hymn before you go;" so we again sat down and sang of Jesus dying on the cross, explaining each verse to all present.

As we came near Chuchi we saw a party of men drawn up in two lines to welcome us, the man at the head of each line holding a red flag with a white cross on it. The pastor was with them, and they all greeted us warmly as we rode up. Women and children had also come out to greet us. After arriving at our tents we soon heard the gong sounding for evening prayers at the little church of mud and thatch hard by. After the service of prayer and praise, and stirring words from the missionaries, the magic lantern was shown to a crowd outside the building, and again the life and death of Jesus were set forth to a large and attentive audience. On Friday, 20th, Mr. Clifford left Chuchi for Godda; I accompanied him several miles, ascending a very pretty range of hills about six miles wide, giving us an enjoyable ride over hill and dale. We found a great many Paharis in two villages, to whom we spoke of the Saviour of the world. On my return I found that Mr. Sullivan had held two services at Chuchi, which had given him much satisfaction and joy; the pastor's son had interpreted for him. The place was well filled, and the people had given very earnest attention; many heathen were at the

doors. During the three days' Mission ten addresses were delivered. On the last day, Sunday, the church was quite full; sixty partook of the Lord's Supper. Owing to rice being on the threshing-floors, not nearly all the Christians could attend. Yet the missionary was rejoiced at the meetings. He felt there was a deep reality in the simple-hearted worshippers assembled in that unpretending building. On Sunday evening Mr. Sullivan said he would like the meeting to be a testimony meeting, and asked all who had received good during the Mission to hold up their hands. Many did so, and then one after another told in few simple words how they had been blessed with spiritual blessings. Some compared their state to that of the dry and parched ground, refreshed with showers of rain. One testified to his soul being like dying rice, revived by rain. One old man said he had come with a load of sorrow, but was now full of joy. An elderly woman spoke of the comfort she had received. Another woman spoke of her trials through husband and son, but had found strength to bear them. After all had borne their testimony, the pastor told us that the address on "God's thoughts" (Jer. xxix. 11) had brought a flood of light and comfort to his mind; he said, "I am content now to be where God places me, to do whatever He bids me, and to bear patiently whatever He lays upon me; I feel that, however unworthy I may be, yet I am His." After each testimony Mr. Sullivan prayed for each one who had spoken, suitably to his or her case. This we felt to be a most happy and blessed time. We felt that Jesus was indeed in our midst, and by His Spirit working in our hearts.

JAS. BROWN.

#### *Ratanpur.*

Mr. Clifford came to this Pahari out-station on Friday last, 20th, from Chuchi, in the Barharwa district. Mr. Stark had kindly come the day before from Bhagaya to interpret the addresses into Pahari. The congregation here numbers about 160, all told; and a small body of Pahari Christians had come in for the three days' services from the other Pahari congregations: these helped to swell the numbers.

Eight services were held in the little church, the average attendance at the



general meetings being about sixty-five or seventy. Two meetings for men and women respectively were of course smaller. A good number of heathen crowded the doors at most of the meetings. The magic lantern, with telling scenes from the life of our Lord, was exhibited twice to audiences of about 100 and 150; on the second occasion the addresses were given in Pahari and Santali, as the audience was a mixed one. So much for the outward details of work accomplished; and now you will be anxious to hear of effects and results as they appeared to us, though these will become more apparent when the hearers have had opportunity to test and put into practice the truths impressed. As might be expected, the Mission agents, of whom a considerable number were present, seemed most moved. Faces grew more earnest and bright as the meetings succeeded each other; and most testified to the desire to work and live for Christ, and to the fact that they felt in their hearts that

they had received blessing at the Mission, by holding up their hands at the last regular meeting on Sunday night. I think very few of the Christians have not been helped and taught in varying degrees.

One thing, a very happy feature, was that several women offered prayers at the meetings. To those of us who know the low estate of the Pahari women amongst the heathen, and their backward position even as Christians, it is very wonderful to hear them pray in the congregation. After a final prayer-meeting this morning we separate, Mr. Stark to go back to Bhagaya, Mr. Clifford and myself for four days to Godda, full of thankfulness to God, and full of hope for those we leave behind. The Holy Spirit has removed some of the spots and wrinkles from the Ratanpur Church. May He who bought them find among them hearts increasingly open to His holy life-breathing influence!

A. J. SHIELDS.

The following are Mr. Sullivan's own notes on the work in Santalia :—

*Chuchi, Santalia.*

I have just come into my tent from my morning prayer-meeting—a very nice young fellow, son of the Native pastor, translating for me. He does it so well, and it makes such a difference. It has been a delightful time alone with these dear people. I have been speaking on that promise, “I will pour water on him that is thirsty,” &c. It was all so simple, so real; and several of them joined in prayer afterwards. The pastor is very unwell—his son so bright and pleasant; he might be such a power for good in this country if given right over to God. Ask for this, and that two backsliding Christians who live in this village may be fully restored.

I certainly think God is using this Mission very greatly, notwithstanding the feebleness and unworthiness of the messengers. Many, I hope, will be induced to go forth and feel that they may be able to do a great work for God in the mission-field, even though they do not know a word of the language; and then, when once they come, the interest is so great, many will be led to stay altogether. It is far, far more interesting than the ordinary routine of work at home. Peo-

ple are saturated with hearing in England; here they gather round you wherever you go, and long to hear,—truly “waters to the thirsty soul.” I was speaking at a meeting of men the other day—one man told his family what I had said, and they begged to hear also. Miss Bromley went to them. Five princesses were present, gorgeous in apparel and jewels, and listened with great eagerness. These sort of cases are countless. We asked the people at Bahawa the other day to write to us if they liked, and to say what blessing they had got through the Mission. This is one of the letters :—

“To the New Sahibs,—

“My dear teacher and father,—How my mind is filled I will tell you in three parables: (1) As the bud receiving wind and dew bursts forth fully into blossom, so is it with my mind and heart. (2) I feel that a fire is close to me. I feel it blaze; it has touched me. (3) I am being constantly grasped and led by the hand of One who is great and wealthy, and a merciful Friend.—BOOLVIE.”

*Thursday, Jan. 19th.*—We started for Chuchi, and stopped at a village on the way to preach. The head-man of

the village gave us milk, the people gathered round, and his daughter asked us to sing a hymn, which we did, and spoke to them again—a large number; very attentive; mostly heathen. Arrived at Chuchi at sunset. The Native pastor and elders met us with banners, and we had a prayer-meeting in the little mud church.

*Friday, 20th.*—I had my first meeting—a very good one. Another at twelve. The pastor's son interpreted very well—a nice, bright, earnest young fellow. The church was filled again at seven.

*Sunday, 22nd.*—Prayer-meeting and address at 8.30; Litany and address at 11.30: address and Holy Communion at 1.30. The church full. Sixty-three communicants. Prayer-meeting and address at 6 p.m. Numbers held up their hands to signify that they had received blessing at the Mission. Then, one by one, many of them said how they had been helped, and their different testimonies were contained in the following words: (1) "As the dry and withered grass is refreshed by rain, so it has been with my soul." (2) "As the rice, dry and dead, burnt up by the sun, so it *was* with me, but now my soul has been quickened and refreshed." (3) "My faith has been greatly increased." (4) "I came up with a great sorrow, but God has now filled me with great joy." (5) "My soul is full of joy." (6) "My husband and son are a great sorrow to me, but now Christ has given me joy." (7) "As the deer pants after the brook, so now longs my soul for God," &c., &c.

When the others ceased, the pastor spoke: "I have been long ill. I thought I was unworthy to have been ordained priest. I thought God was angry with me. I was very unhappy; but now I see, especially to-day, that God loves me, and therefore has chastened me. It has taken such a burden away, and now I desire to give myself wholly to God's service; to live and work for Him as never before."

After each one I offered a word of thanksgiving and praise, commending each to God. Then all joined in a hymn and prayer. So closed this brief, happy, God-blessed Mission. The Lord be praised!

*Hiranpur, January 27th.*

We had such a ride here last Monday; it is a good eighteen miles. Mr. and Mrs.

Tunbridge received us at their bungalow. The little church is close by, and well filled three times every day. The district here is 900 square miles—enough for one man! Mr. and Mrs. Tunbridge go itinerating about in tents. Many of the Christians have come in from different parts for this Mission, and put up in outhouses in the compound. Some have walked in ten, fifteen, or twenty miles from their homes, bringing wife and children with them—the women carrying huge baskets on their heads with provisions, &c. This is being in earnest, is it not? Some of them wrote me a beautiful letter of welcome. We have had a great deal of blessing, and some most interesting cases. The interest everywhere is very great; and then the thankfulness of the missionaries, their joy, and the help it is to them in their work—this is in itself a great reward for all one's labours. I cannot describe the difference when people know all you have to say, as in England, and out here, where they are longing to know the way. You feel here as if you could preach till you dropped; it is really good news to them, and you love to tell it out. At home you have always to be seeking after some new way to say the old thing.

*Monday, 30th.*—We had a meeting at 9 a.m., and a farewell letter from the dear people, in which they said they had expected much, and God had done great things for them. Most, if not all, stood up at the meeting to testify to the blessing received, and then one after another poured out their hearts in prayer and thanksgiving. One poor woman had said, "I am determined to find Christ at this Mission if I can," and she found Him, or rather was found of Him. Several spoke of the great joy that now filled their hearts. At two o'clock we rode off. Most of the Christians met us at the top of the hill, and sang a parting hymn, which they had composed for the occasion. For a long while they watched us, till a hill hid us from their view.

*Taljhari, February 4th.*

Service at 7.30 a.m.; large numbers of men and boys in the schoolroom. The church was full at twelve; there was great attention, and at the after-meeting all remained; then I had another, at

which some fifty stayed to be spoken to—some weeping on account of sin, and one poor woman weeping “because of all Christ suffered for her sins.”

*Sunday, 5th.*—Service at 8.30 a.m., and again at 11, with Holy Communion. The church was more full than ever. A grand sight, and one indeed for which to thank God. With what pains and prayers have they thus been gathered out and brought in. I spoke on “the brazen serpent,” and there was the greatest attention. Then on our knees we sang “Even me;” and I addressed the communicants; about 130 remained. At 3.30 I took another meeting in the schoolroom to the Hindus. At 4.30 I went to the adjoining village, gathered the people together, and spoke to them in the open-air on “rest;” then went up to the church and spoke to the boys on the “winning side.” Only in this dry, warm air could I have done such a

day’s work. To me it makes all the difference, and then to such listening people, so eager to hear and learn. It draws you on and draws you out very gladly, to spend and be spent.

*Monday, 6th.*—At 7.30 a.m. I took the meeting in the schoolroom, and then addressed the boys afterwards separately. About forty declared themselves on Christ’s side. We had a thanksgiving service at 12—the Church was full and all seemed reluctant to depart. At 4 o’clock there was a meeting of missionaries in the drawing-room, each one prayed, and I spoke to them on their “fellowship in the Gospel from the first day until now,” a blessed time. We left in the evening. All the friends came down, and numbers of Natives. So much thankfulness and gratitude expressed. I felt very much leaving them all, and very grateful to God for all His great goodness to us.

#### WESTERN INDIA.

The following is from the *Bombay Diocesan Record* :—

After bringing the meetings at Bombay and Poona to a close, the Rev. G. C. Grubb, M.A., and Col. G. W. Oldham, R.E., visited the C.M.S. station at Nasik (Sharanpur).

As the missionaries were not able, for want of time, to visit Malegaon, it was decided to take all the Society’s agents, and as many other Christians as might be able to go, to Nasik. Consequently, some forty-five adults and thirteen children, accompanied by the Rev. E. J. Jones and the Rev. Appaji Bapuji, came to Sharanpur on Saturday, the 17th of December, 1887. After the evening of that day, and up to the morning of Friday, the 23rd of December, the missionaries held some thirteen meetings for the benefit of the Christians, and three for the educated Natives. They also held, on Wednesday, the 21st, in the afternoon, a bazaar-preaching for the masses. The meetings of the Christians were very well attended. Some 200 souls listened to Mr. Grubb and Col. Oldham with rapt attention at each time. The addresses were interpreted throughout by the Rev. Appaji Bapuji, the Society’s veteran missionary. The meetings for the educated Natives were held in the Raja Bahadur’s bungalow, now in the occupation of the I.F.N.S. and I. Society. The hall was

crammed full, and the people listened with eager attention to what the missionaries had to say. Mr. Grubb addressed the audience, which consisted of the official and non-official educated Natives of the city, on the advantages derived from the reading of the Bible, and on some of the evidences of Christianity, for the limited time at his disposal forbade him from speaking on all. Col. Oldham gave his Indian experience, and addressed the audience most effectively on the evils accruing from intemperance. The meetings were uniformly successful, and there is no doubt that the twofold aim of the Mission, viz., “The bringing to the Lord such as know Him not, and the building up in the faith of such as are already His,” has been accomplished. Also a general desire not only to read but *search* the Scriptures more thoroughly, has been evoked. At the close of the meetings many of the Christians stood up and acknowledged how much they were benefited by the addresses. The consensus of opinion was that the missionaries should have made a longer stay, and universal regret was expressed consequent upon their not being able to do so. The Malegaon Christian contingent left for its destination on Friday noon, and the missionaries, accompanied by the Rev. F. G.

Macartney, who had lately returned from his furlough, left on their visit to Aurangabad in the night. I am told that the missionaries were also very successful there, and it was thought that they ought to have made a stay of three weeks instead of four days.

On New Year's Day there was a celebration of the Holy Communion, at which all the agents joined, and so consecrated themselves anew for the Master's work. In the afternoon a Thanksgiving Service was held for the mercies vouchsafed by the Almighty during the preceding two weeks, specially through Mr. Grubb's services. Several related the blessings they had received during those weeks. In the evening, at 5 p.m., a young lad of about eighteen years of age, by name Narayan Sakharam Powar, by caste a Maratha, peon to the C.M.S. Malegaon schools, was baptized by the Rev. Appaji Bapuji.

This young lad is the direct fruit of the vernacular schools here. He was educated at the Mission school up to the vernacular fifth standard; but owing to his parents being dead, and his guardian uncle not being able to educate him any further, the lad was obliged to earn his own livelihood. In July last he was engaged as a school peon, and from that time he has been closely associated with Christians, and thus brought under the influence of the glorious Gospel. Before he went to Nasik to hear Mr. Grubb he expressed a desire for baptism, but had not the required moral courage to join the Church here in the presence of his friends and kinsmen. At one of the addresses of Mr. Grubb he got more light to acknowledge Christ before men. He has since endured much persecution from his relatives.

We extract the following from the *Bombay Guardian*, Jan. 21st, 1888 :—

#### CLOSE OF THE SPECIAL MISSION IN WESTERN INDIA.

On the evening of the 18th January, at the Girgaum Mission Church, there was an overflowing audience to hear the last public addresses in Bombay of the Rev. Mr. Grubb and Colonel Oldham, leaving by the steamer for Ceylon yesterday. Both on Sunday evening and on Wednesday evening many came who could find no room, and had to return. On Wednesday the church was full more than half an hour before the time fixed for the commencement. This will give some idea of the impression made by these servants of the Lord. Since the days of Mr. (now Bishop) Taylor there has not been, we think, so fruitful a Mission as this. At Nassick, Arungabad, and Ahmednuggur they had large meetings of Native Christians, addressed through an interpreter, and also of English-speaking Natives. We believe that the Native Christians of this Presidency have been very much quickened, and many of them have made discoveries

of the fulness of Christ far beyond what they had previously apprehended. Perhaps the most conspicuous feature in Mr. Grubb's preaching, well-seconded by his colleague, is the account he makes, and seeks to have others make, of the Scriptures. The hearer is made to realize that the Gospel is the wisdom of God and the power of God to salvation. This leads us to hope that this revival will not die out through the withdrawal of those who have been used in bringing it about.

From November 15th to January 20th they have been unceasingly engaged in preaching and in labouring with souls. We believe that Mr. Grubb has given 180 Gospel addresses in the two months spent in Western India, and his colleague has not come much short of this. It has been a great joy to many in Western India to see again Colonel Oldham, after an absence of seven years, and many will pray, no doubt, that the Lord may send him again among us to testify the Gospel of the grace of God.

#### TELUGU MISSION.

We have received from the Rev. F. W. Alexander the following interesting account of the Special Mission in the Ellore and Bezwada districts :—

1. *Arrival.*—The English Mission arrived in Ellore on January 12th, 1888; the Rev. H. E. Fox coming

from Dummagudem, *viâ* Rajahmandry, and Mr. S. Hurrell from Raghavapuram, *viâ* Bezwada. It was found that

Christmas-time was best for Dummagudem and Raghavapuram, because Christians gather together at these centres for the festival. With us in Ellore, Bezwada, and Masulipatam that time would not suit at all, because the Christmas holidays disperse school-teachers with their pupils, Native officials, and European officers. The Pongal feast unfortunately occurred at the very time of the missionaries' arrival, and this prevented us having the caste Hindu girls and Native officials as much as would otherwise have been the case.

2. *Division of Work.*—It was arranged that Mr. Fox should make the mission-house his headquarters, and work in the caste Hindu schools, the Native Christian congregation, and the Native agents; all being contiguous to the mission-house.

Mr. Hurrell stayed in the Fort with Mr. Browne, and worked mainly among the educated non-Christian Natives, comprising Native officials, professional men, and so forth. Also in the Mohammedan schools under Mrs. Browne, and in the C.M.S. High School.

I. *Work in the headquarters station.*—(1) *Meeting of English workers.*—Work began on the day of the missionaries' arrival by a meeting for the English and Eurasian workers, the Native pastors and assistants, and a few other Christian friends. The tone of the meeting was solemn, and we all felt that God was in our midst indeed.

(2) *Daily Meetings for English and Eurasian Christians.*—After the first two meetings in the mission-house, a daily service was held in the church for the English congregation. Mr. Hurrell took these services, and gave a course of lectures from the Book of Ruth. All the missionaries attended, and nearly all the usual Sunday congregation, about fifteen or eighteen persons. Besides these there were a good many educated Natives, school-boys, and others, who seemed to listen very attentively. On Sunday the English congregation partook of the Holy Communion, and had an address from Mr. Fox, and at family prayer the missionaries were addressed daily by the missionaries, and enjoyed greatly the addresses and prayers.

(3) *Services for Native Christians.*—Three services were held daily for the

Native Christians. The first of these were for the pupils of the boys' and girls' boarding-schools. They were greatly interested by the addresses delivered to them by Mr. Fox.

Secondly, there was a service at 8 a.m. for the Native agents of the inner circle. About thirty men and half a dozen women were present each day. They freely told me afterwards how much they were benefited, and I do hope that they will take a higher tone in future.

Thirdly, there was an afternoon service in the Mission Church for the local Christians. On Sunday, the 22nd, we had besides a very large gathering from the near congregations; not far from 500 persons were present, and seventy-three Christians received the Holy Communion. While that was going on there was an overflow meeting of inquirers and recently baptized Christians. Mr. Hurrell took them to an adjacent schoolroom, and, with the help of the Rev. G. Krishnayya Garu as an interpreter, he gave them a long and useful address.

Mr. Hurrell had a meeting each day for the pupils of the C.M.S. High School, another for the Mohammedan girls of our Zenana schools, and a third in the evening for members of the English congregation. All these were well attended and much appreciated. In consequence of the Pongal festival, we were able to do very little for the caste girls' schools, but they too were addressed several times by both missionaries.

II. *Out-stations.*—Five days were spent by Mr. Fox in Ellore. After that we went out together to preach at three out-stations belonging to the Ellore and Bezwada districts. The season was unfavourable, for we had to work at the end of the rice and in the middle of the cholam harvest. Nevertheless, the people came together well, some of them from very far distances, and entirely at their own charges. No food was prepared even for those who came from distances varying from five to ten miles in length, and yet large numbers did manage to leave their reaping and come to hear our preachers. The combined gatherings averaged from two to three hundred each, and in several cases we were able to visit congregations in our way and repeat the

message given in large meetings. At each centre the agents attended, and for them there was much earnest effort. There was hardly one who did not attend at some one or other of the stations, and I feel sure they were much benefited. The meeting at Bolapad was signalized by a large pandal put up by the people themselves. It was tastefully decorated, clean, and roomy, and under it Christians, from three to four hundred in number, heard words of eternal life. I do not think the language difficulty was at all felt. The English speaker by giving short sentences allowed the interpreter easily to follow very rapidly, and the people showed by their attention how much they were interested.

III. *Bezwada*.—Mr. Hurrell had the chief work in this station. He had good audiences from the Hindu boys' and girls' schools, and a very good and interesting gathering of English people to hear his address daily. While I was Mr. Fox's mouthpiece, the Rev. G. Krishnayya did the same for Mr. Hurrell, and we have to thank Mr. Browne for sparing so valuable an assistant for more than a week from school duties.

One special feature marked the Bezwada work. The agents had a lecture from Mr. Hurrell on open-air preaching, and on the evening of the same day he marshalled a band of preachers, about twenty in number, and marched into the bazaar. He and I walked in front, and the remainder walked by threes, singing lyrics. Very soon we gathered a notable crowd. It was perfectly quiet and respectful, not one cry was raised, and when the pro-

Mr. Fox writes thus about Ellore:—

*Nayédagudem, Peddapadu*  
(ten miles from Ellore, in the middle of paddy-fields),

Jan. 17th, 1888.

My visit to Ellore has had special interest to me, as being the first place to which I have come within the lines of my father's work, and I have been staying in the same house which he mentions in his journals as having stayed in himself. It has been a good deal enlarged and altered since his time. Ellore is a town of considerable size (25,000 inhabitants), and lies in a flat plain, surrounded for miles with rice

cession wheeled into a semi-circle, one preacher after another was heard with marked attention. Several marches forward were made, and wherever we went the same look of astonishment was on every face. I look upon the demonstration as being a marked success, and I will not fail to carry it out on other occasions, as opportunity offers.

IV. *Guntoor*.—By invitation from the American Lutheran missionaries, we crossed the Krishna and paid a short visit to Guntoor. We had there the largest Native congregations, and a most influential meeting of educated Natives. Many English gentlemen attended at that meeting, and showed their appreciation of the effort. We also had a service for the English residents, and a number of them attended.

Similar meetings were held by the request of the German missionaries in Rajahmundry, and it is gratifying that in the neighbouring Missions as well as in our own, the English preachers met with a warm welcome.

*Conclusion*.—It is very difficult to estimate the effect of this labour of love. There is no doubt the effort was highly appreciated by Native Christians. They came long distances at considerable cost to be present. We have no means as yet of knowing what they thought and felt. I do know that the Native agents took a warm interest in the services, and were also very much impressed. Several men who never come to worship were present at the services, and we must be sure that such faithful, earnest preaching cannot be in vain.

cultivation. There is a good deal of missionary work going on in the villages scattered over the district, and quite lately some increase coming in of inquirers in Ellore itself. It has been, however, a very bigoted place; and there are, besides Hindus, a large number of Mohammedans. . . . There is a nice church and a large schoolroom in the same compound. We had our Sunday services in the former, and Mr. Hurrell has been giving an English address there each day. In the latter, I have spoken to some Telugus each day. The attendances have been good

but were, of course, larger than usual on account of the schools which generally came, and the Mission agents who had been brought in from the surrounding districts. I have not been able to get after-meetings, or much conversation in private. Mr. Hurrell had several inquirers. . . . At Peddapadu they gathered quickly round us, and we had some talk for half an hour. Several who had come from a neighbouring village earnestly begged us to pay them a visit next day. The District Council have decided to remove their teacher, in order to send him to a new post where more inquirers are coming in. It was painful to hear the pleading of these poor villagers for another teacher, who cannot as yet be spared them. It is the old story—work crippled for want of funds. It was in vain that I urged them to try and do something for themselves. "You must not always be children," I said. "You would not like to carry your own little ones always in your arms; they are growing older and stronger every day, so must you as Christians." "Alas," they replied, "but we are lame, and cannot walk alone!" I fear it is in some measure true. None among them can read; and though they have a nice little prayer-house, which they keep very clean and tidy, there will be no one to take the Sunday duty, or service, or to teach them. It is a sad case, but, I fear, a common one. Fresh openings are coming so fast that the ground behind is weakened in trying to take them up. Yet it is very hard, any way, to refuse. When will English Christians give as they ought? I wish our people could have heard these poor villagers to-day. They followed us for a mile or two on our way home, and the whole burden of their talk was, "Send us another teacher."

On Wednesday morning we rode over early, about two miles, to the village of these men, and I gave them an address. A stranger is a great novelty in these parts, and the crowd outside the only window was obtrusively curious. About mid-day we had another service in Nayedagudem. . . . We got to Polsanapilli about nine, and found our tents pitched close by the church, but right in the sun—a foolish thing which made them almost useless, and we have

lived in the vestry instead. The church is a capital stone building that would be creditable in any English village. About thirty agents from districts all round had gathered together, and as we rode up we were greeted with a well-meant but very un-English, "Heep! heep, hoorah!" under a little triumphant arch of palm-branches and flowers. The church, too, was rather prettily decorated in the same way. We had a service for the agents first, and then one later for the whole body of Christians. Some of them had walked ten or twelve miles, and one party had come twenty-four on foot, in order to be present. There were about a hundred, very attentive and well behaved, all poor people, some extremely so, and their skinny limbs and sharp ribs seemed to prove their poverty. Several heathen boys came to this service, behaving perfectly. I was especially interested in one of them, a nice-looking Brahmin of twelve, who has passed the highest standard in the village school, and was very anxious to continue his education, but his father is dead, his mother has nothing, and they both live on charity. I was so pleased with him that I asked if he would go to the Ellore High School if his fees were paid. He seemed glad to accept the offer; and as he had no better way of thanking me, said "Good morning!" half a dozen times over, in addition to his salaam. I pray God he may find the Saviour. . . . After dinner we went to a little meeting in the village prayer-house, and I was witness of a curious scene. A man who had applied for baptism, and who had been under instruction for some time, was examined before the congregation. Every one, of course, squatted on the floor; there was no light but that of a lantern set down in the middle. The man was called forward, and asked questions about the Commandments, the Creed, and the life and death of our Lord. He seemed to answer pretty well, though the occasion, I thought, was a trying one for a grown man, before other men, women, and children. I believe our missionaries are very careful in taking candidates for baptism, and, amongst these ignorant people, keep them under instruction for a year or more before they receive them.

From Ellore Mr. Fox and Mr. Hurrell came down to Masulipatam. We

print the programme of services at that place, from a copy on which Mr. Fox has written his own texts, which we have accordingly included :—

### PLAN OF SERVICES AND MEETINGS

*At the Special Mission, Masulipatam, 1888.*

Jan. 28, 6.0	p.m.	United prayer-meeting.	Ps. lxvii.		
Jan. 29					
Sund. 7.0	a.m.	Telugu service with H. C., St. Mary's Church.	John xiv. 15...	...	Rev. H. E. Fox.
4.0	p.m.	Ditto	ditto	...	Mr. S. Hurrell.
6.0		English	ditto	Matt. xi. 28-30	Rev. H. E. Fox.
Jan. 30, 6.45	a.m.	Address to Students, Noble College.	Matt. xix. 16-23	...	Ditto.
7.0		Telugu Mission service, St. Mary's...	...	...	Mr. S. Hurrell.
9.0		Address, Telugu boys, Noble College.	"Christ our Copy"	...	Rev. H. E. Fox.
9.30		Address, Christian children, Sharkey Memorial School	...	...	Mr. S. Hurrell.
4.0	p.m.	Telugu service, St. Mary's	...	...	Ditto.
8.0		Address, English-speaking Hindus, Poole Hall.	"Tests of true religion"	...	Rev. H. E. Fox.
Jan. 31, 6.45	a.m.	Address to Students, Noble College.	John iii. 1-12	...	Ditto.
7.0		Mission service (Telugu), St. Mary's...	...	...	Mr. S. Hurrell.
9.30		Address, Christian children, Sharkey School	...	...	Ditto.
2.0	p.m.	Address, Christian Mission agents, Miss Bascoe's Drawing-room	...	...	Ditto.
3.0		Address, Non-Christian Mission agents, Poole Hall.	Ps. cxxxix. 1-12	...	Rev. H. E. Fox.
4.0		Telugu service, St. Mary's	...	...	Mr. S. Hurrell.
6.30		English ditto.	Is. xxviii. 22	...	Rev. H. E. Fox.
Feb. 1, 6.45	a.m.	Address to Students, Noble College.	Luke xv. 1-7	...	Ditto.
7.0		Telugu service, St. Mary's Church	...	...	Mr. S. Hurrell.
9.30		Address, Christian children, Sharkey Memorial School	...	...	Ditto.
2.0	p.m.	Address, Christian Mission agents, Miss Bascoe's Drawing-room	...	...	Ditto.
3.0		Address, Non-Christian agents, Poole Hall.	Luke xv. 1-7	...	Rev. H. E. Fox.
4.0		Telugu service, St. Mary's	...	...	Mr. S. Hurrell.
6.0		Missionary prayer-meeting	...	...	Miss Brandon.
8.0		Address, English-speaking Hindus, Poole Hall.	"Who is Christ?"	...	Rev. H. E. Fox.
Feb. 2, 6.45	a.m.	Address to Students, Noble College.	Acts ix. 1-20	...	Ditto.
7.0		Telugu service, St. Mary's Church	...	...	Mr. S. Hurrell.
9.30		Address, Christian boys and girls, Sharkey School	...	...	Ditto.
2.0	p.m.	Address, Christian Mission agents, Miss Bascoe's Drawing-room	...	...	Ditto.
3.0		Address, Non-Christian agents, Poole Hall.	Acts xxvi. 9-20	...	Rev. H. E. Fox.
4.0		Telugu service, St. Mary's Church	...	...	Mr. S. Hurrell.
6.30		English ditto.	Ps. ciii. 12	...	Rev. H. E. Fox.
Feb. 3, 6.45	a.m.	Address to Students, Noble College.	Luke xviii. 9-14	...	Ditto.
7.0		Telugu service, St. Mary's	...	...	Mr. S. Hurrell.
9.0		Address, Telugu boys, Noble College and Branch.	"How to copy Christ"	...	Rev. H. E. Fox.
9.30		Address, Christian children, Sharkey School	...	...	Mr. S. Hurrell.
4.0	p.m.	Telugu service, St. Mary's	...	...	Ditto.
8.0		Address, English-speaking Hindus.	"The authority of Scripture"	...	Rev. H. E. Fox.
Feb. 4, Sat.		No services.			
		(Mr. S. Hurrell accompanied Mr. Stone in the district from Feb. 3rd to 13th).			
Feb. 5					
Sund. 7.0	a.m.	Telugu service with H. C., St. Mary's.	Luke viii. 4-15	...	Rev. H. E. Fox.
4.0	p.m.	Ditto	2 Pet. iii. 18	...	Ditto.
6.0		English	John xx. 19	...	Ditto.
Feb. 6, 6.45	a.m.	Address to Students and Bible study.	"The first four Commandments."	...	Ditto.
6.30	p.m.	English service.	Ps. lxxxvii. 7	...	Ditto.
Feb. 7, 6.45	a.m.	Address to Students and Bible study.	Mark iv. 24-29.	"The Commandments"	Ditto.
8.0		Address to English-speaking Hindus.	"The Origin and Growth of Christianity"	...	Ditto.
Feb. 8, 6.45	a.m.	Address to Students and Bible study.	Gal. v. 7, 8.	"The Commandments"	Ditto.
6.30	p.m.	English service.	Eph. i. 1	...	Ditto.
Feb. 9, 6.45	a.m.	Address to Students and Bible study.	"Forgiveness"	...	Ditto.
8.0	p.m.	Address to English-speaking Hindus.	"Man: what he is—whence he came—whither he goes"	...	Ditto.
Feb. 10, 6.30		English service.	1 Cor. i. 8	...	Ditto.
Sat. 11		No services.			
Sun. 12, 7.0	a.m.	Telugu service	...	...	Ditto.
3.0	p.m.	Address to English-speaking Hindus.	"The Resurrection and its results"	...	Ditto.
6.0		English service.	John xiv. 9	...	Ditto.
Tu. 14,		Quiet day.			
7.30	a.m.	Holy Communion	...	...	Ditto.
8.30		Bible reading.	John xv.	...	Ditto.
6.30	p.m.	English service	...	...	Ditto.

We append Mr. Fox's notes on the work at Masulipatam :—

*Masulipatam, Jan. 30th, 1888.*

It is not easy to describe the feeling with which I write this name at the

head of my journal. To come back after so many years to one's birthplace, to be sitting in the very house where



my father lived, to be working, however unworthily, in the scene of his labours, to be shown the house where Noble died, to see the honoured graves of himself and others who laboured with him; all this is an experience not to be expressed in words. I am greatly humbled as I reflect on the mercy and honour which God has shown in bringing me hither. . . .

At Bezwada I was anxious to take a photograph of the old temple and idol-car, of which my father took a talbotype more than forty years ago, and which has been engraved in his Life. I took the Native pastor with me, and with some difficulty, and under a blazing sun, we found the place. It is very much the same as it appears in the picture, except that the big car on the right of the Goparan has disappeared, and the smaller one in front is somewhat different in build. Some Brahmins were hanging about, and looked suspicious at my actions, so I appealed to them at once, and said that forty years ago their fathers had allowed my father to do exactly the same thing as I wished to do, and I was sure they would not object therefore to me. Such an appeal to their conservatism and filial regard was irresistible, and suspicion changed to the greatest eagerness. They pushed one another aside in order to appear in the picture, and I had some difficulty in getting order, so many crowded about us. We parted good friends, with mutual salaams. Poor souls! how I longed to be able to tell them of my father's God. I believe they would have listened well; but the sun was far too hot to stay long, and my friend Peter, the pastor, knew too little English to be able to interpret. . . .

Masulipatam (better, and more conveniently known as Bunder) is a place of almost more magnificent distances than even Madras. We walked from the landing-place to Mr. Stone's house along a road, wide and sandy, and with a vast perspective. On either side, and lying back from the road some three or four hundred yards, and a quarter of a mile apart from each other, are the principal C.M.S. houses; on the left Mr. Clarke's bungalow, in which I am staying (my father's old house): immediately opposite is the Noble College; next to it,

on the same side, the Normal Training School; beyond that the Stones' house and the girls' boarding-school, built in memory of the Sharkeys, and opposite to that Miss Bassoe's and Miss Ainslie's bungalow (they are C.E.Z.M.S. ladies), and about three-quarters of a mile further, on the same side, the Misses Brandon's. The church and schools are a mile away inland in one direction, and the Poole Memorial Hall another mile in another direction; one is therefore forced to ride or drive. The latter is done in bullock-coaches, uncouth vehicles drawn by these beautiful animals, who get over the ground not slower than the poor Madras bandy-horses.

We began our work by a united prayer-meeting in the schoolroom near the church. The attendance was good, but scarcely one-third of those present understood English. The address was therefore interpreted, and I gave subjects for prayer, after which some prayers were offered in English and Telugu, and we had a hymn in each language. At the close Mr. Stone asked for thanksgiving on behalf of a child rescued from heathen relations. A poor widow had been baptized a week ago; her friends kept her little girl of about ten from her. Miss Brandon and Mr. Panes went over on Monday to the village where the child was, taking the mother with them. When they went to the house the child saw and ran to her mother, and they at once went off with her, the relations making no serious objection. They hardly had got to their tent before the villagers, incited by several Brahmins, followed them, behaved with great violence, and assaulted Mr. Panes. He had to call in the police, and with great difficulty they got away, retaining the child. I hear the mother has brought an action against the ring-leaders, and obtained a warrant for their arrest. The principal man has disappeared; but, on the other hand, they threaten an action also, so the thing is rather mixed. I hope that, as the child is now safe, the matter will drop. I saw both mother and child at the prayer-meeting. Very happy the former seemed; the latter bewildered and rather in danger of being spoilt, as the object of so much interest; a nice little girl, however, with big

black eyes and curly hair. Next day a united communion service was held in the church. The language used was Telugu, but almost all the Europeans present could follow it sufficiently, and very pleasant it was to see Christians meeting together and kneeling at the table of the Lord without the least distinction of race, language, or caste; English and Indian, Brahmin and Pariah. It was a very visible witness of the true communion of saints. . . .

I am giving an early morning address each day to the boys of the Noble College, many are rather men than boys. It is an intensely interesting work, and I feel it is impossible to exaggerate its responsibility. Oh, if God would be pleased to bring out some of these bright young Indian aristocrats! for though many are very poor, they are mostly of high caste. They know enough to be saved, but their hearts seem as cold as ice. They have listened, however, with the greatest attention, and I have had most interesting conversations. One Brahmin especially pleased me. He tried for a long time to justify himself in his religion, of which he knew very little, but when I spoke of the joy of being at peace with God, and the spiritual experience of a Christian, he seemed melted, could say very little, and went away very thoughtfully. I know he is thinking much, but whether he will come out on the right side I can hardly conjecture. . . . Mr. Hurrell has been working among the Native Christians with good results. The people seem much stirred up to witness for Christ. They have gone out in a huge band into the bazaar each day to sing and preach after their own service. He

has also had meetings for the Christian agents, but with what results I cannot say. I have had three meetings for the non-Christian agents, that is, the munshis, teachers and others in the schools. We have had fifty or sixty each time, and they have listened well throughout. Yesterday I spoke of St. Paul's conversion as a witness to Christ. I am told they were struck with the story of his life which I sketched, and some said to Subbarayadu Garu, the Native pastor, that they did not know the Christians had such a saint!

On the whole there is cause for thankfulness, and God has given us so much encouragement that we propose to modify our plans. Instead of Mr. Hurrell going back next Wednesday to Madras for Tinnevely, he will stay and go into the district with Mr. Stone, as it was intended that I should have done, and I am to stay on here for this coming week, holding services also for the Europeans in the church. On Tuesday, the 14th, we propose to have a quiet day of prayer and meditation for all the Christians (English) in the station, and on the 15th we leave for Madras. This will reach England long after the work of speaking here is over, but let our friends renew their prayers that God will give continued effect to the message of His grace. And if we may not see any distinct conversions, He may see of the travail of His soul and be satisfied.

My lectures next week are to be—  
 (1) "The origin and prospects of Christianity;" (2) "Man: what he is—whence he came—whither he goes;" (3) "The Resurrection: its reality and its results."

Of the Mission in Tinnevely we have received no further particulars. A short account of part of the work done by Mr. Grubb and Colonel Oldham in Ceylon is to hand, but we reserve it till next month, in hopes of its being supplemented by fuller details.


The lady co-workers scarcely appear in the foregoing accounts. But while Mr. Sullivan and Mr. Clifford were in Santalia, Miss MacInnes and Miss Bromley visited the Punjab. There was no regular Mission there; but both these ladies took various meetings specially arranged for them. Miss Bromley afterwards rejoined Mr. Sullivan in the North-West Provinces, and took an active part in the Mission at Benares,—of which, and of other places, we hope to have accounts next month.

Three of the Missioners have suffered somewhat from illness. Mr. Sullivan caught cold while on a brief holiday visit to Darjeeling, and had to struggle with some difficulty through his interesting Santál work. Mr. Clifford was

attacked by a serious affection of the eye, and had to be taken down to Calcutta from the midst of the Santál work ; but he subsequently rejoined Mr. Sullivan in the North-West. Mr. Karney was taken ill while alone in a remote village in North Tinnevely, thirty miles from any European ; but he managed after a few days to make his way northward to the American Mission at Madura. After finishing his Tinnevely work, he sailed for Calcutta, to visit the C.M.S. and C.E.Z.M.S. stations in North India and the Punjab.

Several of the Missioners are proposing to return home by the P. and O. steamer *Clyde*, leaving Bombay on April 6th. They are due in London on May 1st, the day of the C.M.S. Anniversary. Mr. Grubb and Colonel Oldham, however, will visit Palestine on their way home, and hold services for the Protestant congregations there. There are therefore still several things to pray for in connection with the Mission, and after reading the foregoing accounts, the prayers of our friends will certainly be "with thanksgiving."

### BISHOP CROWTHER ON ISLAM IN WESTERN AFRICA.

O much has been made of the opinion of Dr. Blyden, who, though of African blood, was not born or educated in the country, that *pari ratione* much more deference ought to be paid to one, of certainly not less ability, who has been born and has spent his whole life in that land. We therefore put before the public the substance of a communication which has been received from the veteran Bishop of the Niger, and we do so without further comment and without interspersing remarks of our own. He writes from Bonny on the last day of last year, and commences as Christian men should do, but so often forget to do, by contrasting the fundamental principles of the two religions. Christianity is the preaching of Jesus, and its acceptance ought not to be recommended by holding out the expectation of worldly advantages. "The weapons of its warfare are not carnal." Islam unhesitatingly denies Jesus, stating that God can never have a Son, and thus rejects the doctrine of the Trinity. It allows the indulgence of all the sinful lusts of the flesh, requires no repentance of sin, and no real self-denial, provided the outward forms are regularly performed. In its Paradise superior indulgences are prepared for the believer.

Such being the essential difference between the two religions, it may be well to consider the causes which "contribute to its rapid progress" in Western Africa.

1. One of these is "acknowledged by well-informed persons" to be slave-wars. "It is propagated by the sword. When a heathen tribe or nation is aimed at, one choice out of two is proposed to the king or chief—the Koran or the sword." On choosing the Koran "the tribe or nation are considered converts to Mohammedanism." "The chiefs are promoted to high posts of honour on their relinquishment of idolatrous worship, they are privileged to take food out of the same bowl with the believers, they associate with them as equals, they are decorated with tobes, turbans, and swords as badges of promotion, and are employed to subdue other heathen tribes."

"But on the refusal to accept the Koran, war is declared against that tribe, the destruction of their country is the consequence, and horrible blood-shedding. The aged, male and female, are massacred, whilst the saleable are led away as prisoners of war." "As the religion sanctions slave-wars and slavery, its professors do not sympathize with the miseries produced by them. They shut their eyes and deaden their feelings to those atrocities, and the gains and profits they reap therefrom are considered their reward as faithful followers of the Prophet, one-half the value of slaves and spoils being claimed by the chief, and the other half divided amongst the soldiers to encourage them for future warlike enterprises."

2. A second cause of progress is the sanction of polygamy. For, although lawful wives are limited to four, there is unlimited license for concubinage; and a like prospect is held out in Paradise.

3. The sale of charms is sanctioned. Passages from the Koran are written on paper by the priest, and sewn up in pieces of leather or cloth, to be tied on the arms, neck, or waist, either as protectives against the evil-eye, and the violence of opponents, or for good luck. As these are paid for in large sums of cowries or goods, the writing of them forms a very lucrative employment for the priests. When childless women, or those who have lost their children in infancy, apply for these charms, the priest always imposes it as a condition of success that the future children must be Mohammedans. "Imagine the many thousand children whose births may have been superstitiously attributed to the effect of the charms, and who have accordingly been dedicated to Mohammedanism from their birth, and compare this with Dr. Blyden's statement that 'the Arab missionaries in the interior go about without purse or scrip, and disseminate their religion by quietly teaching the Koran.' Besides charm-making, their priests are traders, both in general trade articles, and, more largely, in slaves. The charms are called *Shebbeh* in the colony of Sierra Leone, *Tirá* by the Yoruba, and *Laya* by the Hausa and Nupe."

"At the commencement of the Niger Mission, when we had occupied but one station, Gbebe, near the Confluence of the Kwara and Binue, the heathen and Mohammedans were watching our actions. As religious teachers we were no traders, and yet we had enough to live upon and to relieve the destitute. They could not understand this, and supposed we must have a secret means of earning our living. One day a number of men applied to me to supply them with charms for good luck in their trade at the market. I quietly told them we never did such things, because they were a deception and displeasing to God, that I liked to have money, but dared not give them charms, because God would punish me for deceiving them. They were greatly disappointed, and left me, saying, 'You do not wish to show us the source of your prosperity.' A European mercantile agent on the river at the time, to whom I told the story, replied, 'You should get rid of them by writing the Lord's Prayer on a piece of paper, and giving it them.' To this I rejoined, 'Then I shall have laid the foundation of the Niger Mission with deceit, which must be found out ere long, and

show what seed we have been sowing.' Not many days after this, I was told of a collision in the town between the heathen and the Mohammedans, because the former had pulled down a mosque the latter were erecting. On my inquiring the reason, the heathen said, 'Since the Mohammedans came to reside here they never built a place of worship till they had seen yours. Their chief employment has been charm-selling, by which they deceived us, and from which we derived no benefit. On your arrival 'you told us the truth.' I mention these facts to show how it is that Islam is rapidly propagated in Western Africa, and how it is its religious teachers subsist without foreign aid, and apparently unobtrusively ; and what would be the quality and character of their converts if Protestant missionaries were to follow like examples ? "

4. A fourth cause of the spread of Islam is its encouragement of works of merit. If of the five daily prayers, through unavoidable circumstances, some be omitted, an account of the unsaid prayers is carefully kept, and at convenient times the deficiency is paid off. If more prayers are said, these can be credited in advance, or else lent to other believers. This the Bishop learned from two Mohammedans, one a Foulah, and the other a Yoruban, when in camp at Jeva, on the Niger, in 1857, after the wreck of the steamer *Dayspring*. He had observed them repeating over and over again the same prayers after business hours. They were making up for prayers unsaid during the days when all were heavily engaged about the wreck. The use of the beads or rosary helps them to number their prayers.

In reference to Livingstone's assertion that in 1858 "Islam was hardly known," and Johnson's, not long after, to the effect that "it was introduced by three Moslem missionaries," the Bishop says he was liberated in 1822, by H.M.S. *Myrmidon*, Captain Sir H. Leeke, with Mohammedans as well as heathen, and on landing at Sierra Leone met Hausas, Bournus, Nupés, and Yorubans, who had been liberated before him, whose religion was Mohammedan. "From 1822 to 1832 the number of Mohammedans from different tribes liberated in the colony so increased that they determined to return to their native countries in the interior, crossing the isthmus by way of Benguema, beyond Waterloo. Their departure from different villages took place on a Saturday night by agreement between them. When the governor was informed, a detachment of soldiers was immediately despatched, who caught them on the bank of a stream, which they could not cross for want of a bridge, and brought them back, though not without some loss of life amongst them." The leaders were afterwards tried and transported for two years to the Bananas. "From this time (1832) I may date the establishment of the two places on the outskirts of Freetown, one named Foulah Town, at the foot of the mountain on the east of Freetown, and the other Mohammedan town, on the Fourah Bay Road. This fact can be proved from the Government Record in Freetown. From this time the number of the Mohammedans has continued to increase in the colony, by liberation from slave-ships, by children born in the colony, and by sojourners and voluntary residents

from the neighbouring Mohammedan tribes, such as the Mandingo, Foulah, Susa, Timne, &c."

The Bishop next quotes and comments upon passages from Canon Isaac Taylor's notorious letter in the *Times* of Oct. 31st, comparing unfavourably the progress of Mohammedan and Christian Missions during the last 300 years in Africa. He points out how the Christian heaven sometimes takes years to permeate the mass. He has no doubt there have been some relapses from Christianity, and possibly a few to Mohammedanism, but would like the Sierra Leone registers of Church membership to be searched in order to prove how few there have been. The Moslems count all conquered tribes as converted, and relentlessly persecute individuals in those tribes who persist in their old religion. He would have unbiased Christian commissioners to be sent out to investigate the truth, and not to be content with the necessarily imperfect reports of cursory travellers. He remarks that the baptized Christian converts are carefully selected from a large body of catechumens, so that, for instance, instead of reporting only eighty-one converts from Bonny, they might have swelled the number to 951 adherents, or, giving attendants at the Christmas Day service, they could have reckoned them as 1260. It should also be remembered that the C.M.S. Missions to the Negro race are not yet 100 years old, and that that race was not excluded from Christ's command, "Go and teach all nations."

WILLIAM JOSEPH SMITH.

#### MR. BOSWORTH SMITH ON CHRISTIAN MISSIONS.



TWO very remarkable lectures were given in London lately in one week, both of them by high independent authorities, and both most encouraging to the friends of Missions. On Feb. 21st Mr. Bosworth Smith (from whose *Lectures on Mohammedanism* Canon Isaac Taylor borrowed so clumsily and unfairly) addressed the Fellows of Sion College on the life and character of Mohammed. Though praising the founder of Islam much more than we should do, he concluded with a noble eulogy of Christianity and Christian Missions. Then, on Feb. 25th, Sir W. W. Hunter, the author of the *Imperial Gazetteer of British India*, and President of the recent Commission on Indian Education, read a most able and eloquent paper on the Religions of India before the Society of Arts, in the presence of two ex-Viceroy (Lord Northbrook and Lord Ripon) and many Anglo-Indians of the first rank. On this latter paper, some extracts and notes by Mr. Gray will be found on another page. The conclusion of Mr. Bosworth Smith's paper, which was in substance what he had already said in his *Nineteenth Century* article, we have his permission to print, as follows :—

I would remark, in conclusion, that difficulties, and dangers, and discouragements have, throughout her history, served rather to stimulate than to depress the energies of the Christian Church; and, looking at what Christianity has, even in these latter days, in spite of all the obstacles to which I have alluded, been able to accomplish with the South Sea Islanders, who have embraced it in large numbers, with the New Zealanders, with the Negroes in America and the West Indies, with the Natives of isolated regions like Abbeokuta and Bechuana Land in Africa, or like Tinnevely and Travancore in India, I can see no reason for withdrawing from

the contest and giving it up in despair. Is the case of a missionary going, for the first time, among the Ashantees or the inhabitants of U-Ganda more hopeless, or are the people in a worse state of barbarism, than were the Anglo-Saxons when they first received the visit of Augustine, the Suevians the visits of Columban and St. Gall, the Teutonic tribes of St. Boniface, the Bulgarians of Cyril and Methodius, the Northmen of St. Anschar? The resources of Christianity are not yet exhausted. A religion which does not attempt to propagate itself is only half-alive. It exists, it does not live; and who will say that Christianity is only half-alive, or that every honourable motive which leads a devout Mussulman to wish to propagate his Creed, ought not to operate with tenfold force in the breast of every devout Christian? The resemblances between the two Creeds are indeed many and striking, as I have implied throughout; but, if I may, once more, quote a few words which I have used elsewhere in dealing with this question, the contrasts are even more striking than the resemblances. The religion of Christ contains whole fields of morality and whole realms of thought which are all but outside the religion of Mohammed. It opens humility, purity of heart, forgiveness of injuries, sacrifice of self, to man's moral nature; it gives scope for toleration, development, boundless progress to his mind; its motive power is stronger even as a friend is better than a king, and love higher than obedience. Its realized ideals in the various paths of human greatness have been more commanding, more many-sided, more holy, as Averroes is below Newton, Harun below Alfred, and Ali below St. Paul. Finally, the ideal life of all is far more elevating, far more majestic, far more inspiring, even as the life of the founder of Mohammedanism is below the life of the Founder of Christianity.

If, then, we believe Christianity to be truer and purer in itself than Islam and than any other religion, we must needs wish others to be partakers of it; and the effort to propagate it is thrice blessed—it blesses him that offers, no less than him who accepts it; nay, it often blesses him who accepts it not. The last words of a dying friend are apt to linger in the chambers of the heart till the heart itself has ceased to beat; and the last recorded words of the Founder of Christianity are not likely to pass from the memory of His Church till that Church has done its work. They are the marching orders of the Christian army; the consolation for every past and present failure; the earnest and the warrant, in some shape or other, of ultimate success. The value of a Christian Mission is not, therefore, to be measured by the number of its converts. The presence in a heathen or a Muslim district of a single man who, filled with the missionary spirit, exhibits in his preaching and, so far as may be, in his life, the self-denying and the Christian virtues, who is charged with sympathy for those among whom his lot is cast, who is patient of disappointment, and of failure, and of the sneers of the ignorant or the irreligious, and who works steadily on with a single eye to the glory of God and the good of his fellow-men, is, of itself, an influence for good, and a centre from which it radiates, wholly independent of the number of converts he is able to enlist. There is a vast number of such men engaged in Mission work all over the world, and our best Indian statesmen, some of whom, for obvious reasons, have been hostile to direct proselytizing efforts, are unanimous as to the quantity and quality of the services they render. Nothing, therefore, can be more shallow, or more disingenuous, or more misleading, than to attempt to disparage Christian Missions by pitting the bare number of converts whom they claim against the number of converts claimed by Islam. The numbers are, of course, enormously in favour of Islam. But does conversion mean the same, or anything like the same, thing in each? Is it *in pari materia*, and if not, is the comparison worth the paper on which it is written? The submission to the rite of circumcision and the repetition of a confession of faith, however noble and however elevating in its ultimate effect, do not necessitate, they do not even necessarily tend towards what a Christian means by a change of heart. It is the characteristic of Mohammedanism to deal with batches and with masses. It is the characteristic of Christianity to speak straight to the individual conscience. The conversion of a whole Pagan community to Islam need not imply more effort, more sincerity, or more vital change, than the conversion of a single individual to Christianity. The Christianity accepted wholesale by Clovis and his fierce warriors, in the flush of victory, on the field of

battle, or by the Russian peasants, when they were driven by the Cossack whips into the Dnieper, and baptized there by force—these are truer parallels to the tribal conversions to Mohammedanism in Africa at the present day. And, whatever may have been their beneficial effects in the march of the centuries, they are not the Christianity of Christ, nor are they the methods or the objects at which a Christian missionary of the present day would dream of aiming. A Christian missionary could not thus bring over a Pagan or a Muslim tribe to Christianity, even if he would; he ought not to try thus to bring them over, even if he could. "Missionary work," as remarked by an able writer in the *Spectator* the other day, "is sowing, not reaping, and the sowing of a plant which is slow to bear." At times, the difficulties and discouragements may daunt the stoutest heart and the most living faith. But God is greater than our hearts and wider than our thoughts, and, if we are able to believe in Him at all, we must also believe that the ultimate triumph of Christianity—and by Christianity I mean not the comparatively narrow creed of this or that particular Church, but the Divine Spirit of its Founder, that Spirit which, exactly in proportion as they are true to their name, informs, and animates, and underlies, and overlies them all—is not problematical, but certain, and in His good time, across the lapse of ages, will prove to be, not local but universal, not partial but complete, not evanescent but eternal.

## EGYPT AS A MISSION-FIELD.

LETTER FROM CANON BELL.

*Luxor Hotel, Luxor, Egypt, Feb. 8th, 1888.*



AM rejoiced to see from the January number of the *Intelligencer* that Canon Isaac Taylor's extraordinary defence of Islam *versus* Christianity, and the controversy to which it has given rise—a controversy in which few can doubt on which side the victory lies—is likely to be over-ruled for good. I am glad that the C.M.S. is making an appeal for men for work among the Mohammedans, as well as for money. May both appeals meet with a hearty response!

My object in writing now is to ask why the C.M.S. has done and is doing nothing in Upper Egypt? You have a clergyman, I believe, at work in Cairo, but I cannot learn that the Society has any agents on the Upper Nile. There are American Mission schools at Assiout, and here at Luxor, and also at Assouan, and in other towns. These schools for boys and girls are open to all who choose to attend. In the school at Luxor there are Copts and Moslems, and the Bible is made a text-book, out of which the children are taught. There is no direct attempt at proselytism, but the children are imbued with Scripture truth, and such instruction cannot be in vain. At Assiout the Americans have a Training College, in which, I understand, there are several converts from Mohammedanism who make an open profession of Christianity. It appears to me that Upper Egypt offers a very promising field of labour. The people are gentle, good-tempered, kind-hearted—in many respects like children—and not over-truthful. Since the English occupation Christian and Moslem live in harmony together, side by side, and the Copts are not, in Luxor at least, obliged to live in a particular quarter of the town—as they are in some other places. The Roman Catholics have a church and schools here, and the children are taught, not only Arabic, but also English and French. I need not say that neither in the Copts nor Roman Catholic churches is religion presented to the Mohammedans in a form likely to attract them, for the pictures and images there will naturally repel those who are strict Monotheists. The fact of English being taught in the schools, and the



probability that there may now soon be in Egypt an English-speaking population, may, in God's providence, be a means of furthering the Gospel. The Patriarch of the Copts has just paid a visit here, and I was surprised to see the reception given him by Mohammedans as well as Copts. He was received by a large crowd, among whom were a number of white-turbaned Moslems, as well as red-fezzed Copts. I met him at the house of the English Consul, who is a Mohammedan. The Consul afterwards paid a visit to the Patriarch in the house where he is staying while in Luxor, and made him an address of hearty and cordial welcome. This would augur a better spirit among the Moslems here. I hope in the Society's efforts to win Mohammedans to Christ, Egypt may not be overlooked. The country has surely a strong claim on our sympathy. The connection of Egypt with Bible story from the earliest times,—from the days when Abraham and Sarah went down to the land of the Pharaohs to escape the famine in Canaan, to the days when Joseph and Mary sought refuge there for the Holy Child,—should make its welfare dear to every Christian heart. And surely the promises made to Egypt make it a hopeful land for missionary enterprise. In Isaiah we read: "The Lord shall be known in Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it." (Isa. xix. 21.) And again: "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of Hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel mine inheritance." (Isa. xix. 24, 25.) Shall nothing be done by our great Missionary Society to fulfil this prediction, or to bring about the accomplishment of this other prophecy—"Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God"? (Psa. lxxviii. 31.)

CHARLES D. BELL.

### PUNDIT KHARAK SINGH.\*

BAPTIZED, MARCH 1st, 1874; ORDAINED, DECEMBER 21st, 1887.

**P**UNDIT Kharak Singh is a lineal descendant of Uddu, a Jat Zemindar who founded the village Udduki, about six miles from Batala, some 700 years ago, before Batala was built. The Ala Lambardar has been in the family for 700 years, and he is now the head of the family, and he gave up his position of Ala Lambardar to preach the Gospel. His father was a rasaldar in the Charjari Regiment, and fought under Raja Tej-Singh against the English at Harikapatan, and he then became a rasaldar, and his five sons became soldiers in the English army. He is therefore a man of good family and position, a Sikh of the Sikhs, and he

has given up a good deal to be a preacher of the Gospel.

When he was a boy he left his home "to seek after God," and became a Hindu fakir. He practised great austerities, and even learned to stop his breathing for twenty minutes together, and often became senseless from fastings and exposure; and he did all he did "to gain salvation." He has travelled over most parts of India as a fakir. He has studied most of the Sanscrit books very thoroughly, under some of the most eminent Hindu pundits, and he is himself now probably one of the best Sanscrit scholars in the Punjab. When at Benares he "lost not one moment, but read day and night, till sleep overtook

\* This most remarkable letter from the Rev. R. Clark was received last year; but we deferred publishing it until Pundit Kharak Singh had been ordained. His ordination was the last act of Bishop French as Bishop of Lahore, taking place on December 21st, the day of the Bishop's formal resignation.

him, and then lay down on the ground just where he was, in order that he might light his lamp in the night, and begin to read again, when he awoke." Twice he sought death in Benares, because he thought that all who die in Benares go direct to heaven. He carried out the teaching of the Sanscrit books to their legitimate conclusion, in order that he might acquire the knowledge which gives salvation. It is strange that it was the teaching of these very Sanscrit books which first made him dissatisfied with them. They taught him that he was a god—and he never could feel as if he was God, or prove his own deity by his mighty or holy works. He became thoroughly dissatisfied, and could find no peace of mind. It thus appears that he is also a learned man, and has shown that he is a true seeker after God, with great self-denial, and earnest zeal.

When he was in Cashmere he lived with the guru whom the Maharaja worshipped, and saw the effects of Hindu error on the Maharaja's mind.

In 1856 he met Mr. John Lawrence, who himself gave him employment in a school, as a teacher of Sanscrit. When his school was broken up by the Mutiny, he became a *jenadar* of artillery, and enlisted a hundred hill-men, and served under Abbott Sahib, of Hoshiarpore. He was present at two battles, and received two medals, one of which was for saving the life of an English officer. But his *soul* was not satisfied. He longed for God, but could not find Him, or His salvation. Not one European ever spoke to him about his soul, or about religion, when he was in the army.

The first he ever heard of Christianity was from the Rev. Nehemiah Nilkant Goreh, when he was preaching in the Bazaar at Indore. But he only went to oppose him, and to try to shut up his mouth, and his words did not make any impression on him, although he remembered afterwards his testimony of Christ.

It is strange that it was a Hindu tahsildar of Umritsur who first led him to study the Bible; but he wrote at once a book, with arguments drawn from the Shastras, to oppose his views. This Hindu first led him to think. He saw that he could not prove the Bible to be false until he had read it, so he bought

a Hindi New Testament from Baboo Bhailbus, at the Umritsur Christian bookshop, and read it. His curiosity was much excited, and then he purchased the whole Bible, and read the whole through twice.

Up to this time he spoke to no Christian about his soul. He heard that a Padri was living in the City of Umritsur, and he came to see me. His statement was that he had no peace of mind, and no comfort; but that there was one text in the Bible that dwelt in his thoughts, and that was—"Come unto Me, all ye that labour and are heavy laden, and I will give you rest." His burdens, he said, were many, and he wanted rest. He had hitherto only read the Bible to try and find out its defects; but afterwards he began to read it to find comfort and peace with God. He then learned that salvation comes not from man's efforts, but from faith in Christ—that He bore our sins on the cross, and took them all away. It was thus that God apprehended him, and he apprehended Christ. He was baptized by me in Umritsur on March 1st, 1874, thirteen years ago, when he was fifty-two years old; Mrs. Elmslie was his godmother. He thus became a Christian by reading the Word of God.

He had believed that all his sins would leave him, and fall like dead leaves off from him when once he was baptized, because Christ had promised "to save His people from their sins." But on the contrary, they now beset him in a way they had never done before. He thought he would at once be illuminated by baptism, but he was not illuminated at all. He began almost to despair. The dark cloud came over his soul.

It was at this time that he fell under the influence of Pundit Dianand Saraswati. Despairing of finding any good in Christianity, he sought refuge again in the Vedas, and began even to lecture on Aryanism. He used to study the Veds by day, but always read the Bible at night. This study of the Word of God again saved him. One night he was in great agony of soul, it was just after he had been reading Psalm li. He felt he was lost and undone; when all at once he thought he heard the words spoken behind him to his soul, "Believe on Him whom I have sent," that is on Christ alone. He thought the

speaker was quite close to him. His whole soul was at once filled with joy and peace. The illumination which he had expected at baptism, and which he had not then received, all came now over him. This was at two o'clock in the morning. He was so impressed and overjoyed, that he ran and awoke his wife and told her; at once he broke off with Dianand Saraswati and became a preacher of Christ. He then resigned his position of Ala Lambardar, in order that he might teach God's Word.

He has two children, and his great grief is now that he gave them several years ago to Sikh husbands. They always listen respectfully and lovingly to him, but their husbands will not let them become Christians. This is now the great trial of his life.

His wife at first refused to join him, but she became a Christian afterwards. He baptized her himself when she was very ill. His brother, Hukam Singh, Duffadar, became a Christian also, and was also baptized by him when at the point of death. God has given him since then many souls. He often longs to baptize them, but "the Church will not let him do so," although Christ tells us to go and baptize them.

When he received Christ in his soul, he said, "I now go forth to give my whole life to Christ." From that time to this he has done so, going forth, living under trees, or making himself a hut, wherever the Spirit lead him.

At our late meeting of the Church Council on the 11th of April, he was asked to give in his report. Some members said he ought to be ordained, and go forth, being sent by the Church, as he evidently was by God. The whole Church Council unanimously and with one voice, entirely of themselves, cried out for his ordination. Many spoke

with much earnest warmth respecting it. In the words of the two chief spokesmen, the Rev. Dr. Imaduddin and Mr. Abdullah Athim, who know him well, the Church Council said, "God has called him, not man; nothing could be better than for him to be ordained. The kind of work which he does will conquer the country, and make the people, with God's blessing, Christians. Other work will not tell as his does. He is a pundit amongst the Hindus, just as a moulvie is amongst Moham-medans. People will come to him who will not come to any Englishman, or to Indian people who wear an English dress, or who have received an English education. We want pure Natives, who have Native habits, for the Natives. They are specially qualified to teach the Natives. Let him receive the blessing of ordination; and he will, as a Padri, influence men in a way he can never do as a catechist." Then, turning to him, they said, "We here ask for your ordination. We trust you, and we commend you to God. Go where you will. There is no hindrance from us; and there should be no delay."

The whole Church Council then knelt down, and commended him and his work to God. The next morning they corroborated all they had said the day before, after thinking over the whole matter for twenty-four hours.

If any think that catechists can teach the Word of God, just as well as Padris can, and that there is no need for the ordination of preachers, when they are called to the work, and are qualified for it, it seems that by following such views we should depart both from the guidance of the Word of God and from the universal experience of the Church.

R. CLARK.

*Umritsur, April 20th, 1887.*

## THE "N.S.M." IN AMERICA.

[The following extracts from an article in the *American "Missionary Review of the World"* will much interest all the workers in our English "F.S.M."]

"**S**IMULTANEOUS meetings" are a recent device to stir the public mind to the Christian work of Foreign Missions. The term is used to describe a multitude of public mass-meetings held in many towns within a given region and under one general direction, on any or all the days of a single week. The idea originated with the Church of England Missionary Society in 1885, not sporadically, but as a natural outgrowth of the patient thoroughness of that admirable ever-developing organization. It was put

into operation by them throughout England in 1886, and in London (omitted before) in 1887; but it was not intended to become an annual effort, and is not, accordingly, proposed for this year. The details of the working of this plan may be briefly summarized, both for historical purposes and for its value as suggestive example. In November, 1885, there was published in the admirable organ of that Society, the *Church Missionary Intelligencer*, an article entitled, "On the Development of a Missionary Spirit at Home," in which a scheme of home operations was broached, entitled the "February Simultaneous Meetings." . . .

The first American reproduction of this new device was not undertaken by any missionary organization, but by an integral part of the Presbyterian Church, in 1887, and became widely known under the title of the "November Simultaneous Meetings." They were confined to the State of New Jersey, and, following the English fashion, were known by the initials "N.S.M."

The Presbyterian Synod of New Jersey is coterminous with the state of the same name, and has 289 churches in 219 towns. At the annual session of this body in 1886, a motion was introduced calling attention to the new English movement, and a committee of five, three ministers (two of them formerly missionaries) and two laymen, was appointed to consider the idea and if possible apply it here. The committee met, and began to arrange simultaneous meetings within the synod's territory for November.

*The Plan.*—This departed very widely from its English prototype; but besides the ideas involved in the name it was indebted for what the C.M.S. Report for 1885-6 calls the main features of the "F.S.M.": "(1) The meetings were to present missionary work as the glorification of Christ, the Great Head of the Church, and the obedience to His commands; (2) they were to plead the cause of Missions rather than the claims of a society; (3) the question of funds was to be kept in the background." The "N.S.M." formulated the first of these, as the "F.S.M." had, and found the phrase of great and lasting utility: "Our Risen Saviour's Last Command." The admirable Bible-reading contained in the tract "F.S.M. No. 1, Why held at all?" was briefly reprinted in the very first circular, and afforded text and theme for many a speaker. These decisions secured the movement at the outset from any mere special and expedient appearance, and made it, both in the preparations of its speakers and the attitude of its congregations, a real missionary revival. A working fund of \$500 was raised by special arrangement in the synod's presbyteries, so that missionary collections were omitted from the meetings.

The thoroughgoing attack of the "F.S.M." upon public attention was also emulated, though not identically; and the general notion of an all-day convention, with diverse arrangements for the different hours. But beyond these the "N.S.M." plan was original with the committee. Its own leading features may be thus described: (1) The intent to reach, chiefly, persons and communities not reached by other methods; instead of striving to bring them to great meetings, to carry the spirit and matter of those meetings to them; (2) the effort to develop missionary study and speech among the ministry, by enlisting them all as the orators of the week; and (3) the accomplishment of these ends by the direct action of the ecclesiastical authorities, as already remarked. To the first of these peculiarities of the plan the committee addressed themselves without fear of its palpable embarrassments, and it is upon the consequent necessitated obscurity of results that they rest with the greatest satisfaction. Big meetings and illustrious orations have great value; there are such: this work was to supplement, not to rival them; but *the needed advance now in Mission work is to bring the command of Christ upon His people, to go and evangelize the whole heathen and Mohammedan world, home to every Christian. These meetings were taken to those homes.* This domestic character of the "N.S.M." hides its glory; but the committee believed, and believe, that it is a glory. Its results may be tabulated when the kingdom that cometh not with observation shall yield up its secrets.

In order most perfectly to accomplish this holding of meetings in the most obscure places, particular stress was laid upon the diversity of the different sessions of each day. The committee did not rest with the effort to obtain the evening mass-meeting; many rural communities (the week necessarily chosen was without a full moon) might fail to have speakers for such meetings, or withhold themselves

from other causes. So these were entreated to gather whatever kind of company might be capable of missionary interest: the Sabbath-school; a women's society, or a special gathering of women; or at least one good missionary prayer-meeting. The publications of the committee assured matter for thought at these gatherings. . . .

The "N.S.M." committee prepared *special missionary material exclusively for their speakers*—for the pastors a tract on "The present attitude of Evangelical Missions" ("N.S.M., No. 3"); for laymen a collection of thirteen brief narratives of heathen seeking the Gospel ("N.S.M., No. 4"). These were not allowed to go into any but the designated hands, and were not sent to the larger towns. Supplementary to these was the expedient providentially made necessary by the delay in publishing these; the secretary telegraphed for a supply of compact missionary digests known to him, and sold below cost five hundred copies of them to ministers and elders at the synod meeting just before November.

The committee have laid great stress on this idea of special missionary material (facts, not discussions) provided to speakers exclusively, and believe that it is capable of the most useful development. Its efficiency in the "N.S.M." however was secured by the third original feature of the plan, the direct relation of ecclesiastical bodies to the simultaneous enterprise. . . .\*

Such was the working theory upon which the "N.S.M." moved New Jersey for the world's evangelization. The labour of carrying it into effect was considerable. Seven publications were issued. "N.S.M., No. 1," 3000 copies, was a four-page guide for participants, giving the names of the joint committee and the plan. No. 2, 11,000 copies, a popular appeal, illustrated with the faces of "A heathen neglected" and "A heathen saved." No. 3, 1000 copies, and No. 4, 1500 copies, have been described. No. 5, 500 copies, was the committee's report to synod in October, just before the meetings; an extra edition (beyond the regular publication in synod's minutes) for use in the churches. This included such responses from the missionaries of the Church as had then arrived, and was supplemented by No. 7, "Good News from Far Countries," 300 copies, a two-page collection of the most delightful expressions of gladness and promises of contemporary meetings, from more of the missionaries, fifty in all. No. 6, 1000 copies, was the programme of days and speakers at the fifty-eight "centres;" sent to those places, and also to all newspapers in the state. The several presbyterial committees published for their own presbyteries the programmes for the meetings at the other 161 places.

Besides the printing, there was a great deal of writing. The members of the joint committee divided up the whole list of newspapers (220) published in New Jersey, and sent a different article to each, in June. (The printed programmes were sent in November.) A great deal of work was done, both individually and by sub-committees, by the presbyterial committees in their own regions. The secretary sent out the publications, separately addressed, to every minister of the Church in New Jersey (392), to every ruling elder (1273), every Sabbath-school superintendent (328), and to one lady at least in every Church (289); except in two presbyteries, for which this work was done by the presbyterial committee. A cyclostyle enabled the secretary to address, in his own handwriting, every one of these 3000 individuals, who were not in the fifty-eight "centres" (pursuant to the plan as explained above), and also to 200 missionaries, representing all the stations of the denomination abroad.

## NOTES ON OTHER MISSIONS.



WE must just mention here the death of that most remarkable and revered missionary, the Rev. George Bowen, of Bombay. He belonged latterly to the American Methodist Episcopal Mission, but he was really, like Carey and Duff, a possession of the whole Church of Christ. He lived as a Native among the Natives many long years before some who now seek to do

\* To explain this, it should be stated—and it is a curious fact—that the idea that "the Church," rather than voluntary societies, should conduct missionary work is not confined to High Churchmen in the Church of England, but is especially prevalent among Presbyterians.

so had thought of it; but no one in India was more severe than he was, as Editor of the *Bombay Guardian*, upon some of their works and ways.

The collections, subscriptions, and donations to the General Fund of the S.P.G. for 1887 show an increase of nearly 2000*l.* over those of 1886. The total receipts for the General Fund are more than 5000*l.* larger, and the gross income of the Society is more than 4000*l.* larger.

The S.P.G. Mission in Basutoland (Bloemfontein) shows an interesting increase. In 1875 there was only one Native Church of England convert. There are now five churches crowded, ministered to by six clergy, and the members of the Church are numbered by hundreds.

The BIBLE SOCIETY is just publishing the first instalment (St. Matthew and St. Mark) of the Bible in Popo, a language of Dahomey, the country lying west of Lagos and Abeokuta.

The fire which we lately reported as occurring at Magila (UNIVERSITIES' MISSION) appears to have had the effect of stirring up the Natives spiritually. The services have been much better attended since, and many careless Christians revived. Two Mohammedans were baptized on Christmas Day.

Mr. Madan, a member of the Mission, has just completed a translation of the *Pilgrim's Progress* into Swahili.

Medical missionary work has lost one of its most devoted and valuable helpers in Dr. Robert Reid Kalley, on January 17th. He was one of the earliest pioneers of modern Medical Missions. His work in Madeira, from 1838 to 1846, was spoken of as "the greatest fact in modern Missions;" a great blessing also attended his ministry in Bible lands (1847-53), and in Brazil (1853-75). From that time to January 17th, 1888, he was Director of the Edinburgh Medical Missionary Society.

The Annual Meeting of that Society, held on November 24th, 1887, had a large and influential attendance. Dr. Moir was elected President of the Society, and interesting addresses were given by the Rev. E. C. Dawson, of St. Thomas's Episcopal Church; Mr. A. J. Swann, Master of the mission-ship *Good News*, Lake Tanganyika; Mr. Henry Soltan, of Burmah; and Dr. Chamberlain, medical missionary from South India.

The news from Central China, received by the CHINA INLAND MISSION, is very encouraging. Mr. Stanley Smith reports 210 baptisms at one time, and as many inquirers. The Rev. G. Clark tells of preaching to immense audiences, sometimes as many as 4000. It is stated that "a few as influential men as the empire has produced have embraced Christianity, others are ready to do so, or wish to reap the benefit of its civilizing influences." Nine men have been baptized and admitted to the Lord's Supper by the China Inland Mission in Honan. This is stated to be the first Christian Church founded in this province of 15,000,000 souls. The only other society at work in the Province is the Baptist Missionary Society, and there are but three European agents in all in this vast population.

The FREE CHURCH OF SCOTLAND has had the blessing of abundant offers for missionary work. They have had this year to fill twelve posts, of which five are new, representing extensions. Their wants were laid before the fourth-year men of Glasgow and Aberdeen Colleges, and for the twelve posts twenty-two young men offered themselves. Five of the ablest were ready to take up the late Hon. Ion Keith Falconer's work at Sheikh Othman. The General Assembly to be held at Inverness will be called upon to dismiss more foreign missionaries than have ever been sent forth in one year. The Madras Mission of this Church has just reached its Jubilee. There are eleven stations connected with the Mission. In 1886, 573 students attended their college, 1776 pupils the schools, and 16,000 patients were treated and preached to in the dispensary, &c. A lady medical missionary has just gone out to work in the zenanas.

J P. H.

## THE MONTH.

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**W**RITING as we do early in March, it is not possible to say what has been the result of our suggestion that special prayer should be offered during the month that God would incline those who possess the means to send in large special gifts before March 31st, to prevent the dreaded heavy deficiency. One such gift was received after the words were written, but before our periodicals appeared. On Feb. 23rd a cheque for 3000*l.* was received from a friend who withholds his name. "Before they call, I will answer."

Let us add that although the accounts are closed on March 31st, special contributions are particularly timely and welcome in April, so that they may at least be reported to the Annual Meeting. Two years ago, when it was known about April 10th that the year had closed with a deficit, over 6000*l.* was sent in to meet it between that date and May 1st.

**T**HE Anniversary of the Church Missionary Society will (D.V.) be on Monday, April 30th, and Tuesday, May 1st. On Monday, at 6.30 p.m., the Annual Sermon will be preached at St. Bride's by the Bishop of Exeter. On Tuesday, at eleven o'clock, the Annual Meeting will be held at Exeter Hall, the President in the chair. Among the speakers expected are the Bishops of Rochester and Waiapu, the Master of Trinity College, Cambridge (Dr. H. M. Butler); Sir Rivers Thompson, K.C.S.I., late Lieut.-Governor of Bengal; and the Treasurer, Sir T. F. Buxton, Bart., on his return from his Indian tour. The Evening Meeting will be at seven o'clock, when the Bishop of Sodor and Man will preside, and several missionaries will speak.

It would be affectation to pass over without notice the rumours of dissatisfaction with and secession from the Society which are in many mouths, and which have even been alluded to in the newspapers. We have no intention of advertising the statements made by repeating them, or by publishing the facts known to us; and if the dissatisfaction expressed were confined to the half-dozen members who are said to be urging secession and striving to organize a new society, we should say nothing at all. But it is a very grievous thing, which can only be regarded with profound sorrow, that faithful working friends and members of the Society should be plied, as we fear there can be no doubt is the case, with insinuations against the Committee and Secretaries which cause them grave anxiety, but which are entirely unjustifiable. Nothing is easier than to suggest the presence of Ritualistic influences in Salisbury Square; and it has but to be hinted at for some friends to believe it, or at least to be alarmed by it. One aged gentleman has actually resigned an honorary office held by him because, there being two parties in the Church of England, the Romanizing and the Protestant, the C.M.S. has latterly followed the former! Most assuredly his resignation is not only justifiable, but a plain duty, if he thinks that! We cannot stoop to deny such things. All who have the opportunity of knowing the facts, and who can judge them fairly, know well that there is not the shadow of a shade of foundation for any such suggestions, and that the Committee and Secretaries are as whole-hearted in their loyalty to Evangelical truth and to the ancient principles of the Society, as any of their predecessors.

Why, then, say some, true friends, did you do so and so?—referring to

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the Jerusalem Bishopric or the St. Paul's Service. Now upon points like these it is of course true that there have been differences of opinion. Indeed, as regards the latter question, we have been between two fires, for some friends, as staunch and Evangelical as any, have expostulated with the Society for taking any notice at all of the new reredos. But if these matters are made tests of Protestantism, then a great number of the most heartily Protestant members of the Society will be branded as disloyal to their principles. We do not wish to say a single word on the particular questions themselves. Let the Committee be praised for their decisions, or let them be blamed. But considering who the members are who have (rightly or wrongly) approved those decisions, it is hard to characterize adequately the suggestion which implies that they are not true and loyal Protestant members of the Church and the Society.

It will be a matter of profound regret if any of the warm-hearted and hard-working friends of the cause are alienated from the Society through such statements as we have alluded to. There never was a time when it was more needful that those who are truly spiritually-minded should stand firmly together. And there never was a time when, so far as human judgment may presume to judge, the God of Truth was more signally stamping with His approval the work of the Society. To Him, in undoubting confidence, we commit the cause of His own Truth.

P.S.—The foregoing was in type before the publication of a circular which has been issued by five members. We will only say that the proposal in that circular, so far from being "on old lines," would be a grave "new departure" in the history of the Society.

FOR some time the Bishop of Travancore and Cochin has been contemplating retirement, but we have refrained from mentioning it in the hope that he might still see his way to retain the Bishopric. But it is now virtually settled that he will resign on his return to England this summer, and we must not further defer expressing the great regret with which his retirement will be viewed by the Society. Mr. Speechly went out to Travancore as a C.M.S. missionary in 1860, the year of several excellent missionaries—among them R. H. Weakley, E. B. Clarke (now Archdeacon of Waimate), S. Coles, W. J. Edmonds (now Prebendary of Exeter), N. Honiss, J. D. Simmons, R. B. Batty (Second Wrangler, who died in the Punjab), T. K. Weatherhead, John Barton, E. L. Puxley, T. F. Wolters, and J. Welland. He was for several years Principal of the Cambridge Nicholson Institution at Cottayam, and there trained not a few of the Native clergy over whom he was afterwards to preside. He was consecrated first Bishop of Travancore and Cochin in 1879, at St. Paul's Cathedral, along with Bishops Barclay, Ridley, and Walsham How.

THE Society has received with much regret a telegram announcing the death of the Rev. John Allcock, who had been a faithful missionary to the Singalese for twenty-three years, chiefly in the Baddegama district. He was just about starting for England, where his wife and children were, when he was called home.

Two of the Society's oldest and most ardent friends have been removed by the deaths of the Rev. F. Storr, of Brenchley, and Mr. Hudleston Stokes, of Bath. Mr. Storr was well-known for having probably the most remarkable Village Association in England (see Selections from Proceedings). Mr. Stokes was the author of the graphic articles which appeared in the



*Intelligencer* in 1885, entitled "Recollections of South Indian Missions, by a Very Old Indian;" and as they were, to a large extent, autobiographical, much of the story of his career as an East-India Civil Servant may there be read. His and our excellent friend Colonel Gabb writes to us as follows:—

The "Very Old Indian,"—the author of those interesting papers which appeared in the *Intelligencer* not very long ago—one of the oldest and staunchest friends of the C.M.S., and indeed of the whole Church, for his heart embraced all who love the Lord Jesus in sincerity,—Hudleston Stokes, late Madras Civil Service, has just been "presented faultless before the presence of *His* glory, with exceeding joy." In his life he was indeed an "example of believers," consistent, humble, loving, active, true, Christ-like. "Prayer without ceasing" might be taken as characteristic of him. The Word of Christ dwelt in him richly;—for many, many years he, and his dear partner, made it a practice, every day of their lives, to commit to memory a certain number of verses of Holy Scripture, and to repeat them to each other. The fruit of this knowledge of the Word of Life, was indeed a beautiful life. His transition to glory was as "in the twinkling of an eye." On Tuesday he retired to rest in his usual health; ere he closed his eyes a fit of coughing came on, and before a doctor could be called he had "*fallen asleep in Jesus*." He is now of that goodly company of the earnest promoters of Christ's Kingdom among the heathen who have been welcomed with the "Well done, good and faithful servant, enter thou into the joy of thy Lord!"

Two notable men have lately died who were at one time connected with the C.M.S. The Rev. Dr. George Percy Badger, the well-known Arabic scholar and friend of the Sultan of Zanzibar, was at the C.M. College in 1837, and went in that year as printer to the Society's press at Malta. After three years he left the Society's service, and was afterwards ordained and became chaplain at Aden. The Rev. Giulio Cesare Mola, late missionary to the Italians in London, was originally an Italian Roman Catholic missionary in Ceylon. There he was converted to the simplicity of the Gospel, and became a clergyman of the Church of England. From 1866 to 1872 he was a C.M.S. missionary to the Tamils, first in Ceylon and then in Tinnevely; and he appears on our roll as the Rev. Julius Cæsar Mill. He married a sister of the Revs. W. P. and H. Schaffter.

THREE more leading Chinese Christians of the Fuh-Kien Mission have been ordained by Bishop Burdon, viz.: (1) Ting, catechist at Lieng-Kong, brother of the Rev. Ting Sing-ki; (2) Lau, catechist at Hok-Chiang, an old Ku-Cheng man baptized by Mr. Wolfe some years ago; (3) Ling, catechist at Ku-Cheng. A fourth was to have been ordained, Wong Seng-to, who had laboured for many years in the city of Fuh-Chow, and is described by Archdeacon Wolfe as "our best and ablest catechist;" but he died in November, after a few days' illness.

On December 18th, Bishop E. Bickersteth of Japan admitted to deacon's orders Mr. John Batchelor, C.M.S. missionary to the Ainu aborigines of the Island of Yezo.

On St. Stephen's Day, December 26th, the Bishop of Auckland (Dr. Cowie) ordained two new Maori clergymen, the Rev. Hare Reweti Hukatere and the Rev. Herewini Nopera Paerata. "Hare Reweti" is the Maori form of "Charles Davis," and "Herewini Nopera" of "Selwyn Noble." They were educated under the veteran C.M.S. missionaries, Mr. Matthews and Mr. Burrows, and the latter also at the C.M.S. Theological College at Gisborne.

Both have been lay-readers for several years, and prominent members of the Church. They are appointed to districts lately vacated by Maori clergymen who have died. At the ordination the candidates were presented by Archdeacon Clarke, and the sermon was preached by Archdeacon Maunsell.

ON December 7th, at Onitsha on the Niger, Bishop Crowther admitted to deacon's orders his grandson, Mr. Hugh Stowell Macaulay, late of the C.M.S. Islington College; and on December 21st, at Brass, he admitted the Rev. S. Peters, one of his African clergy, to priest's orders. On January 2nd he, with Princess Taba Florence Pepple, laid the foundation of the new iron church of St. Stephen at Bonny. The Bishop is expected in England in April.

AT an ordination held by Dr. French, late Bishop of Lahore, at Sukkur, on December 21st, the Rev. R. Heaton was ordained priest, and Pandit Kharak Singh of Uddoki was ordained deacon. An account of this latter very remarkable man is given on another page.

THE Rev. W. Allan, Vicar of St. James's, Bermondsey, has been using his visit to Sierra Leone to thoroughly inspect the C.M.S. Mission and Native Church there. He finds that the statement lately made in English newspapers that Christian Africans were becoming Mohammedans is quite unfounded.

THE Rev. O. Moore, Native clergyman at Sierra Leone, writes concerning the so-called spread of Mohammedanism:—

The idea that Sierra Leone Christians are turning Mohammedans, or that Islam is gaining ground among us, is a delusion altogether. Nothing of the sort has taken place. Mohammedans increase by accessions of fresh Mohammedans from the interior, and not at all from conversions made in Sierra Leone. It is a great mistake to think otherwise.

A LETTER from Bishop Sargent, dated Palamcottah, February 6th, 1888, enclosed 53*l.* for the Hannington Memorial Fund, made up of the following sums: Bishop Sargent, 3*l.*; the Rev. T. Walker, 2*l.*; the Rev. E. Carr, 1*l.*; Anbammal (a Native Christian woman), 2*l.* 10*s.*; by collection in the districts on Christmas Day, 44*l.* 10*s.* Total, 53*l.*

THE *Madras Mail* gives the following proportion of criminals to the population of South India:—Hindus, 1 in 447; Mohammedans, 1 in 728; Christians, 1 in 2500.

THE *Madras Mail* states that at a late B.A. Examination at the Madras University, of the Brahman candidates thirty-six per cent. passed, and of the Christian candidates thirty-seven per cent. Hitherto the Brahman students, who come almost entirely from the upper and more intellectual classes of Hindu society, have always stood first.

WE are sorry to say that the Mombasa Mission has had further losses. The Rev. H. K. Binns has returned to England seriously unwell, and Miss Harvey has been peremptorily ordered home by Dr. Ardagh for the same cause. Mr. Price has indeed gone out in the nick of time; and we are glad also to say that Mr. J. Burness, who did such good service on the Niger as

a lay agent, has also now sailed for Frere Town, with Mrs. Burness. But we more than ever need fresh workers, particularly ladies on Mr. Webb-Peploe's fund.

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On November 23rd last was opened the Poole Memorial Hall at Masulipatam. When the late Bishop Poole, of Japan, was a C.M.S. Telugu missionary, he made, as will be remembered, special efforts to reach the educated Hindus. Among other agencies, he opened a book-shop; and when ill-health had driven him home, he began to collect funds to build a good library, reading-room, book-shop, &c. After his short episcopate and death, it was resolved to complete the fund, and erect the building, as a memorial to him; and this excellent purpose is now accomplished. The building and fittings have cost only Rs. 6010, which sum has been entirely raised by voluntary gifts. Many friends have given books to the library, and the reading-room is already well used by Native gentlemen, a large number of whom (many of them non-Christians) contributed to the memorial fund. The Poole Memorial Hall has been appropriately used for some of the meetings recently conducted at Masulipatam by the Rev. H. E. Fox and Mr. Swann Hurrell. We hope soon to hear that the other proposed memorial to the lamented Bishop, the Girls' School at Osaka, Japan, is also in full work.

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THE publication in English of Emin Pasha's Letters and Journals in Central Africa provides most interesting reading for all who have the welfare of Africa at heart. The book is one of great value; and its presentation in an English dress is due to a former C.M.S. missionary in U-Ganda, Dr. R. W. Felkin. The translation is by Mrs. Felkin, and he has edited the whole. Some few references occur to the C.M.S. Mission, especially in the letters of recent date to Dr. Felkin, in which Emin expresses much gratitude to Mr. Mackay for enabling him to communicate with Europe. Emin himself was over in U-Ganda, in 1877, just at the time when Mr. Wilson, who was alone there, heard of the death of Lieut. Smith and Mr. O'Neill. In the Introduction there is an interesting extract from the German Introduction, showing Emin's view of Missions:—

Emin does not belong to those half-hearted Christians who talk about the advantages of the Mohammedan religion as a civilizing agent in Africa. On the contrary, it may be seen from many of his letters that he has the heartiest sympathy with Christian missionaries. A crushing fact for the future of Islam in Central Africa is mentioned by him on p. 414, where he says that, after more than twenty years' dominion, they can hardly point to ten proselytes.

To this extract Dr. Felkin adds a footnote,—

Emin Pasha was very anxious for the Church Missionary Society to establish Mission stations in his province, and offered to support a missionary party there for three years at his own expense. In 1878-79 he rendered considerable assistance to the expedition sent by the C.M.S. *via* the Nile to U-Ganda.

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THE Rev. G. M. Mackie, of the Church of Scotland Missionary Society at Beyrout, states that Canon Isaac Taylor's Church Congress paper was printed by the Moslems in Constantinople, and has found a place in the Moslem newspaper in Damascus, and in that of Beyrout. The Moslem editor calls upon the faithful to hear what "the English monk" says about them. Where Canon Taylor describes Islam as a brotherhood, the editor puts in a parenthesis, "Would to God it were so;" and where the address

claims for Islam advantages as to the prohibition of gambling, &c., the editor adds again, "You gamblers, hear this, and may God judge you!" He also finds that the Turkish Government is looking into missionary work with the sharpest and most suspicious scrutiny.

BEFORE Bishop Cowie's departure from Auckland to attend the Lambeth Conference the Native Maori clergy presented an address to him, of which the following is a translation, made by Archdeacon Clarke:—

A farewell from us, the Maori clergy of the Diocese of Auckland, to the Bishop. —Go, father, in peace; wade through the sea of Kiwa which lies before you, the billowy way of Tawhaki. We feel bound to say loving words to you on your leaving for the land of your fathers—the land from whence came the Gospel to this island—there to take breath, this being the eighteenth year of your labour in the Maori Church. We greatly appreciate the efforts you have made to visit us, for there is no kainga of importance which you have not reached. Beginning at Parengarenga and through to Waikato and Taranaki, all has been travelled by you. The sheep of the flock, of which you are the shepherd, are of two colours—Europeans and Maories—and you have fed us all alike, impartially; none have been starved. For this we thank you. When you came to this country there were only five Maori clergy in the diocese. You have ordained fifteen more. Of the whole twenty clergy, five have gone to their rest, and two to other dioceses. There is one sad thing which your heart and our hearts mourn over—the loss of those three during this year: and so we stand before you "a little flock" this day. When you first came there were but few churches; but now the district from the Thames to the North Cape is covered with good churches. These are signs by which we know that the Maori Church has made progress during those eighteen years. Although there are some districts in the diocese the people of which have not yet returned to the faith, we think that the time is near when the people of some of the places in Waikato will come back. Now, sire, we were troubled when we heard that you were going to England, there to remain; but we have heard your word to the Synod that you intend to return, and that comforts our hearts. We were troubled because (1) we love you; we feared (2) lest "another king should arise who knows not Joseph." We must now say some loving words to our mother, Mrs. Cowie. She has been brave in coming to Maori kaingas and taking an interest in our wives and children. Greetings to you, Mrs. Cowie, our kind mother. Go in peace, and do not forget these your children. These are also some parting words to your children. They, too, are our relations, because they were born here. Go, our children, along with our common parents. Finally, sire, go and take with you the love of the Maories of the diocese! May Jehovah cover you all with His feathers and hide you under His wings! May the Great Shepherd of the sheep bless you and keep you while on the sea, and bring you back in peace and health! Such is our hope and prayer. Although this farewell is signed by us ministers only, it is from all the people of the Maori Church.—From your loving Maori children in Christ.

It is pleasant to report more encouraging news from Chagga. The Rev. E. A. Fitch writes:—

*Mochi, Chagga, Jan. 28th, 1888.*

You will be glad to hear that Mandara has at last given us some boys to teach: last mail he sent Bishop Parker a spear, and I took the opportunity of telling him that it was not his spears and goods that we wanted, though the Bishop would be pleased with his present, but he would be far more pleased to hear that we had an opportunity of teaching his people. To this he replied, "Tell

Bishop that I will send you four boys, and you and I will settle the matter when the mailmen have gone." This was late on Friday, and on Monday I went to Mandara's. I could not get much out of him, except that he would set his boys to build a hut to use as a school. On Tuesday we went again, but found Mandara had gone to a beer-drinking at his lower house. On Wednesday I got an interview—though he

was rather drunk. On our way we had passed the spot where boys had begun to level a spot to build, and I at once told Mandara I did not like the place, and added that we considered it would be much better for the boys to come to us. To our surprise he at once replied, "I will talk to them, and they shall come to yours to-morrow morning; but you must not keep them long, as they have to graze the goats, cut grass, &c." We promised not to interfere in any way with their work, and he then wished us good-bye. On the Thursday morning five boys turned up here, and have been almost daily since; we generally have seven, though some few mornings we have had as many as thirteen. They are all Mandara's goat or cow-herds, though some days we have endeavoured to get other boys in. The seven most regular ones seem fairly quick, and already know the alphabet well. Mandara told me that at first he was afraid (and had been told so) that if we taught his people we should account them our subjects, and take them away to the coast! I assured him that this was not the case, and told him how many Christians in U-Ganda held high posts under Mwanga.

The two Germans are still here, and have just finished their big house of boards. Mr. Braun tells me that their *Colonial Gazette* announces that a party of Roman Catholics, consisting of two priests and ten lay brothers, are about to start, or have started, for these parts, though their actual destination is not yet settled. I do not fancy that many will ever settle on the mountain, but rather in the plain below.

Mandara paid me a visit about three weeks ago, but it being about 4.30 p.m. he was too far gone in drink to be able to talk much sense. However, he stopped a very short time, as clouds began to gather up for rain. About Christmas he sent me a very fine goat; when his men came back from raiding on Kahé he sent me a sheep, but I refused it with thanks. The messenger was so astonished at the idea of such a thing as a sheep being refused, I had to go with him to Mandara, and I told him that we disapproved of raids, and wanted him to give them up, and therefore I refused his gift. He said I was quite right, and he would another day look me out a Mochi beast: hence the Christmas gift, a very fine animal out of his own flock.

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THE *Harvest Field*, a Wesleyan magazine published in South India, says:—

We could mention some twenty or thirty places in which Brahmins have formed themselves into *sabhas* (societies) for the sole purpose of studying the Bible. No missionary has the *entrée* to their meetings, and their existence is not talked about outside. Yet their questions come to us, sometimes anonymously, always secretly. During the last month the writer of this has sent answers to more than a score such questions—all of them serious, and many of them very acute. They were answers, not to an individual, but to various bodies of Brahmins, and would receive due discussion. Even in the monasteries of this land, and by some of the high-priests of Hinduism, the Sanskrit Bible is to-day a book anxiously studied.

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### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for good news from Central Africa (p. 234). Continued prayer for Bishop Parker, Mr. Gordon, and the other missionaries, the converts in U-Ganda, &c. Continued thanksgiving and prayer for the Winter Mission in India. (P. 240.)

Prayer for the C.M.S. Committee, that they may have grace and strength to cleave to the long-tried principles of the Society, swerving from its old paths neither to the right hand nor to the left. (See p. 265.)

Prayer for the newly ordained Native clergy, the Niger district, the Punjab, China, and New Zealand. (Pp. 267, 268.)

Prayer for the coming Anniversary.

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## HOME WORK OF THE SOCIETY.

## MANCHESTER ANNIVERSARY.



N Saturday evening, March 10th, a Meeting of the Manchester Lay Workers' Union was held in the Rooms of the Religious Institute, Corporation Street, in connection with the Anniversary of the Manchester Association. Sunday-school Teachers, Parochial Secretaries, and others were invited to hear short addresses from the Deputation, the Rev. Dr. Bruce (Persia), the Rev. J. Piper (Japan), and other friends. The chair was taken by T. W. Freston, Esq., J.P., and a crowded room showed the interest taken in the movement, about 200 being present. The meeting was a decided success, the excellent attendance on a Saturday night in the city being very encouraging.

The Anniversary Sermons and Meetings in connection with the Manchester Auxiliary took place on March 11th and 12th. It is a matter of deep thankfulness to find that the interest excited last year in the work of the Society has been sustained, and that there is evidence that the impression has deepened, and is seeking form in various schemes of value for the furtherance of the work.

On Sunday, March 11th, about eighty Sermons on behalf of the Society were preached in the churches of the city and suburbs, including the Cathedral. Among the preachers were the Deputation, the Rev. Dr. Bruce (Persia) and the Rev. J. Piper (Japan), the Rev. Canons Tonge, Kelly, Stowell, and Bernard, the Revs. — McNeile, J. R. O. West, A. Haworth, K. L. Jones, A. Schofield, I. Downham, A. R. Buckland, C. D. Smith, W. Williams, J. Dixon, J. W. Consterdine, G. R. Youngman, E. Parke, H. West, W. Carr, W. F. Birch, C. N. Keeling, T. H. Guest, F. Wainright, T. Daniels, R. Linton, T. Campbell, J. Leighton, R. Kent, F. Baylis, A. George, and T. T. Smith and F. H. Waller (Assoc. Secs.), and others.

On Monday, March 12th, about 100 clergy assembled in the Memorial Hall, Albert Square, by invitation of the lay members of the Committee, and were entertained at a substantial tea, previous to which an address was delivered by the Rev. Canon Bernard, of Wells, which was listened to with marked attention, and called forth repeated signs of appreciation. The Canon laid great stress upon the value of association with missionary effort in the early years of ministerial life, and affectionately sought to impress this upon the younger clergy, as the result of his own experience after nearly fifty years of ministerial life. The two chief points of the address were—(1) The fundamental principles of the work, in which there could be no change, marking the distinct declaration of the Gospel which separates it from all the devices of man: "God hath spoken;" "spoken by His Son Jesus Christ." (Heb. i. 1, 2.) "We know that the Son of God is come, and hath given us an understanding that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal Life." (2) The questions of practical politics by which the work is invested. Problems of difficulty multiplying in the mission-field, and home questions not less perplexing. "Who is the faithful and *wise* servant?" "If any lack wisdom let him ask of God." What need for union and large-hearted charity!

The clergy then proceeded to the Free Trade Hall, where the preparations had been made for the Annual Meeting by the members of the Lay Workers' Union. Several members acted as stewards on the occasion. A choir of 300 voices had been organized, and during the assembling of the meeting a selection of music was performed on the great organ by Mr. E. Hilton. The day throughout had been very unfavourable for friends from a distance, snow falling at intervals, which doubtless deterred many, yet when the Lord Bishop took the chair the

immense hall was well filled, and before the missionaries—Dr. Bruce and Mr. Piper—spoke the audience had attained nearly to the dimensions of the great meeting of last year.

The Bishop, in the course of an able speech, said,—

He was glad to congratulate the meeting upon the great and signal blessing with which it had pleased God to enrich the labours of that Society within the last few years. In a period of very unusual depression, both in our agricultural and manufacturing industries, the progress of its work and mission seemed to have been uninterrupted. As they had heard in the report, that Society, almost alone among the great religious associations of our country, was able to announce at its last annual meeting a very considerable increase to its income; nor was the increase the consequence of any special or spasmodic effort. The increase had been steady and continual. During the last forty years the Society had multiplied its colleges, its schools, and Native lay teachers threefold, and it had multiplied its Native ordained clergymen twenty-fold. Those were fruits which appeared to him to point very significantly to the rapid attainment in some countries, and especially in Africa and India, of a self-governing condition of the Native Churches, and the same result was significantly implied by one or two other facts. The Society at home naturally deplores the fact that already there are appearing amongst our Native Churches those who, having the name and making the profession of Christianity, nevertheless exhibited loss of its power in their life and conversation. That fact had been brought forward in depreciation of the Society's work, and, he thought, brought forward very unfairly. Would they think that the fact of the existence of a large number of only nominal and professing Christians in England was a proof that the work of all the Christian Churches here was useless? No; it merely showed the irreligious tendency of human nature under certain conditions; and it showed that wherever there was a Church which had exercised a wide and long-enduring influence, there would grow around the members of that Church a circle of persons only impartially penetrated by the spirit of our holy faith; and so he did not think that the presence of persons who had not yet shown the fruits of their faith in a holy and godlike way was any proof whatever that the Church Missionary Society's work was not owned and blessed of God. Miracles had not happened in England, and they ought not to be expected in Africa or in India.

He also referred to the Islington College and its men,—

What could we say about the quality—mental, moral, and religious—of the missionaries whom the Church Missionary Society was now sending forth to do the work of its Master among the heathen? About half of its missionaries were trained in the Church Missionary College at Islington. What was the quality of the men coming forth last year. We knew first that, at the last Trinity ordination of the Bishop of London, the deacon who read the Gospel came from the Church Missionary College at Islington. That was to say he passed a better examination than any of the numerous candidates in deacons' orders who came, as they generally did come in the London diocese, from the two great Universities of Oxford and Cambridge. Then we knew another fact. Of the six students of the Church Missionary College who presented themselves for the Oxford and Cambridge theological examination, five were placed in the first class. Compared with the numbers who were placed in the first class from non-missionary colleges, the Missionary College showed its students to be twenty times as good in quality.

Dr. Bruce and Mr. Piper afterwards addressed the meeting.

Lancashire rejoices in the fact that Dr. Bruce has found a missionary for Persia in the Rev. Henry Carless, B.A., Curate-in-charge of Deane, Bolton-le-Moors, and formerly of Liverpool.

T. T. S.

**The London Unions.**—The three London Unions have been active during the past quarter. The *Lay Workers' Union* has met almost every week for Lectures, Discussions, &c.; and on certain evenings a short Prayer Meeting has been held before the regular Meeting. The two most important gatherings were on February 20th and March 13th, on which days Mr. Sydney Gedge, M.P., opened a discussion on Objections to Foreign Missions, and Dr. R. N. Cust reviewed the Missionary Societies of the world. Among those who have taken part in other Meetings are, the Revs. G. B. Durrant, H. Armstrong Hall, J. B. Whiting, J. G. Garrett, and W. Gray. Mr. Henry Morris has retired from the chairmanship of this Union, and has been succeeded by Mr. Herbert R. Arbuthnot.

The *Ladies' Union* has had three Monthly Meetings. On January 19th Mr. Wigram spoke on his tour round the world. On February 16th Mr. Sydney Gedge, M.P., gave a masterly address on Objections to Foreign Missions, and on March 15th the Rev. W. H. Collison, of the North Pacific Mission, spoke. A course of three lectures has also been given by Mr. Stock, on Missionary Bishops and Bishops. On December 6th the Union entertained at the C.M. House 250 East End Sunday-school teachers, from Spitalfields, Stepney, Whitechapel, &c.; and on February 28th an equally large gathering of West End teachers, from Marylebone, Westminster, Belgravia, &c. On each occasion Missionary curiosities and lantern slides were exhibited, and Addresses given by the Editorial Secretary and a missionary (Revs. J. G. Garrett and H. Williams).

The *Younger Clergy Union* has met monthly. On December 19th there was a discussion on Education as a Mission Agency, opened by the Revs. H. Seeley and J. Harford-Battersby. On January 16th there was a discussion on Christianity versus Mohammedanism, opened by the Rev. H. Williams, of Krishnagar. On February 20th, Mr. Wigram spoke on his tour round the world. In February, also, Mr. Stock gave a course of three lectures on Japan. On March 19th, the Hon. and Rev. Talbot Rice and the Rev. E. B. Hartley delivered specimen missionary sermons for criticism.

**Birmingham.**—The Annual Sermons and Tea Meeting of the St. Silas, Lozells, Church Missionary Association took place on February 19th and 20th. Notwithstanding the snow there was a large attendance in the schoolroom. After tea, while the tables were being cleared, all adjourned to the church for a short prayer-meeting. At 7.30 the company re-assembled in the schoolroom, the Vicar, the Rev. C. G. Baskerville, in the chair. The boxes for the past year have brought in 102*l.* Sermons, subscriptions, &c., 40*l.* Thrilling addresses were delivered by the Revs. H. Sutton, W. Eliot, and J. G. Dixon. At the close new boxes were issued, and all went away feeling their hearts deeply stirred by a most interesting and refreshing missionary meeting.

**Eastbourne.**—The Annual Meeting of the Eastbourne Ladies' Auxiliary was held on Monday afternoon, February 27th, at the Pavilion, Devonshire Park, and was well attended. The Rev. E. W. Foley presided, the Deputation being the Rev. Dr. Bruce and Mr. Sydney Gedge, M.P. The Rev. R. S. Woodward read the report of the Ladies' Auxiliary, from which it appeared that the collections from all sources in connection with the Society amounted to 320*l.* 0*s.* 6*d.*, and the expenditure to 18*l.* 4*s.* 4*d.* The Rev. W. A. Bathurst then read the general report of the local Society, which was of a very favourable and encouraging character, the proceeds, including the before-mentioned amounts, having reached the total of 84*l.* 5*s.* 9*d.*, or 7*l.* 11*s.* 4*d.* more than that of last year, and the largest sum yet contributed from Eastbourne in one year. In consequence of the resignation of the office by Canon Pitman, the Rev. E. W. Foley had been elected President of the local Society. Dr. Bruce detailed the work of the Society in Persia at some length. Mr. Sydney Gedge, M.P., in the course of his remarks referred to the various objections made by Christian people to Mission work, which were made through ignorance of the missionary enterprise. A second meeting was held in the evening.

**Gretford.**—A Meeting of the Gretford and Wilsthorpe Branch of the Society took place in the Schoolroom on February 22nd. An hour was occupied in collecting the Annual Subscriptions and counting contents of missionary boxes, followed by a service of prayer and hymns with addresses by the President (Rev. Dr. Joy). He said it was gratifying to feel the work of Missions was increasing in the neighbourhood, especially amongst the juveniles, as testified by the number of missionary boxes and coins contained therein, viz. 1 sovereign, 6 half-crowns, 16 florins, 31 shillings, 367 pennies, 211 halfpennies, and 14 farthings, amounting in o 7*l.* 17*s.* 2*d.*

**Hove.**—The Annual Meeting of the Hove Association of the Society was held on February 27th in the Town Hall. There was a very large attendance, both of clergy and laity, and the meeting was presided over by the Rev. T. Peacey, Vicar



of Hove, and President of the branches. The Hon. Secretary (Mr. R. H. J. Gurney) read the Annual Report, which stated that there had been a decided growth of interest. A Branch Association had been opened by the Church of Holy Trinity, with Mrs. Gurney and Mrs. Gower as Hon. Secs., and Mr. J. L. Lancaster as Hon. Treasurer. This had been a great gain to the Hove Association, and whilst during the year 1887 the removals of subscribers had been ten, seventy-one had been gained, and the finances also showed satisfactory progression. The Treasurer's statement for the year 1887 showed that the total remitted to the Society was 436*l.* 9*s.* 3*d.*, being an increase over last year of 116*l.* 19*s.* The Rev. F. E. Wigram then gave some interesting details relating to his visits to India Mission stations and the state in which he found the Native Churches.

**Paddington Association.**—The Annual Meeting was held at the Paddington Baths, Queen's Road, on March 13th, at 8 p.m. Sir J. H. Kennaway, Bart., M.P., presided. The Annual Report announced the total receipts for the year at 3013*l.* 6*s.*, being an advance of 273*l.* on the preceding year. The adoption of the Report was proposed by Mr. John Aird, M.P., and seconded by the Rev. Canon Hoare, who claimed for himself a connection of sixty-eight years with the C.M.S. and urged his hearers to stand by the Society, whatever criticisms or attacks might be made upon it. After a hymn and collection, amounting to 27*l.* 16*s.* 10*d.*, a very interesting Address was given by the Rev. T. R. Wade, Missionary from the Panjab.

**St. Leonard's-on-Sea.**—The Annual Sale of Work in aid of the local Auxiliary of the Society was held at the Royal Concert Hall, on Tuesday and Wednesday, February 7th and 8th, and proved one of the most successful ever held. In addition to the sale, there was an exceedingly attractive Loan Exhibition of curiosities from India, Africa, China, Syria, and other parts, amongst which were Bishop Hannington's Bible and Diary. The Rev. W. S. Price (East Africa), the Rev. J. G. Garrett (Ceylon), and Mrs. Macdonald (Madras), gave addresses.

**Windsor.**—On Sunday, February 12th, the Annual Sermons in connection with the Windsor and Eton Branch of the Society, were preached at the Parish Church and All Saints', by the Rev. J. G. Garrett (Ceylon) and the Rev. Dr. Gee, the Vicar of Windsor. The Annual Meeting was held in the Town Hall, on Monday evening, the Rev. Canon Eliot presiding. The Rev. A. L. Whitlock, Secretary, having read the Report was followed by Mr. C. J. Russell, Treasurer, who stated that the total amount raised during the past year was 110*l.* 2*s.* 5*d.* The Revs. T. Dalton and J. G. Garrett (Ceylon) then addressed those assembled.

**York.**—The Annual Meeting of the St. Paul's Parochial C.M. Association was held on Thursday evening, February 9th, in the Holgate Bridge Schoolroom. The Rev. T. J. Clarke gave a statement of parochial receipts for the year, showing a total of 117*l.*, to which the evening's collection and one or two items have to be added. Interesting addresses were given by the Rev. A. R. Fuller, Missionary from China, and the Rev. W. H. Collins.

On the 10th a large number of the members of the Young Men's Branch of the C.M. Association and friends attended a *Conversazione* at the Church Institute. Mr. H. V. Scott presided. The Rev. A. R. Fuller, of China, and the Rev. A. T. Fisher, then addressed those present.

In addition to the above, the Society's cause has been pleaded during February by Sermons and Meetings, or by both, at Douglas, Oakhill, and Onchan (Isle of Man), Cleeve (Juvenile), Worcester, Grove Park, Palgrave, Eye, Watford, St. Andrew's (Juvenile), Rock, Ryton-on-Dunsmore, Lutterworth, Shieldfield, Christ Church (Juvenile), Andover, Chippenham, Clifton (Parish Church), Hitchin, Ilfracombe, Hartlepool (St. Hilda's), Uppingham, Forest Gate (St. Saviour's), Fulstow, West Norwood (St. Luke's), Sandown (Christ Church), Ripley, Buckland-Egg, Lyonsdown, Hoddesdon, Surbiton, Wimbledon, Richmond (Surrey), Trowbridge, and Tremeirchion and Pentrebach (in Wales), &c.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, Feb. 21st, 1888.*—The Committee took leave of the Rev. W. S. Price, proceeding temporarily to East Africa. The Instructions of the Committee were read by the Rev. R. Lang, and Mr. Price having replied, he was addressed by Bishop Perry, and commended in prayer to the favour and protection of Almighty God by the Revs. H. Sharpe and J. B. Whiting.

The Committee considered an application from the Punjab and Sindh Corresponding Committee for an increase of the Society's annual grants to Medical Missions in the Punjab. The Committee expressed their thankfulness for the good work done by the Society's Medical Missions in the Punjab, and the special blessing resting upon some of them, but regretted their inability to increase the grants.

Arrangements were agreed to for the return of the Rev. J. G. Garrett to the Ceylon Mission, with a view to his engaging for a time in the work of the Kandyan Itinerancy.

The Rev. W. Andrews, of the Japan Mission, having drawn up a memorandum on the desirableness of extending work among the villages of Yezo, and of opening a Girls' School at Kushiro, it was agreed that Mr. Andrews be permitted to seek for contributions for the erection of a Girls' School at Kushiro, and for ladies who could go out to the Island of Yezo as missionaries, either wholly or partly at their own charges.

On the recommendation of the Sub-Committees in charge of the North India, Punjab and Sindh, Western India, South India, Ceylon, South China, Mid China, Japan, North-West America, and North Pacific Missions, various arrangements were agreed to regarding those Missions.

*Committee of Correspondence, March 6th.*—On the earnest application of Mrs. A. W. Poole, widow of the late Bishop Poole of Japan, and the Rev. C. F. Warren, supported by letters from Bishop E. Bickersteth and the Rev. H. Evington, the Committee made a grant of 300*l.* towards the erection of the proposed Poole Memorial Girls' School at Osaka, towards which about 1000*l.* had been already subscribed; leaving still 200*l.* to be raised.

The Rev. Dr. Bruce was present, and laid before Committee what, in view of his own expected return to the Persia Mission in the autumn of this year, he considered the needs and requirements of the Mission. He considered that it would be important that such arrangements should be made as would enable him to confine himself to Bible translational work, the training of Native labourers, and general superintendence of the Mission. He referred to what he considered the desirableness of a larger utilization of lady missionary service in the Persia Mission than at present, and also of the services of suitable laymen. He referred also to the Society's work at Bushire, and to the work of the Bible Society generally through Persia. The Committee quite agreed that Dr. Bruce's own work on his return to the Mission should be limited in the way which he had described, and promised their careful attention to the several other points he had referred to.

On the recommendation of the Sub-Committee in charge of the West Africa, Eastern Equatorial Africa, Palestine, and Arabia Missions, various arrangements were agreed to regarding those Missions.

*General Committee, March 12th.*—A Sub-Committee which had been appointed to consider the possibility of recording the names of ladies who have rendered special service to the Society reported that a simple mode appeared to be possible under the Society's existing Laws. As Law XIII. provided that the Committee of Patronage have power to nominate to the General Committee proper persons as honorary life-members, who could be appointed under Law VI.,—and there being at present no such list of honorary members for life,—the power to make one might be utilized for the purpose desired. The Committee agreed that it was desirable that the Patronage Committee should, from time to time, nominate to the General Committee ladies who have rendered very essential service to the Society as proper persons to be appointed honorary members for life.

The Sub-Committee on the appointment of a Central Secretary reported that they much regretted the delay which had arisen in nominating to the Committee

a gentleman to fill the post vacated by the resignation of the Rev. H. Sutton. The Sub-Committee had met eighteen times, and had considered a very large number of names. They had four times definitely intimated to gentlemen of undoubted qualifications, any one of whom they were sure the Committee would have heartily accepted, their desire to nominate them, but in each case had failed to obtain the sanction of the nominee. The Sub-Committee were still pursuing their inquiries.

A letter from the Bishop of Calcutta, enclosing resolutions of the Bishops of the Province of India and Ceylon on Bishoprics in India, was referred to the Ecclesiastical Sub-Committee for consideration and report.

Two letters were read from General Sir Arthur Cotton, resigning his office of Vice-President on the ground of the recent action of the Committee in various matters.

The Committee took leave of Mr. and Mrs. J. Burness proceeding to the Eastern Equatorial Africa Mission, to which Mission Mr. Burness had been transferred upon his return from the Niger Mission. The Instructions of the Committee were read by the Rev. R. Lang, to which Mr. Burness replied. Mr. and Mrs. Burness were then addressed by the Rev. Wm. J. Smith, and commended in prayer to the favour and protection of Almighty God by the Rev. J. B. Whiting.

The Committee heard with much regret of the death of the Rev. Francis Storr, Vicar of Brenchley, and Honorary Life Governor of the Society. As a friend of the Church Missionary Society he kindled an enthusiasm wherever he laboured. His missionary meetings were wonderful for their fervour; and the list of contributions in his parish was so rich in thankofferings, birthday gifts, boxes, and various other efforts of Christian ingenuity, that although Brenchley is nothing more than a scattered agricultural parish, containing about 1600 inhabitants, the amount annually raised for the last nine years has exceeded 300*l.*, and on one occasion actually reached the large sum of 369*l.*

## NOTES OF THE MONTH.

### ORDINATIONS.

*Punjab*.—On December 21, Pundit Kharak Singh, Native, to Deacon's Orders, by the Bishop of Lahore.

*South China*.—On November 27, at Fuh-chow, Messrs. Ting of Lieng Kong, Lau of Hok Chiang, and Ling of Ku-Cheng, Natives, to Deacons' Orders, by Bishop Burdon.

*New Zealand*.—On December 26, Messrs. Hare Rewiti Hukitere and Herewini Nopera Paerata, both Natives, to Deacons' Orders, by the Bishop of Auckland.

### ARRIVALS.

*Eastern Equatorial Africa*.—Mr. W. C. Hodder left Frere Town in November, 1887, and arrived at Plymouth on February 22, 1888.

*Persia*.—Rev. G. R. Ekins left Julfa on Jan. 13, and arrived in London on Feb. 24.

### DEPARTURES.

*Eastern Equatorial Africa*.—Mr. J. and Mrs. Burness left London on March 15 for Mombasa.

### BIRTHS.

*Palestine*.—On January 30, the wife of the Rev. C. Fallscheer, of a son.

*Western India*.—On February 1, at Bombay, the wife of the Rev. W. St. C. Tisdall, of a daughter.

*South China*.—On March 2, at Hong Kong, the wife of the Rev. J. B. Ost, of a son.

### MARRIAGE.

*Niger*.—On February 13, at All Saints', Derby, Mr. J. Burness to Miss Elizabeth Williams, of Derby.

### DEATHS.

*Ceylon*.—On March 4, the Rev. J. Alcock, of Kandy.

*North India*.—On February 17, Gertrude, daughter of the Rev. J. and Mrs. Brown, of Bahawa, aged three years.

On February 27, at Dalston, the Rev. J. C. Mill [Mola], formerly C.M.S. missionary in Ceylon and South India.

## REPORTS, &amp;c., RECEIVED FROM THE MISSIONS,

From February 20th to March 20th, 1888.

*West Africa.*—Rev. O. Moore (Annual Letter); Report of Sierra Leone Church, 1887.*Yoruba.*—Rev. J. W. Dickinson (Annual Letter).*North India.*—Revs. C. S. Harrington, W. H. Ball, Jani Alli, G. H. Weber, J. Brown, A. Stark, A. H. Wright, J. P. Ellwood, G. E. A. Pargiter, J. Erhardt, and E. P. Herbert, and Dr. W. P. Johnson (Annual Letters); Rev. R. K. Bose (Report for 1887).*Panjab and Sindh.*—Revs. E. Corfield, Dr. H. U. Weitbrecht, A. Lewis, J. Radman, and A. E. Ball, and Mr. H. F. Beu'el (Annual Letters).*Western India.*—Revs. J. A. Harris and Ruttonji Nowroji (Annual Letters); Mr. J. Jackson (Report of the Robert Money School).*South India.*—Rev. J. B. Panes (Annual Letter).*Travancore and Cochín.*—Ven. Archdeacon Caley; Revs. A. F. Painter, O. Mâmen, A. O. Matthai, P. M. Curien, E. V. John, and W. K. Kuruwella (Annual Letters).*South China.*—Revs. J. Grundy, J. Martin, and C. Shaw (Annual Letters).*Mid-China.*—Revs. J. H. Morgan, J. H. Horsburgh, and G. W. Coultas (Annals).*Japan.*—Ven. H. Maundrell, Revs. A. B. Hutchinson and J. B. Brandram (Annals).*New Zealand.*—Ven. Archdeacon E. B. Clarke, Revs. F. T. Baker, W. Goodyear, G. Maunsell, and J. McWilliam, and Mr. J. W. Duffus (Annual Letters).*N.-W. America.*—Rt. Rev. Bishop Young, Revs. S. Trivett, W. J. Garton, W. Owen, J. Settee, G. Holmes, and I. J. Taylor (Annual Letters).*North Pacific.*—Revs. C. B. Nash and A. J. Hall, and Mr. J. B. McCullagh (Annals).

## Contribution List.

In the following list of receipts from February 11th to March 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

## ENGLISH ASSOCIATIONS.

Bedfordshire	200	0	0	Durham; Egglestone	2	13	6
Amphill District	11	0	4	Gateshead Fell: St. John's	11	9	4
Bedford	15	0	0	Norton	14	3	11
Berkshire: Wargrave	6	15	4	Essex: Clavering	3	5	0
Windsor Castle Chapel	14	15	8	Colchester and East Essex	16	3	
Buckinghamshire: Little Horwood	4	15	10	Forest Gate: Emmanuel Church	20	1	2
Murley	1	14	9	St. James's	3	0	3
Swanbourne	5	0	0	St. Mark's	5	5	0
Cambridgeshire: Cambridge, &c.	800	0	0	Stratford: St. John's	10	0	0
Cheshire: Baddiley	6	0	1	Takeley	4	16	4
Compstall: St. Paul's	3	1	6	Theydon Bois	10	3	0
Grappenhall	14	11	0	Upton Park: St. Stephen's	8	14	0
Hayfield	6	17	6	Walthamstow	25	10	0
Timperley	39	17	8	West Ham, &c.	15	16	9
Cornwall: Liskeard	20	15	1	Woodford Wells	18	0	0
Mount Hawke	1	5	0	Gloucestershire: Charlton Kings	45	17	0
Rame	4	9	9	Cheltenham	1611	12	8
St. Austell	78	12	1	Clifford Chambers	2	8	3
St. Keverne	10	0	0	Fairford and Vicinity	29	0	8
Isles of Scilly: St. Mary's	7	12	6	Inchbrook	8	1	8
Cumberland: Camerton	15	5	6	Stow-on-the-Wold	2	14	0
Embleton	6	2	0	Stroud	236	10	6
Setmurthy and Wythrop	6	16	6	Tewkesbury: Holy Trinity	19	7	0
Derbyshire:				Hampshire: Ascham	10	5	0
Derby and South Derbyshire	300	0	0	Botley	5	0	0
Eggington	4	0	0	Bournemouth	10	11	
Fairfield	3	4	11	Eastrop	9	0	2
Horsley	4	0	0	Emsworth	146	13	0
Measham	27	9	10	Fareham	79	9	6
Devonshire: Combe Martin	53	8	5	Lymington	52	0	1
Devon and Exeter	675	0	0	Mudeford	2	18	6
East Stonehouse: St. George's	55	11	0	Portsea	10	6	
Paignton	29	11	10	Ringwood	10	4	8
Dorsetshire: Corscombe	16	19	8	Sherborne: St. John's	1	1	0
East Lulworth	1	12	2	Swanmore	4	2	7
Gussage St. Michael	2	3	6	Winchester and Central Hants	20	0	0
Little Bredy	93	12	8	Isle of Wight: Sandown: Christ Ch.	75	16	9
Shaftesbury	3	9	4	Shanklin: Old Church	6	4	6
Tynham	1	1	0	St. Lawrence	10	13	0
Wareham	26	1	1	Wootton	1	1	0
Weymouth, &c.	248	14	11	Channel Islands: Guernsey	30	0	0
				Herefordshire	100	0	0
				Hereford: St. James's	4	4	0

Hertfordshire: Barnet: Christ Church..	34	2	10	Staffordshire: Brierley Hill .....	35	18	7
Hertford: St. Mary's.....	19	1	10	Coven .....	20	0	0
Lyonsdown.....	38	15	7	Hixon .....	2	0	0
Watford.....	39	8	4	Leek Ladies .....	59	6	9
Huntingdonshire.....	100	0	0	Seighford .....	4	8	8
Kent: Bexley Heath .....	20	7	10	Tamworth .....	4	4	6
Blackheath: St. Michael's .....	117	6	3	Walsall Wood .....	1	12	6
Bromley .....	1	1	0	Suffolk: Bungay: St. Mary's .....	27	3	4
Canterbury: Clergy Orphan School.....	1	0	0	Darham .....	2	8	
Faversham .....	8	0	0	Hoxne .....	7	17	6
Greenwich: St. Paul's .....	23	11	2	Knoddishall .....	4	8	0
Mailstone and Mid-Kent.....	100	0	0	Lowestoft .....	60	0	0
Sidcup .....	14	3	3	Orford .....	19	19	0
Sydenham: Holy Trinity.....	35	0	0	Sibton .....	2	10	0
Swancombe .....	2	5	0	Surrey: Battersea: Christ Church .....	5	8	4
Wateringbury .....	2	2	0	Bermondsey .....	9	18	9
Lancashire: Dolphinholme .....	6	1	0	Brixton Rise: St. Saviour's.....	23	19	1
Hindley Green.....	6	3	4	Clapham: St. James' .....	63	1	3
Horwich .....	24	14	5	Ladies' Association .....	137	13	4
Lancaster and North Lanes.....	40	0	0	Juvenile Association .....	16	3	0
Whalley .....	21	1	11	Coulston .....	1	5	7
Whittle-le-Woods .....	15	0	0	Croydon .....	254	12	8
Leicestershire: Ashby Magna.....	1	8	1	Dulwich .....	1	4	7
Gillemorton .....	18	0	0	Dulwich, South: St. Stephen's .....	24	2	6
Leicester and Leicestershire.....	300	0	0	Gipsy Hill: Christ Church.....	178	9	4
Market Harborough.....	23	19	10	Hatcham: St. James' .....	1	3	10
Markfield .....	1	9	7	Lambeth: Emmanuel .....	6	9	1
Melton Mowbray .....	35	0	0	St. Andrew's .....	5	0	0
Sparkenhoe Deaneries.....	30	0	0	St. John's .....	17	13	7
Lincolnshire: Barton-on-Humber .....	35	0	0	Newington: St. Matthew's.....	21	7	4
Cabourne .....	2	14	0	Norbiton: St. Peter's .....	55	4	7
Owersby .....	2	2	0	Peckham: St. Mary Magdalene .....	1	14	4
Panton: St. Andrew's .....	2	6	8	Penge: Holy Trinity .....	14	17	2
West Ashby .....	6	13	6	Reigate .....	36	3	8
Middlesex: City of London:				St. Luke's .....	2	11	9
St. Paul's Cathedral.....	69	18	1	Richmond .....	100	0	0
St. Andrew-by-the-Wardrobe .....	22	15	9	Shalford .....	6	13	6
Bow: Parish Church .....	21	1	8	South Lambeth: St. Stephen's .....	35	7	3
Bow Common: All Hallows .....	4	0	0	Juvenile Association .....	13	10	0
Covent Garden: St. Paul's .....	10	7	1	Southwark: St. George the Martyr.....	1	6	2
Kaling .....	11	10	6	Streatham: Emmanuel Church.....	104	13	6
Finsbury Park: St. Thomas's .....	6	14	1	Christ Church .....	21	15	9
Gunnersbury: St. James's .....	4	2	6	Snrbiton: Christ Church .....	113	18	0
Haggerston: St. Paul's .....	7	0	0	West Norwood: St. Luke's.....	12	17	0
Hampstead .....	5	0	0	Wimbleton .....	169	15	2
Highgate .....	33	10	7	Sussex: Brighton: St. James's.....	11	3	
Kensington .....	150	0	0	Broadwater and Worthing.....	170	0	0
Begrave Chapel .....	50	0	0	Eastbourne .....	41	5	9
Kilburn: St. Mary's .....	69	18	6	Petworth .....	30	0	0
Marylebone: All Souls' .....	32	0	0	Sompting .....	17	11	9
Brunswick Chapel .....	47	0	0	Southbourne .....	7	7	0
Trinity Church .....	88	1	9	Warwickshire: Atherstone .....	32	7	9
New Southgate: St. Paul's.....	8	11	7	Atleborough .....	9	10	
Paddington .....	2137	13	0	Birmingham .....	550	0	0
Portman Square: St. Thomas's .....	26	5	6	Chilvers Coton .....	19	4	9
St. Mary-le-Strand .....	16	2	6	Leamington .....	200	0	0
St. Pancras .....	23	2	3	Ullenhall .....	23	12	4
Spital Square: St. Mary's .....	10	0	0	Wiltshire: Atworth and South Wrayall .....	2	16	0
Trinity Church, Little Queen Street.....	3	4	8	Bradford-on-Avon .....	10	13	6
Tufnell Park: St. George's .....	39	7	8	Caine .....	11	4	
Twickenham, East: St. Stephen's .....	20	1	8	Chippenhams and Neighbourhood.....	47	18	8
Westminster: St. Margaret's.....	15	1	11	St. Paul's .....	21	12	3
Whitechapel: St. Paul's .....	3	13	6	Corsham .....	43	7	8
Woburn Square: Christ Church.....	4	4	0	Fonthill-Gifford .....	2	18	0
Norfolk: Thetford .....	24	8	6	Marlbrough: St. Mary's.....	1	3	9
Northamptonshire: Burton Latimer.....	18	8	0	Rowle .....	10	0	0
Northumberland: Ford .....	3	11	6	Warminster .....	17	13	0
Newcastle and S. Northumberland.....	170	0	0	Worcestershire: Birt's Morton .....	2	18	8
Norham-on-Tweed .....	5	12	6	Brailley .....	1	18	8
Nottinghamshire: Nottingham.....	400	0	0	Chaceley .....	2	13	6
Oxfordshire: Banbury and N. Oxon.....	16	0	0	Evesham .....	19	14	0
Rutlandshire: Uppingham.....	29	12	0	Kidderminster .....	10	3	9
Shropshire: Broseley .....	31	17	7	Old Hill .....	55	14	2
Lilleshall .....	5	18	0	Worcester: Ladies' Association .....	77	8	9
N.W. Shropshire .....	2	18	6	Yorkshire: Ampleforth .....	2	14	10
Norton-in-Hales .....	9	0	0	Atwick .....	3	0	0
Shropshire Auxiliary .....	200	0	0	Bardsey .....	50	0	0
Wrockwardine .....	2	7	0	Barlow .....	1	16	0
Wrockwardine Wood .....	4	13	0	Birstall .....	6	12	4
Somersetshire: Ashbrittle.....	2	15	9	Brwuhill .....	4	4	1
Bath, &c.....	250	0	0	Burnall and Skyreholm .....	1	15	6
Brigwater District.....	32	8	7	Darfield .....	5	13	0
Brigwater: Ladies' Association.....	21	4	2	Frickley with Clayton .....	3	3	6
Langport and Vicinity.....	108	14	5	Hadley .....	13	4	9
Taunton .....	424	3	11	Halifax: All Souls' .....	8	10	6
Taunton District .....	17	18	8	Marton .....	7	17	6

Newton House.....	14	1	8
Salterhebble.....	10	0	0
Sherriff-Hutton.....	2	6	1

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Anglesey: Newborough.....	3	1	0
Brecknockshire: Crickhowell.....	5	6	7
Llangatlock.....	38	2	11
Carnarvonshire: Llandudno.....	9	8	10
Plasgwyn.....	4	10	0
Denbighshire: Rosset.....	4	15	1
Ruabon.....	4	14	4
Flintshire: Overton.....	13	0	7
St. Asaph.....	3	5	6
Glamorganshire: Porthkerry and Barry..	2	0	0
Swansea: Ladies' Association.....	21	4	8
Montgomeryshire: Churchstoke.....	8	12	7
Pembrokeshire: Lamphey.....	1	16	3

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Anonymous.....	10	0	0
Anonymous, for the good of the cause...	5	0	0
Anonymous, Godstone.....	20	0	0
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E. T.....	5	0	0
Faulconer, Mrs. M., Clapham Park.....	100	0	0
F. M. H.....	5	0	0
"Frater".....	50	0	0
Frere, Mrs.....	10	0	0
"Friend".....	100	0	0
Grosvenor, Miss Albertine, Park Street.....	5	0	0
Hassell, Mrs. Cheltenham.....	5	5	0
H. D.....	20	0	0
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P. B. H.....	100	0	0
Saunders, Miss G., Olifton.....	5	0	0
Smith, Harold, Esq.....	5	0	0
Smith, P. A., Esq., Addison Park.....	10	0	0
Stacey, Wm. Esq., New Barnet.....	5	5	0
X. M.....	20	0	0
Western, G. A., Esq., Shortlands.....	20	0	0
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# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

MAY, 1888.

## ON NATIVE ANTAGONISM TO CHRISTIANITY IN INDIA.

- (1) *Lecture on the Religions of India*, read before the Society of Arts, by Sir W. W. Hunter, February, 1888. (2) *Hinduism as a Mighty Antagonist of the Church of Christ*, by the Rev. W. Hooper, D.D., late Principal of St. Paul's Divinity School (C.M.S.), Allahabad.



**A**MONG the random nonsense uttered by Canon Isaac Taylor, at the Wolverhampton Congress, his assertions concerning the rapid increase of Mohammedanism attracted a good deal of attention, provoking a large amount of controversy. Even intelligent friends of Missions, not expert with figures and the amount of dependence to be placed upon comparative statements in Census Reports, were at first a good deal bewildered. The subject was intricate, requiring no small amount of disentanglement. Some of the most capable authorities in India were completely at variance with Canon Taylor, but how their conclusions were arrived at was not clear to outsiders in England. As this supposed increase has been and continues to be much discussed, and missionary speakers and friends of Missions may often be asked, even by friends, to explain the real state of affairs, we hold that no small amount of gratitude is due to Sir W. W. Hunter, for the succinct and lucid explanation which he has given in his recent lecture, already noticed in the last number of the *Intelligencer*. No more competent authority could be wished for than the able compiler of the *Gazetteer of India*. The subject was one completely within the range of his studies. The fallacies which have deluded others do not impose upon him. By the help of the following few sentences, any one questioned as to whether Islam is or is not making abnormal progress in India, such as Mr. Wheeler incautiously propounded, may satisfy all reasonable inquirers. Indeed it is well to have these authoritative statements on permanent record in the Society's publications:—

Islam represents in British India a compact and coherent mass of forty-five millions who, in spite of internal divisions, are more closely united than any equally large section of the people by a common religious bond. For this vast aggregate a rate of progress has been claimed in a recent discussion in the *Times*, which, if well founded, would have an important political and social significance. We may miss the fine courtesy of St. Paul in the controversy of the canons; but their appeal to statistics was substantially a just appeal. Any general inferences, however, deduced for the whole of India from the last census are fallacious, for the great Mohammedan provinces lay outside the influence of the famine of 1877. That calamity fell with its full force on the essentially Hindu Presidency of Madras, and on the Hindu districts of Bombay. The British

provinces of the Indian continent beyond the famine area of 1877 were seven in number: the Lieutenant-Governorship of Bengal, which contains nearly one-half of the whole Mohammedans of British India, Assam, the North-Western Provinces, Sind, the Central Provinces, the Punjab, and Oudh. In the first five of these a census was taken in 1872, and another census in 1881, and we can compare the results of those enumerations. In the last two—viz., the Punjab and Oudh—no census was taken in 1872, and the census officers of 1881 declared that in these two provinces *data* did not exist for testing the progress of the religious divisions of the people. Taking the same area of enumeration, and avoiding the pitfalls into which persons unfamiliar with the Indian census are apt to stumble, the facts in the five Indian provinces outside the famine of 1877, and for which we possess comparative *data*, are as follow:—

<i>Proportionate Progress of Mohammedans to General Population, from 1872 to 1881.</i>		
	Increase of General Population. Per Cent.	Increase of Mohammedans. Per Cent.
Lieut.-Governorship of Bengal . . . . .	10·89	10·96
Lt.-Governorship of N.-W. Provinces (without Oudh)	6·30	7·16
Sind . . . . .	9·56	9·93
Assam . . . . .	19·23	19·17
Central Provinces . . . . .	25·21	18·55

The slight differences (where they exist) may be accounted for by local circumstances. Thus, in the North-Western Provinces, the Mussulmans live more in the cities than the Hindus, and they are less influenced by the intense pressure of the population on the soil, which keeps down the increase among the rural inhabitants. In Bengal the Mohammedans chiefly occupy the eastern districts, in which there still is plenty of spare land, and consequently a high normal increase of the population. The census officer for Bengal states that no conversions to Islam on a considerable scale can have taken place since 1872. The census officer for the North-Western Provinces reports in the same sense, but in greater detail. "I have consulted experienced and observant district officers throughout the province," he writes, "and they all agree that there is no active propaganda of Islam to be met. There are, however, many motives, apart from conscientious religious conviction, which induce Hindus to embrace the faith of Islam. Mr. T. Stoker, C.S., in a note furnished to me on the subject, writes:—'In this part of India there has been no such thing as a religious conversion from the Hindu to the Mussulman faith. Even a solitary case might be sought for in vain of such a change of religious belief from conscientious conviction. But a certain, though small, amount of conversions is going steadily on. It proceeds from social and economical reasons, and is confined to the lower orders, and, I should judge, occurs oftener among females than males. Hindus who have, for one reason or another, lost caste; women who have fallen into an immoral life; men who have abandoned their family faith for the sake of a woman of the other creed—these, and such as these, release themselves from the restraints and inconveniences of caste rules by adopting Islam. In such conversions religious feeling has no place. Years of famine are fruitful in such changes. Children, or women, whose parents or relatives died or deserted them—persons of all ages and both sexes, who were forced by distress into acts which destroyed their *status*—go over to a religion that receives all without distinction.'"

Upon the foregoing we make no comments ourselves, but we leave our readers to form their own conclusions. With regard to Africa the following passage from the recently published account of Emin Pasha, in Central Africa, may well be appended. Concerning Emin Pasha, who has been frequently referred to in our pages, as the *Times* (Feb. 25th) tells us, his real name is Eduard Schnitzer. The son of a Protestant merchant in Silesia, he was brought up as a medical man in German Universities. In 1871 he entered the Egyptian service as Emin Effendi. He was ordered to join the Governor-General of the



Soudan at Khartoum, and from thence was sent to act as chief medical officer in the Equatorial provinces, of which Gordon Pasha was governor. Gordon at once measured the value of his man, and when he himself, in 1878, was appointed Governor-General of the Soudan, he appointed Emin as his successor in the Equatorial provinces. Concerning him Dr. Schweinfurth writes :—

On no account must any one imagine that our countryman is a renegade, or that he has given up the faith of his fathers. Emin does not belong to those half-hearted Christians who talk about the advantages of the Mohammedan religion as a civilizing agent in Africa. On the contrary, it may be seen from many of his letters that he has the heartiest sympathy with the efforts of Christian missionaries. A crushing fact for the future of Islam is mentioned by him on page 414, where he says that, after more than twenty years' dominion, they can hardly point to ten proselytes.

This, of course, must refer to regions wherein the slave-trade is efficiently suppressed and Islam, there destitute of the sword, of the musket, and the knife, is compelled to forego its favourite and most effective modes of proselytism. The progress of civilization by means of murder and arson did not approve itself to Gordon or Emin Pasha ; still it has its apologists even in Christian England, the end, we suppose, justifying the means. At any rate it is glossed over. This however is a digression, although we hope not an unnatural one.

We now revert to Sir W. W. Hunter's most interesting lecture. As he carefully explains, he was precluded by the circumstances of its delivery, which took place before an influential company of Anglo-Indians, from any theological discussion, or even expressions of his own belief. The Society of Arts was not the arena for such topics. It is on the social aspect of the religions of India that he dwelt, and from his statements we must, apart from him, make our own deductions and comments as best we can. In the first place he disposes of the favourite fallacy of estimating the results of missionary work by the cost of converts per head. He does not quote the lines,—

High Heaven disdains the lore,  
Of nicely calculated less or more.

but he has the grasp of intellect which enables him to express his contempt for those who so speculate on the conduct of Missions. It was no part of his business to say how precious might be the redemption of souls, but the social value of conversions came within his purview. He holds these estimates at so much per head as an "abuse of figures." He argues that "no true ratio exists between missionary expenditure or missionary work in India and the number of new conversions." Moreover these "calculations based on such a ratio are fundamentally unsound." It having been his duty to inquire into the progress of the various religions of India, the result of those inquiries has been to convince him that there is a rapid proportionate increase among the Native Christians unknown among the Mohammedan and Hindu population, emphasizing the fact that in fulfilment of the Saviour's command the Gospel has in India been preached to and received by the poor mainly, although there have been notable exceptions. "Have any of the rulers believed on Him?" is an objection as old as the introduction of

Christianity into the world, but it sounds oddly from *soi-disant* Christian lips.

Sir William then goes on to show the important part played by religion in India, whether true or false. There is a question which he hardly touches, but which we do not feel it right to pass over without marked comment. It is well known how furious is the battle that has long reigned over what is termed higher education, not only in India but in Europe. For a while, under the influence of what were termed philosophical theories, it seemed to be a feasible thing to impart higher education exclusive of religion. High-sounding statements were put out, often enunciated by men conspicuous for learning and ability. The scheme was tried in Ireland, in its way, like India, a religious country. It has been tried and is being tried in France and Italy. If Romanism had been what it once was in such countries, it never would have been tried at all. But even with enfeebled powers of resistance it is a hard matter, with all State influence and State money, to make head against the religious instinct, even when corrupted and debased by Romanism. The potent aid of examinations leading constantly to distinction and employment with difficulty prevails. The scheme has been worked ably and pertinaciously, but with doubtful results. In India it is true that a swarm of aspirants for public offices has accepted a veneer of Western learning and Western science, but neither politically nor morally has the result been satisfactory. It has been against the grain of the Hindu, and still more of the Mohammedan, who has more especially held aloof. But what was the alternative? It might be said that it would be impossible to teach false creeds, or so to frame high education as not insidiously to upset them. In reality, during the last century there has been a great effort to make the egg stand upright of itself, which it could not do. If the same amount of effort had been applied to the extension of elementary education, leaving all religionists to educate at their own pleasure and at their own expense, it would have been much like the solution applied by Columbus to a problem apparently insoluble. Sir William Hunter seems to hint that after half a century of effort in the opposite direction, there are not wanting signs that, whether the State will or will not, the religious force "will again exert itself actively in the spread of Indian schools."

In his address, Sir W. W. Hunter first passes in review Islam and its adherents. We do not quite accept his statement that Islam "was not a conquering creed which set up powerful dynasties, who in their turn converted, more or less by force, the races under their sway." In a sense this is undeniably true, but uninformed persons might gather a false impression. Islam was a conquering creed which did set up powerful dynasties. Savage efforts were made by it, from time to time, by forcible means, to effect conversions on a large scale, and many were so converted by violence; but the task was hopeless, and was necessarily desisted from. The subject-races remained Hindu: India did not follow the example of the wild hordes of Central Asia, which really adopted Islam *faute de mieux*. As to what he says concerning the extension of Islam in ancient times through the Gangetic Delta we

quite agree, and have to thank him for the lucid explanation which he has given, and also for the interesting account of the present attitude of the Mussulman population towards Government education. We have not the slightest sympathy with the creed of Islam, which, as may be gathered even from Sir W. Hunter's statement, sorely shackles its votaries in their honest attempts at self-assertion and holding their own among the races of India; but it is satisfactory to find that they are beginning to make progress notwithstanding their creed. It is interesting to notice how this shrewd observer can recognize the value of the "sternly religious character" of the education of the votaries of Islam in their early youth, and its influences upon subsequent character. In our judgment the creed of Islam is a false one, but we can quite understand that "sternly religious training" even in a false creed has more formative power in mental and moral training than the maudling *dilettantism* which holds all things in solution, and is unable to ascertain or to teach whether anything is true or not true. Need we say what a powerful weapon is thrown away on the education of a people when, under the influence of *pseudo*-philosophical vagaries or denominational janglings, religious training is set aside for nobody knows what? A striking exemplification might be adduced from the most recent history. We have but to contrast Goethe cringing before Napoleon, despairing of the future of his country, and trembling before the conquests of the French, with the youth cradled in religious belief which he held unwaveringly in a sceptical country infected with the nullifidianism of philosophy, so-called, who has just passed away amid the tears and regrets of a Fatherland created by his piety as much as by his energy.

From the consideration of Islam, Sir W. W. Hunter passes on to a review of Hinduism, which he views as "a social organization and a religious confederacy." The term Hinduism is judiciously chosen, and is distinctly preferable to Brahmanism, which, although still a very potent factor in Hindu life, is after all but a factor. To most persons Brahmanism conveys the idea of one caste standing completely apart and unapproachable by all the rest of the human race. In theory and in pretension it may probably be so, but in reality it has, to a vast extent, become mixed and impure. Pretenders of all sorts assert themselves, claiming the rank and privileges which should be the exclusive heritage of Brahmins. Sir W. Hunter devotes the bulk of his remarks to Hinduism, and to its facility in absorbing inferior castes even from among races which have no affinity whatever to the Hindus in the more restricted sense of the term. Professor Max Müller some years ago entered into controversy with Sir A. Lyall on these questions, and strove to make distinctions between proselytizing and missionary religions. He held that Brahmanism was not a missionary religion. It has not been conspicuously so, at any rate so far as to come under European notice, but we think that in many ways it has proved, and is proving, that it is not devoid of a certain amount of missionary zeal. The movements which have caused considerable accessions, even of late years, from among the ruder tribes have not

been, in our judgment, completely spontaneous on their part. There has been Brahmanic influence at work leading these outsiders to set up "a Hindu priest and a Hindu god, and to become recognized as low-caste Hindus." There is, we believe, much truth in the assertions that, even from the religious point of view, there has been "coalition of the cultured faith of the Brahmins with the ruder views and materialistic beliefs of the more backward races." One thing is certain, and it is no small difficulty in the advancement of Christian Missions, that caste is held even more tenaciously by those who, if their claims were rigidly scrutinized, have no real pretensions to it, notably in the South of India, than it is by individuals of far higher pretensions. *Parvenus* are much the same all the world over, and certainly India is no exception to the rule. If caste were simply, as ignorant persons, and some who ought not to be ignorant, would try to represent it, a mere rise in the social scale, accompanied with increased respectability and purity of life and conduct, although it would still have its roots in pride, its good might be balanced against its undoubted evils. But the fact is not so. It is so strictly identified with religious belief, it so completely isolates man from man and degrades both here and hereafter one man from another, that it is neither unreasonable nor uncharitable to view caste, as understood in India, as a masterpiece of Satan, devised for the permanent degradation of the bulk of mankind. We propose however discussing further the question of Hinduism in connection with Dr. Hooper's pamphlet, to be noticed presently.

Sir W. Hunter next takes up the question of Christianity in India. The limitation which he proposed to himself was the social effects upon the people of the different creeds which have successively claimed acceptance in India. Upon the truth or falsehood of any he expresses no opinion on this particular occasion. He is quite correct in his assertion that Christianity is not a new religion in India, but so obscure is its earliest history, and so limited was the range in which it established itself with any permanence, that for all practical purposes discussion upon it would be superfluous here. The real question, even from the social point of view, confines itself almost entirely to the propagation of Christianity by the Portuguese in the seventeenth century, and at a later period by some other Romish agencies largely under Portuguese control. Its influence did not extend in any appreciable degree to the northern or the central portions of India. In a very limited degree it affected the south-eastern or Coromandel Coast; but it exercised some power, more or less, along the western coast, and did obtain a distinct footing in the southern portion of the peninsula. Now it may be admitted that unflagging labour was bestowed by the various religious orders of Rome. But was the zeal wisely directed? Were the social results—we do not now speak of religious results, for we must not take Sir W. Hunter off his own ground—in any degree commensurate with that labour? Were the communities who exchanged their earlier Christianity or their idolatry for the Roman creed elevated socially, morally, intellectually, by the adoption of such

Christianity as was presented to them by the Portuguese? Were the means employed consistent with the teaching of Christ and His Apostles, or wise and honourable even as the world estimates wisdom and honour? Sir W. Hunter cannot and does not pretend to extenuate or justify the proceedings which went far to crush out whatever life there was in Indian Christianity previous to the advent of the Portuguese. He is too well acquainted with the facts of history to condone or explain away the ruthless persecutions instituted by Archbishop Menezes and the Inquisition of Goa. Without discussing the relative merits of the respective Churches, common sense alone would come to the conclusion that the social effects of this violence must have been disastrous to those subjugated to it. But dismissing all this at one swoop, what evidence is there of any wisely-directed zeal in the propagation of Christianity among the heathen by the Romish orders in South India? It is among the notorious facts of history that this propagation, at first urged on by the sword, was subsequently carried on by fraud so gross and so offensive that Popes themselves felt called upon to intervene, and did restrain what, with all deference to Sir W. Hunter, we would term the misjudging zeal which sought to impose upon Native credulity at the expense of truth and honour. We hold it to be no derogation to Romish Missions that the bulk of their converts were from the lowest orders of the people, who, especially in the earlier Portuguese times, hailed the new ecclesiastics as deliverers from the oppression of the superior castes much as was the case in earlier times with the introduction of Islam into the Gangetic Delta. But what were the social results? were there any? There was an outward exchange of dogmas, and some modification of the objects of idolatry; but socially, morally, and intellectually, the population remained in the precise condition in which they had been previously. Some distinguished names, such as Father Beschi and Robert de Nobili (conspicuous as the author of the forged Veda, intended for the bamboozlement of the Brahmins) are conspicuous, but the mass of the teachers became themselves extensively degraded, and when the supply from Europe dried up became as degraded as their flocks. Within the last sixty years most strenuous efforts have been made by Rome to work reformation, to introduce what even in her estimation is genuine Christianity as contradistinguished from virtual heathenism, and, at any rate in the great centres, to promote education. All this, however, is comparatively recent effort. But what has been the result of the previous centuries of mismanagement? Much odium has constantly attached to Natives making profession of Christianity. Latterly this has somewhat abated, as more accurate information has been disseminated. But whence did it originate? It is said, and with a good deal of truth, that there is seldom smoke without fire. Whence, in the close of the previous and in the earlier part of the present century, did old Indians derive their opinions of Native Christianity? Was it not mainly—might it then not be said exclusively—from the specimens of Roman Catholic Christianity, especially of the Portuguese type, which came under their notice? This judgment may often have been harsh, censorious, and superficial;

but it would have been difficult for them to have distinguished the superiority of such exhibitions of Christianity to the pretensions of the heathen, to whom Portuguese Christianity assimilated too closely. We do not think that, upon further consideration, Sir W. Hunter will differ essentially with this, for in educational matters the still backward condition of Roman Catholic education must have constantly been brought under his notice, and is upon official record. Into other matters we will not enter, for we do not want to give needless offence, but the *Calcutta Review* could quite supply our silence. One thing, however, we do emphatically assert, and that is that, even on the showing of Popes, the Jesuits did sacrifice the essentials of the Christian faith when seeking to assimilate Christianity and to make it work on by compromise with Hindu superstitions. Exactly similar was their policy in China, similarly condemned by their own supreme authorities.

A kindly and discriminating notice of Protestant Missions in India concludes this able and interesting address. What we are about to quote is, in the main, familiar to students of missionary literature, but deserves being placed on record as the view of an accomplished statistician whose attention has been for years devoted to the marshalling of facts of this kind, and who, as a Government servant, has from the regulations of the service approached them *ab extra* :—

In 1851, the Protestant Missions in India and Burmah had 222 stations; in 1881, their stations had increased nearly threefold, to 601. But the number of their churches or congregations had during the same thirty years multiplied from 267 to 4180, or over fifteenfold. There is not only a vast increase in the number of the stations, but also a still greater increase in the work done by each station within itself. In the same way, while the number of Native Protestant Christians increased from 91,092 in 1851 to 492,882 in 1881, or fivefold, the number of communicants increased from 14,661 to 138,254, or nearly tenfold. The progress is again, therefore, not alone in numbers, but also in pastoral care and internal discipline. During the same thirty years the pupils in Mission schools multiplied by threefold, from 64,043 to 196,360. These enormous increments have been obtained by making a larger use of Native agency. A Native Protestant Church has, in truth, grown up in India, capable of supplying, in a large measure, its own staff. In 1851 there were only twenty-one ordained Native ministers; by 1881 they had increased to 575, or twenty-seven-fold. The number of Native lay teachers had risen during the thirty years from 493 to the vast total of 2856. These figures are compiled from returns carefully collected from every missionary station in India and Burmah. But the official census, notwithstanding its obscurities of classification and the disturbing effects of the famine of 1877, attests the rapid increase of the Christian population. So far as any inference for British India can be deduced, the normal rate of increase among the general population was about 8 per cent., while the actual rate of the Christian population was over 30 per cent. But taking the Lieutenant-Governorship of Bengal, as the greatest province outside the famine area of 1877, and for whose population, amounting to one-third of the whole of British India, really comparable statistics exist, the census results are clear. The general population increased in the nine years preceding 1881 at the rate of 10·89 per cent., the Mohammedans at the rate of 10·96 per cent., the Hindus at some unknown rate below 13·64 per cent., the Christians of all races at the rate of 40·71 per cent., and the Native Christians at the rate of 64·07 per cent. If, therefore, at the beginning of this paper I protested against missionary work in India being judged by a mere increase in numbers, it was not because I feared the test. It was, I again repeat, because a religion in India must be judged by the work which it does for its own people. On the spiritual results of conversion I

may not here touch. But Christianity holds out advantages of social organization not offered by Hinduism or Islam. It provides for the education and moral supervision of its people with a pastoral care which Islam, destitute of a regular priesthood, does not pretend to. It receives the new members into its body with a cordiality and a completeness to which Hinduism is a stranger. The backward races can only creep within the outskirts of Hinduism as low-castes at the very bottom of the social edifice; and Hinduism is calmly indifferent as to whether they enter its pale or not. Hinduism has no welcome for the proselyte. No change of faith can win for an outsider admission into a respected Hindu caste. Christianity also raises the position of woman to a degree unknown to Hinduism or Islam. To its converts in general, it assures friendly companionship, pastoral direction, and, when needful, some amount of material aid in their way through the world; while any youth of promise among its body is quickly selected for special instruction, and has an exceptional chance of advancement in life.

Sir William then touches, but briefly, on the teetotal question. He would fain organize Native Christianity on the total abstinence system. We agree with him that this would be much to be desired, but here we fear the example of Europeans in India is a fatal stumblingblock. Theoretically, Islam in this respect has an advantage; in practice, we doubt its efficacy. Drunken Mussulmans are more than exceptions to a rule; nor when estimating Islam should the notorious addiction of its votaries to stupefying and maddening drugs be overlooked. Still, all efforts consistent with Scriptural precept, which inculcates temperance as a main virtue, should be exerted to banish drunkenness, where it exists, from among Christians of all classes, colours, and denominations. Into the vexed question of the retention of more than one wife by Christian converts, we may not follow him here, but we record our difference from him. To us, his theory savours too much of the accommodation which has proved so fatal to Romish Christianity in India, although in this particular we are not conscious that Rome was to blame. The following paragraph is in many respects so full of mature and wise thought that we do not hesitate to produce it *in extenso*, although by no means at one regarding the possible future modification of caste into a serviceable institution:—

The Indian Mission station reproduces in its best form the most enduring territorial unit of Christian organization. It is the true *paroikia* of primitive days, neither a parish nor a diocese, but the Christian community, whether in a city or a district, as differentiated from the surrounding non-Christian population. The early Church did not disdain to borrow the names of its offices, and the methods of appointing its officers, from the municipal and rural institutions of the Roman Empire. Its organization closely followed the lines of the many friendly and religious societies into which men formed themselves for mutual help, amid the social strain and spreading poverty of that period. In India the religious bond has always been a social *nexus*. The historical institutions of India afford a basis for a great Christian community, as firmly united by internal discipline and mutual help as was the early Church. I believe it is reserved for Christianity to develop the highest uses of Indian caste, as a system of conservative socialism which has for ages done the work of a poor-law, of public opinion, and of a moral police. But it will be Indian caste humanized by a new spiritual life. The wonderful growth of the Native clergy in recent years has done something to bring Christianity closer to Native institutions. The appointment of Native bishops, for which the time is manifestly at hand, will do more. Indian Christianity, organized on the Indian communal basis, and in part directed by Native spiritual leaders, would reproduce, as far as the divergent creeds of modern times permit, Tertullian's picture of the early Churches united by "the com-

munion of peace, the title of brotherhood, the token of hospitality, and the tradition of one faith." I earnestly trust that the fathers of the Pan-Anglican Church, when they meet in synod next summer, may be led to consider Indian Christianity from this point of view. Meanwhile Christian modes of thought are profoundly influencing Indian opinion in regard to the *status* of woman. It was by no accident that the widows and virgins appear so often as objects of solicitude to the early Church. Their well-being still forms a chief care of the Indian Mission station. For a time the Indian Christians seemed to have solved the difficulty of providing for their women very much as the Hindus solve it—by early marriage. Indeed, the Census Commissioner reported, in 1881, "that in the Native Christian community early marriages prevail even to a greater extent than amongst the Hindus." Such a state of things means a disregard of economic laws, which sooner or later must bring its punishment. The ablest missionaries perceive this, and are resolutely fitting the Christian women to earn their livelihood by other means than by marriage alone. For long the missionaries may be said to have made female education their own; and even since the Indian Government accepted this duty the number of girls in missionary schools has multiplied fivefold. The one profession in India which is not overcrowded is that of the schoolmistress; and if Christian Native women can win the confidence of the non-Christian community, they will in time find well-paid employment. In this great task of raising the position of Christian womanhood in India, it is impossible to overrate the work done by the wives of missionaries and by devoted ladies from England and America.

From this important paper of Sir W. W. Hunter, we proceed to notice the views propounded by Dr. Hooper, for many years a missionary of the C.M.S. in the North-West Provinces of India, and the Principal of St. Paul's Missionary College at Allahabad. Dr. Hooper is well known as a Sanscrit student, and certainly approaches the subject which he treats—"Hinduism as a mighty antagonist of the Church of Christ"—with the full advantage of one who has studied the subject, not merely in its modern and outward development, but with access to the more recondite sources of the creed. It is well that there should be in the ranks of the Society's missionaries men who, from careful training in English Universities, and familiarity with the learned languages and religious systems of the East, can appreciate the difficulties which beset intelligent Hindus when groping their way out of the darkness of their own superstitions into the light of Christianity. Both from his own training and the peculiar nature of his duties as an educational missionary, Dr. Hooper may fairly be esteemed a witness whose opinions deserve consideration.

The immediate cause prompting Dr. Hunter's pamphlet has apparently been the recent stir on the subject of Islam. A godly jealousy has been roused in him, lest the claims of those among whom he has long so devotedly laboured should be overlooked, and that through fickleness of mind the interest heretofore bestowed on Hinduism should be transferred to Mohammedanism. This is a fear which we think he may fairly dismiss. It is one advantage of great religious societies that their affairs are conducted on methodical systems, and that when they have fairly and fully embarked in any religious crusade, they do not lightly abandon it. The very material interests bound up in so many ways with their work, to a considerable extent preclude this. In the lowest sphere of missionary work there is what is technically called a large amount of "plant" that cannot be squandered



recklessly. Those who conduct these great societies are bound to listen attentively to every intelligent person who can bring tidings that there are openings for preaching the Gospel, but they know full well that they cannot and ought not to pay attention to every "carpet-bagger" who goes forth prospecting, if we may venture to borrow the expressive but homely phraseology of our American brethren, who have smarted severely in their ecclesiastical work from sanguine enthusiasts who had little at stake and much to gain by the indulgence of their own peculiar crotchets. Indeed, Salisbury Square is, or used to be, the grave of manifold well-meant schemes, which were nipped in the bud, often to the annoyance of the promoters of them. On the other hand, during what is now nearly a century of existence, the Society has rarely receded from any work once taken in hand, except what was avowedly tentative. Instances of abandonment can be adduced, but they have been few and far between. *Vestigia nulla retrorsum* might almost be inscribed upon its shield. In some cases, where it has finished its proper missionary and pioneering work it has, as in Sierra Leone, transferred its direct agency into fields beyond, but this has certainly not been the case with Hinduism. We may, therefore, fairly comfort Dr. Hooper with the hope that the Society will not lessen its aggressive efforts upon Hinduism, though it may select fresh spots whereupon to erect its batteries or yield up where necessary overcrowded stations to other agencies similar in character, or abandon particular schemes attended with little success. Of one thing he may be well assured, that Hinduism is not held cheap by the Society, nor is the formidable nature of its antagonism underrated. The word spoken by the Lord to Zerubbabel is recognized,—“Who art thou, O great mountain? before Zerubbabel thou shalt become a plain.” Particular efforts may have failed, more effective instrumentalities may have to be employed; difficulties which once did not exist may have since arisen, making it matter of prudence and wisdom to modify plans; changes resulting from the extension of secular education, for the most part godless, may have to be taken into account, just as bows and arrows and spears had to be laid aside in modern warfare when cannon became a formidable element, so there must be fresh adaptation in the use of the one spiritual weapon with which the Christian combatant is armed;—but the struggle will not cease, in India or elsewhere, till the kingdoms of the god of this world become “the kingdoms of our Lord, and of His Christ.” Efforts against Islam may be increased, but the forces employed against Hinduism will not be diminished.

Dr. Hooper points out what he conceives to be the strength as well as the weakness of Islam. The belief in one personal God he holds to be its strength or else its weakness. It is the most modern of the religions which has gained sway over mankind, but notwithstanding this has not escaped a vast amount of absurdities and incoherencies which might have been looked for in more antiquated creeds. There is not, however, much in his cursory remarks on Islam that needs to be brought under notice.

He subsequently proceeds to a disquisition on the term Hindu, which he holds is now applied by Natives of India in a religious sense, although originally used in a national sense, designating the dwellers on the banks of the Indus and beyond to the east of that river. The term "Aryan" is a piece of philological affectation introduced by Max Müller and other Europeans. Influenced by them a few Hindus will occasionally say of themselves, "I am not a Hindu; I am an Arya;" but it is all pribbles prabbles and outlandish conceit indulged in by an insignificant minority in India, and imagined to be learning in Europe. We hold Dr. Hooper to be correct in maintaining that if "an old Vedic sage were to rise from the dead he would hardly recognize in Hinduism anything like the religion which he held." He calls this Darwinian development. If so, it has been development from bad to worse, from gross folly to more gross folly, but we must leave Dr. Hooper to settle this with the disciples of the modern Master. If the statement is applicable to other forms of Darwinianism, real or supposed, the future of the world is not encouraging.

But what is Hinduism? How is the missionary to deal with it? We are here somewhat at a loss to understand Dr. Hooper. He says it is logically unassailable. By this we presume he means it is impossible to argue a Hindu out of his belief by the processes of logic. He seems to incline to Macaulay's celebrated definition of it as a congeries of absurdities. If this is the case, we agree with him. But we do not understand the statement that there are no blunders in Hinduism. This would rather lead to the supposition that it is a system in which each succeeding dogma is the logical sequence of that which precedes, provided the original premises are or can be proved or granted. But this is not Hinduism. There may have been an original theory, but in process of time there have been all sorts of accretions to it and incorporations with it from external systems having nothing in common with it. These in reality have often been the aboriginal superstitions of other races, which have been blended with the ancient ideas of the Hindus, and are as incongruous with it as the Paganism which has been absorbed into Romanism and has really no genuine affinity with the Christianity of the New Testament. Both Hinduism and Romanism are composite systems made up of miscellaneous materials. But, as Dr. Hooper puts it, the point is not of much importance, for the business of the missionary is to stimulate the exercise of the Hindu's conscience; and here we are at one with him. It is a good thing when a missionary, instead of bewildering himself and those he seeks to convert in "oppositions of science falsely so called," addresses himself to the conscience, and seeks, with the aid of the Holy Spirit of God, to convince of sin, of righteousness, and of judgment. Christianity would have made little progress if its teachers had bemuddled themselves with exposing the fabulous follies of the Talmud, instead of preaching Jesus and the Resurrection.

In reviewing Hinduism Dr. Hooper comments on three special points of the Hindu's notions: (1) on the Divine, (2) on the soul, (3) on the body. We take them *seriatim*. His explanation of the Hindu

ideas of the Divine is puzzling. He holds that there is no error in Hinduism which is not a distortion of a precious truth. Now in Hinduism truth is distorted notably in the case of the Unity and Personality of God. But these two unspeakably important truths being held apart become most pernicious errors. It seems to us therefore very idle to argue that Hindus are monotheists because they believe (or some of them do) in a Supreme Being who is impersonal. It would employ our space very unprofitably to follow Dr. Hooper in the logomachy which he enters upon on this point. Practically the Hindus are polytheists, believing in and worshipping lords many and gods many far more unutterably vile and loathsome than they are themselves. There is force and value in Dr. Hooper's remark that "Power is the only attribute essential to Deity according to Hinduism." Of love in the Deity Hinduism knows nothing; every divine motive is selfish. It needs the agency of the Holy Spirit to enable a Hindu to understand that God is love.

When dealing with the Hindu notions concerning the soul, Dr. Hooper enters at length into the theory of transmigration. This is from many sources so familiar to Europeans that it need not long detain us. He thinks that it has a disastrous effect upon the Hindu by deadening the conscience, hindering repentance, making men earthly-minded and indisposed to receive the Gospel. It increases the aversion, natural he says to all heathenism, to the doctrine of the resurrection of the body, and leading to confusion of moral distinctions. These points Dr. Hooper elucidates very fairly. His discussion of them is the most interesting, and we think the most valuable, part of his paper. Not improbably others might elaborate sundry of his conclusions for themselves sufficiently, but he has had the advantage of being in the midst of the conflict, and has thus been enabled in a vivid and comprehensive way to explain Hindu ideas, and by personal contact with them to realize the difficulties which impede the Hindu in his reception of Christianity.

The nature and essence of caste, which concerns the body, need not be reopened by us here. We will only observe that Dr. Hooper makes some sensible remarks upon caste which may be briefly noticed. He scouts the delusions which Anglo-Indians sometimes most improperly attempt to palm off upon ignorant people in England, that caste among the Hindus is the correlative of what we may roughly term gentility or family pride in England. He rightly holds the two to be in themselves perfectly distinct, although sometimes displaying themselves to a certain extent in similar conduct. "If," he says, "the Christian abominates any other man he does it *in spite of* his religion, but the Hindu as *part of* his religion." He also explains at some length the way in which caste operates as an obstacle to the reception of Christianity. He shows, too, how largely it influences Indian Mohammedans, although it is theoretically not one of their delusions. In his judgment, "with few individual exceptions they are bound hand and foot by it like the Hindus." It may be so, but we cannot help thinking, although it is copied from the Hindus, it must be an exaggerated form of the foolish conceits prevalent among Europeans.

In the concluding part of his paper, Dr. Hooper adverts to the Brahmo-Samaj and the Arya-Samaj, which, somewhat to our surprise, he terms two great reforming sects. When we bear in mind that according to the last census the total number of Brahmos in all India amounts to 1147, of whom 453 are women, and that children are comprised in the enumeration, there probably are not more than 500 male professors of adult age representing the creed. We might as well consider the three Unitarians returned in the census as an important sect! It is true that it has been wonderfully bebuffed and extolled in public journals and addresses as a great religious movement—Holloway's pills have hardly been more sedulously advertised as a panacea for all mortal evils—but somehow or another it does not forge ahead. Indeed, if it were not for the incessant janglings and squabbings of its professors, who are perpetually washing their dirty linen in public, it would almost have lapsed into oblivion. As it is, the very rickety bantling taxes the skill and energies of its European admirers to sustain any remaining vitality in it. The astounding follies of the late Keshub Chunder Sen may have had a good deal to do with the discredit into which Brahmoism has fallen, but unless some fresh influences begin to operate it really hardly deserves serious consideration, at any rate from a missionary point of view.

Dr. Hooper represents the Arya-Samaj as spreading fast in the N.-W. Provinces, Oudh, and the Punjab. It may be so, but it does not seem yet to have crystallized into a distinct body, finding no separate existence in the census. We may view it perhaps, not so much as a system, but as a bundle of opinions entertained by intelligent Hindus, who really attach little importance to many gross practices of the multitudes, but profess a more primitive and refined creed, which is, they fondly believe, a "return to the original form of Hinduism." It may be considered as a system of pious opinions which may be held without any conflict with public opinion, and may indeed confer additional respectability, not only in Native, but also in European society, upon those who adopt them. While the Bengalee babu is chattering about his Brahmo-Samaj, and, in the opinion of his fellow-countrymen, adulterating his creed with all sorts of European crotchets and fancies, the votary of the Arya-Samaj passes sternly by on the other side, keeps himself as clear as he can of all foreign influence, and goes in, so far as he can understand it, for Hinduism in its purest and simplest phases. We think Dr. Hooper is right in attributing its spread to awakened conscience in the Hindus, and as an indirect though strange result of the preaching of Christianity. The following passage from his paper will be found interesting:—

Until the Arya-Samaj arose, many Hindus were attracted to Christianity because it was the only form of Theism they knew, except the religion of the hated, unclean Mussulmans; and though they assented *also* to the distinctive tenets of Christianity, yet these were not, in the first place at any rate, the real reason of their becoming Christians, but were rather submitted to for the sake of the Theism which they *did* heartily accept. This statement of facts will easily explain the rapid spread of the Arya-Samaj, which is one of the most portentous signs of the times in North India. It comes between Christ and the awakened

conscience of the Hindu. It intercepts many who would otherwise come to Him, and it rejoices a vastly greater number, with the assurance that they need not consider His troublesome claims. It opposes Indian Theism to foreign Theism, and thus enlists on that side all that patriotism, that preference for one's own people and country and literature and thought, which in itself is so right and good. It has created the most serious check to the extension of the Church of Christ which the latter has received since it commenced its course in North India. And, as if conscious of its own character as an interloper, it burns with far more violent hatred to Christ and His religion and His people, than orthodox Hinduism has ever shown. It considers the defamation of the Holy One and of His followers to be the most worthy employment of its energies, its skill, and even its money—*anything*, so as to destroy Christianity, or at least banish it from India.

This witness we believe to be true, and well deserving of consideration. It is in marked contrast to the idle talk indulged in upon this and kindred subjects, often by people who ought to know better. Dr. Hooper then shows how inconsistent its system is with that of the true Vedic religion, of which he asserts it is *anything* but a true exponent, Vedantism proper containing no hint of a Personal God. As instances of how it imposes upon public credulity, he says it declares that the steam-engine, telegraph, and all other applications of modern science, are to be found in the Vedas. The most enthusiastic and most extravagant German professor has not yet at any rate reached this pitch of absurdity, however much he may glorify his sacred books of the Hindus. Still, notwithstanding the momentary vigour given by the Arya-Samaj to Hinduism, Dr. Hooper thinks it carries within it the seeds of its own dissolution. To the conclusion of his paper Dr. Hooper appends some interesting cases of conversion from among Brahmans and pundits which have fallen within his own personal knowledge, and with which he has been concerned. It is interesting to thus become acquainted with the mode by which classes usually deemed inaccessible to the truth as it is in Jesus have been led to abandon ancestral follies and superstitions, and, despite all obstacles, to cast in their lot with Christianity. In the course of one of these narratives, mention is made of a new plan for receiving Brahmans back into caste when they can be induced to apostatize by feasting the Brahmans; a new scheme invented to meet the multitude of conversions from Hinduism.

Taking it altogether, Dr. Hooper's paper contains matter useful to those who wish to form some conception of the nature of the obstacles presented to Christianity by Hinduism. Its value is that it proceeds from the missionary point of view. The general impression left upon us by our perusal of it has been how admirably prophetic was the primitive teaching of Christianity, against not only existing but all future false systems of religion, when "Jesus and the Resurrection" was made the cardinal feature of its doctrine, and the appeal was, as Dr. Hooper so distinctly recognizes, to the conscience of mankind, notwithstanding that it had been impaired and bewildered by human sinfulness. Its partial survival was still a *point d'appui* on which the teachers of Christianity could rest their doctrine, and thence raise man from his degradation. Our earnest prayer and hope is that the missionaries of the Church Missionary Society will ever be kept from entangling

themselves in all philosophical and ritualistic crotchets, in which they will be no match for their antagonists, but will steadfastly adhere to the old and simple plan of preaching Jesus Christ and Him crucified, and the power of His resurrection. The antagonists may be mighty, but we hold the truth of God to be mightier. There are some minor blemishes in Dr. Hooper's paper, such as his note (on page 5) on *sati*, which he holds to be a distortion of "the unspeakably precious truth that the marriage bond once bound can never be loosed,"—we presume even if a man marries a hundred wives. We much prefer Sir Henry Maine's view, that the custom arose from the professional dislike of the Brahmans to the enjoyment of property by childless widows in preference to collateral relations. In Bengal, much property is in the hands of these childless widows as tenants for life. The Brahmans could not get rid of the ancient rule, but by *sati* they got rid of the widows—till we put a stop to this ingenious device. K.

### THE SPECIAL WINTER MISSION IN INDIA.



WE continue the deeply interesting accounts of the Winter Mission. Further particulars are given of the work of Mr. Sullivan and Mr. Clifford in Bengal and Santalia. From the North-West there is little, except one report from Lucknow. The work of Mr. Grubb and Colonel Oldham at Aurangabad is described, and also some of that in Ceylon. Mr. Grubb's own private notes (which cannot be published) tell of truly wonderful blessing among English as well as Natives. From South India, we have a review of the Tinnevely work, and an account of Mr. Swann Hurrell's services in Madras.

#### BENGAL.

The following interesting account of the Mission at Burdwan has been kindly sent to us by Miss Gore, of the C.E.Z.M.S. :—

Our Mission services began on Wednesday evening, January 4th, 1888. The Rev. Filmer Sullivan, with the Rev. P. M. Rudra, C.M.S., arrived in Burdwan at 7.30, and simultaneously with their arrival people were assembling for a meeting in the railway station waiting-room. There were about thirty present. The room was kindly prepared by Mr. Harris, the station-master. While gathering, a hymn was sung, Miss Cowley playing the music on the sweet-toned portable harmonium which she brought with her from England, and which is invaluable in such services. Prayer and more singing followed, and an earnest address was given by Mr. Sullivan, the subject, Christ the Shepherd.

The following morning, Thursday, at 8 a.m., an English service was held in our Mission church, built, as some may not remember, by Mr. Weitbrecht,

that holy and noble missionary who laboured for twenty-one years in Burdwan. A clear and earnest sermon was preached by Mr. Sullivan from Phil. ii. 12, 13, "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of His good pleasure."

The English service was followed at twelve o'clock by a service in Bengali. It was one which would have delighted any missionary. The Native Church is not large in Burdwan; but when gathered in from far and near there are members enough to fill the church, which is not small. Benches had to be crowded in at the back. Earnest and hearty were the responses and singing. Mr. Sullivan spoke with much sympathy and power on 1 Peter v. 7.

At the close of the service the agents were recalled into the church, and any

who wished were invited to ask Mr. Sullivan questions. This was responded to eagerly by the men agents, and their readiness in asking this question and that, showed how much under-labourers need a ready ear, and an instructor competent to help them in questions of doubt and perplexity and of thoughtful inquiry; these resting unanswered on the mind must hinder and make their work heavier than it should be. At the close of this meeting Miss Clymer addressed the Native Christian women, and Mrs. Bose, the wife of the pastor, interpreted for her.

Perhaps the most striking scene in the Burdwan Mission was the goodly assembly of Native gentlemen in the Mission schoolroom on this Thursday evening. But to lead up to it: immediately after the agents' meeting, Mr. Rudra carried off Mr. Sullivan to see the Hindu Raj Bari (Palace), and the large college connected with it. He introduced him to several of the Native gentlemen. Mr. Sullivan was greatly interested in observing the pleasure the Native gentlemen showed in seeing Mr. Rudra amongst them once more, and by the hearty way in which they greeted him and promised to attend the evening meeting. And indeed, they were faithful to their promise. Our C.E.Z.M. schoolroom, where they met, is a large one, said to hold 320 people. The meeting opened at 6 p.m. It was a most heart-cheering sight, the brightly-lighted room and a sea of heads closely packed together, for the students were seated on benches; the Babus were seated, some on benches, some on chairs, which take more room. The room was so crowded that indeed it was a hard matter to settle in the small harmonium and to find a convenient corner for the player. Some ladies of the station were present; also Mr. Isaacson, the chaplain, who has been taking duty for some time in Burdwan, and much interested himself in the Mission. A hymn was sung by the ladies, and Mr. Rudra prayed our Lord's Prayer, and then introduced the Rev. F. Sullivan to his audience. The silence was remarkable during Mr. Sullivan's address, which was not short, and so silent because deeply interested was very evident to any one who cared to notice—up-turned faces and steady bent-forward gaze fixed on the speaker both indicate attention. That evening showed

plainly that there is a drought in Burdwan and the people are thirsty. There was no interpretation of the address, for all the College students learn English, and to the influential Babus English is generally familiar. God gave Mr. Sullivan much power for that address. May the Word so faithfully spoken, and in such sympathy for the souls of men, be abundantly blessed! Some of its points were:—Man's condition in the sight of God. It is not whether one man is better or worse than another (undoubtedly this is so), but the thing is not whether better or worse, but that in God's sight "all have come *short*." God in His wonderful love has met man's need in Christ; Jesus, the Son of God, is man's substitute. The text laid before them as the key-note of the address was "The Life of Christ." So often is Christ spoken of as the Pattern; but until a man accepts Christ as his Saviour the life of Christ can be nothing to him as a pattern. Mr. Sullivan spoke of his own life and the time of his own turning to God. He urged on his audience to read and search the Scriptures, the revealed Word of God. At the close Mr. Sullivan wished to distribute copies of a small book on the inspiration of God's Word, by Lady Hope. There was such a rush and clamour that he could only give those there were, and still the tumult by assuring them that the pamphlet could be obtained at publishers in Calcutta. Then he and Mr. Rudra stood among them and answered questions.

Friday was the last day. At twelve a Native Christian service, followed by the Holy Communion. The text of the address was, "He brought me to the banqueting-house, and His banner over me was love." (Song of Solomon ii. 4.) Three chief points:—(1) Bringing—by His Word, Spirit, Blood, Life; (2) Banqueting-house—where there is food, the good things in God's house; (3) Banner—of His protection, of victory. In referring to the Holy Communion, there are two looks to be taken:—(1) The look back at Calvary; (2) the look on. "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come." At 3 p.m. a children's service—children of the railway officials and Hindu children of Bara Bazaar and Noshkardiggee schools. The consent of

the parents was asked before bringing the latter into a Christian church; being given, they came in the school omnibus; carpets were spread for them in the church, on which they sat. Mr. Sullivan spoke, and Mr. Rudra interpreted; the text was, "Hide me under the shadow of Thy wings." Figures are given to us by God in His Word to help us to understand. The wings of God are swift, powerful, protecting, soft. The teaching was done by question and answer; it was a great pleasure to hear the ready answers from little Hindu children.

Immediately after this service two farewell addresses followed each other; the first to the Native Christians, and the second to the English congregation, which met on the close of the Bengali service. The farewell text to the Bengali Christians was, "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts xx. 32.) The address to the English congregation was from 2 Cor. ix. 8: "And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound in every good work." The tree brings forth fruit through the branch. Christ brings forth fruit through His people. Jesus said, "I am the Vine," including branches, root, &c. "His pleasant fruit." (Song of Solomon iv. 16.) In order to this there must be union with Christ, the tree cannot bear fruit on any but its

own branches. There are some lessons which have to be burnt in, so God puts us into the furnace. The object of giving abundance of grace is that we may bring forth much fruit, abound in good works. Illustration:—A traveller put the question to a light-house keeper, "What would happen if you forgot to light the lamp?" "Forget!" he called out, in the greatest dismay, as though such a thing was an impossibility, "why, *thousands* of vessels would be lost." So if God's people fail to shine, we know not how many precious souls may be lost.

The second Sunday after the Mission, a Brahmin of about twenty-eight years was baptized into the Church of Christ, in the Burdwan Mission church; he is an inhabitant of the district of Burdwan, was educated in the College of the Free Church of Scotland, in Calcutta; the poor man is in an extremely delicate state of health, with disease of the chest. He came to Burdwan a little while ago, as a patient to the hospital belonging to the Native Charitable Dispensary: here he was visited by the Rev. R. K. Bose and others, and expressed his strong wish to be baptized. There was present at his baptism a Native gentleman, for whom much prayer has been offered up, and who was likewise present at the Thursday Mission service, and was much impressed by what he heard there. God grant further blessing and fruit! Thanks be to Him for this Mission in Burdwan—this shower on a thirsty land!

#### NORTH INDIA: SANTALIA, &c.

(From the Calcutta Localized "Gleaner.")

##### BHAGULPUR.

The Rev. F. Sullivan arrived in Bhagulpur early on Saturday, the 7th of January. He was suffering from a cold. The Mission services began on Sunday morning, and came to a close on Tuesday evening, the 10th. The meetings were all more or less well attended; all present seemed deeply impressed.

The addresses in which Mr. Sullivan spoke to the Native Christians were all translated by myself, with the exception of that for girls and women, at which Miss Haitz (C.E.Z.M.) kindly interpreted. Preparatory services had been conducted for months, both in

Bhagulpur and Jamalpur. Special meetings for women have been held in Bhagulpur by Miss Pinniger and at Jamalpur by Miss Haitz. A short daily service was held in Bhagulpur whenever I was at home, and the Native Christian men had among themselves a daily prayer-meeting. In Jamalpur, too, we had two weekly Bible and prayer-meetings, but the attendance at these was not satisfactory.

The Mission, for which we had long been waiting and preparing, is now passed: and who can tell its results? God only can measure that exactly. But we may trust that the word sown among us with so much sober earnest-



ness, simplicity, and love must bring its fruit; and it is encouraging to think that the example set us by these Mission services will be followed up in the future.

#### JAMALPUR.

I went to Jamalpur, where I joined Mr. Clifford and assisted him during the four days of his stay at this place. The daily services with the Native Christians were very hearty, well attended from first to last, and I have no doubt that many of them were greatly cheered and encouraged by the missionary's simple but earnest addresses to "hold on their way," to cleave to Christ, to work in Him and for Him faithfully. From private conversations which I had with some of them I could clearly gather that they resolved to lead a more consistent life. As the time allotted for the Mission was rather short, and we got no other opportunity to address the English Christians of the place, Mr. Clifford gladly accepted an invitation from some of the laity to give a lecture in the Railway Mechanics' Institute. Non-Christians and English-speaking Native gentlemen were permitted to attend, and the hall was well packed with hearers, who listened most attentively to the words of the missionary, "On Christian work in England and India." I noticed among the assembly even some educated Babus, who just a few hours before had argued with us during our open-air preaching in the bazaar. The Spirit of the Lord was evidently on our side, and has undoubtedly stirred up many a soul at this place for good.

May the Lord strengthen "the weak hands and the feeble knees" of those workers at Bhagulpur and Jamalpur who are struggling hard to keep up the standard of Christ, and may the words spoken by the mouth of His servants during the Mission at these places bear much fruit unto the Lord!

A. W. BAUMANN.

#### SANTALIA: HIRANPUR.

Now the Mission at Hiranpur is past I will try to jot down the main points for the information and encouragement of others.

For some months past we have had special prayers, meetings, addresses, &c., by way of preparing the hearts of

the Christians for a blessing, and in many at least a spirit of desire and expectation was created.

As only five clear days—January 25 to 29—could be given to the whole of the Hiranpur district, we decided to have but one centre of work, and make an effort to get all our people into Hiranpur for the time. To our great joy they responded far beyond the expectations of our doubting hearts. With two exceptions absolutely every family came—in not a few cases every member of the family—and stayed out the Mission. A good number had from ten to twenty miles to travel. Of course they had to support themselves, but firewood and earthen water-pots, &c., were found for them, on the understanding that they would be expected to make up all outlay on these heads during the Mission. This I am glad to say they did, one man alone giving Rs. 3 towards it.

There were many persons about whose coming we had grave doubts, but one after another, as we brought the burden of their souls before the Lord, they nearly all came in.

On the evening of the 24th, Mr. Sullivan met the workers, and had a very quiet and happy time with them. We all felt the presence of our Lord, and that this Mission was going to be a time of blessing to us. The next morning we commenced with the Holy Communion, which we repeated on the following Sunday morning, January 29th. One special meeting was held for men and one for women. Each day we met at 8 a.m., 12 noon, and 3 p.m., some of us going out afterwards to visit the Christians in the near villages.

Now for results! Who can gauge them? Having to come off to Taljhari so soon after the Mission closed, we have had very little chance of getting amongst the people to find out; but, thank God, in some instances the Spirit's workings needed no searching out. One poor excommunicated woman who had been a bad character for some ten years, and who is mainly responsible for the ruin of her husband, came to the services fully determined to meet with Christ—her heart having just previously been touched by the kindness of the Christian women—and at about the second or third service she found her Saviour. Now she seems

quite another creature, and though suffering much cruelty at the hands of her husband, is doing her utmost to win him back. Another poor woman who had fallen into sin became conscience stricken and wept most bitterly in my study. It was a most distressing scene. As my wife and I mingled our tears and prayers with hers we felt very powerfully the strivings of the Spirit. Again and again this poor creature seemed prostrate with grief.

Two Christian brothers who had long been unfriendly made up their quarrel, and I trust will now live in peace. One man who had for a year been outside the Church, and showing a very stubborn spirit, was brought round and publicly readmitted.

A school-teacher who had been dismissed for various reasons stood up and confessed his sins, asking for prayer on his behalf. Another wavering soul who had been the cause of much anxiety declared himself full of joy. One intelligent man bemoaned his loss of boldness for Christ, but went away with a very beaming countenance, professing to have been restored to God through Christ. A reader whom I have often had occasion to caution very seriously about his easy-going, slipshod, way of doing Christ's work, was blessed with assurance of faith; and his wife, hitherto a morose kind of woman, also seemed most earnest, and professed to have received much blessing. One old lady, of only a year's standing in Christ's Church, seemed to get her faith much strengthened, and it was touching to hear her anxious request for prayer on behalf of her only remaining heathen child.

It was very delightful to notice throughout the Mission the great blessing our spiritual agents and their wives derived. Faith, hope, and joy were the blessings they nearly all professed to have received in greater measure than before, and certainly their happy faces told the same story.

Each evening the people held a prayer-meeting among themselves, and came well up to the services from beginning to end.

God gave us eight souls from heathenism who were baptized on the Sunday at a special service. One of them was the wife of a recent convert, and was ready a year ago, but drew

back from fear of her heathen relatives. She came to the Mission, and God gave her grace to cross the line and confess Christ before men. One man felt very keenly the burden of his wife's soul, who still remains in heathenism, and prayed very earnestly for her conversion.

When the missionary asked the people to open their minds to him, one man wished to know how he was to overcome the evil in his heart, which was so frequently coming uppermost, and he seemed to get new light on the subject. The people quite spontaneously presented a letter of welcome to the missionary on his arrival, and one of farewell when he left, which gratified and touched him very much. They composed a short farewell hymn, which they sang to a Native tune as the missionary (Mr. Sullivan) rode out of the compound on the Monday.

We have all felt that this Mission has been a blessed time to us—just what we needed. Now we are praying and looking for fruit in brighter Christian lives, and more numerous in-gatherings from heathenism. Satan will be busy enough, but in the name of the Lord may we overcome. J. TUNBRIDGE.

#### TALJHARI.

The missionaries came to us on the morning of February 2nd, and the first meetings in the Taljhari district were held the same day at Mahendi, one of our out-stations.

Mr. Clifford addressed the Santals first, and when their service was over another was held for the Paharis who had come down from their hills to hear the missionaries. It was a great disappointment to us all not to go to the principal Pahari village, but it was thought better not to tire the missionary too much, as he had a heavy programme before him at Taljhari. We are sorry to say that the fine church that had been erected by the Paharis at their own expense, and which had been repaired specially for the Mission, was burnt down about three weeks before, and nearly all the Christian houses in the village with it. This has been a serious loss to the Christians; not only have their houses been burnt, but also their stores of grain have been destroyed.

We reached Taljhari the same evening, and had a warm reception. The

schoolboys and villagers met us at the station with flags and singing.

*February 3rd.*—At 7.30 a.m. we had morning prayers, and Mr. Clifford gave us the contrast of two Scripture lives, the high-level and the low-level. Some longing hearts wanted to live the higher life. Then we had an English service in the church, and enjoyed a quiet meditation, and after that we partook of the Holy Communion. It was a time of special invitation to the labourers to come apart and rest awhile.

At 12 we had a large gathering of Christians in the church. Probably more than 500 were present. It was a very blessed time to many. About 150 stayed behind to an after-meeting; and many hands were held up by those who were anxious to receive a blessing. One man who had been a teacher, but whose life for several years has been a sad one, confessed his sins and prayed earnestly for forgiveness. The wages of sin is death and bitterness of spirit. He has been showing signs of wishing to lead a new life for some weeks past, but this Mission has, we trust, brought him to his Saviour. We trust the future will show that he has passed from death unto life. Several others were there who have been most careless. One of these lost a daughter about a year ago, and she thought that the evil spirits were angry with her. The heathen had said, "You will all die unless you propitiate the *bongas*" (evil spirits). Her faith seemed to have gone; God brought her to the meeting, and she was most attentive. She has attended nearly all the meetings which have been held.

In the afternoon we went out to Gudædhab; this is a Christian village, about a mile from Taljhari. We were met by the villagers at the entrance of their village. They brought a lota of water, and received us with their own Native salutations. We then formed a united procession, and marched through the three hamlets, singing joyous songs. After this, we all met at the headman's house. We could not hold service in the village chapel, as it was too small; so we adjourned to the street. Mr. Sullivan gave an address on the Cross: it was suggested by the banner that the villagers carried. We closed

the happy prayer-meeting by singing "Peace, perfect peace." In the evening large numbers were present at the magic-lantern show. This was especially for heathen.

*Saturday, February 4th.*—At the early morning service Mr. Sullivan gave the address. It was a very solemn time. There was a silence that could be felt. At 12 o'clock the church was again crowded, and many souls were impressed, and many remained behind for the after-meeting. One man who had fallen into grievous sin sobbed bitterly. Several careless ones had been drawn to this meeting, and it was an awakening time for many.

In the evening we walked out to Sagrampur, and were received by the Christians with singing as on the evening before. Mr. Clifford gave them an address. In the evening we again had large crowds to see the magic lantern.

*Sunday, Feb. 5th.*—A special prayer-meeting was held early in the morning, and earnest petitions were sent up to the throne of grace for a double blessing on the services of the day. They were answered. It was a beautifully bright, warm day, and the people's hearts seemed to warm up with the services. We had the Ante-Communion service and an address by Mr. Sullivan. There were 169 communicants, and a crowded church. Mr. Clifford conducted the second meeting, and again another in the village of Taljhari at sunset. The people seemed never to be tired of listening. Mr. Sullivan and another party of missionaries held another service in Harinkol about the same time. As they finished first, the people came rushing over from Harinkol to Taljhari. They wanted to hear as much as they could. Taljhari seemed to be a place where congregations never break up, and meetings have no end. Three village churches have been finished and two more half-finished. The Mission gave an impetus to church building. The people have done this at their own expense. The villages were festooned in honour of the visit. The people seemed to thoroughly enjoy the Mission.

This Sunday was a glorious day; we were wonderfully cheered. The Spirit of God gave the people the listening ear, and if He speaks, then it can never

be in vain. Many came from across the Ganges, where we have an out-station. Their home is about twenty-five miles off. They stayed at their own charges during the whole time of the Mission.

*Monday, Feb. 6th.*—We were so sorry to hear that Mr. Clifford had passed a sleepless night, and was suffering from inflammation of his eyes. To our great sorrow he was obliged to go off to Calcutta, and thus a double burden fell on Mr. Sullivan. The meetings of this the last day were perhaps the most blessed of all. About eighty stood up to testify to the great blessing they had received from the Mission. One man who has been a most consistent Christian for many years, but who is constantly in fear of falling through the temptations of Satan, asked for special prayers for himself. He said, "I am in Doubting Castle." He was lovingly pointed to Jesus as not only a Saviour for the past, but a very present One, and One who is able to keep the believer from falling. He seemed to receive much help from the Mission.

And then came the last service. Oh, how we longed for more! we were just in the midst of the blessing. It was the Milotus meeting over again. The time has passed only too quickly. We had a most enjoyable prayer-meeting a little while before Mr. Sullivan left. We cannot express our thankfulness

sufficiently to those who inaugurated the Mission, and to those two missionaries who have left their homes and their work to conduct it. We think it has been used by God to convert and stir up many souls. There has been much testimony to prove this fact.

The missionaries have been much cheered by the sympathy and freshness of the missionaries. Many of us live isolated lives, and are much in need of a loving, cheering word. Many of us can say that we have been renewed in the spirit of our minds. It has also cheered the Native Church and given the Christians a new impulse. It was a very cheering sight to see the large congregations, and though there was much warmth, there was very little excitement. It was good for all to be there. We believe the influence of this Mission will be eternal.

Before the Mission we thought that much of the power would be lost through the message having to be conveyed to the people through an interpreter. But now we are sure that it has not been much of a hindrance, if any. God is His own interpreter, and He can make His message to be understood. The Spirit could take of the action and the expression of the speaker, and by them all show Jesus to the people. Thanks be unto God!

Vox.

#### NORTH-WEST PROVINCES.

The following brief references to Benares and Gorakhpur are from Mr. Sullivan's private notes:—

*Benares, Sunday, 12th.*—Preached morning and evening at the station church, well filled with soldiers, who were very attentive.

*14th.*—I gave a lecture in the Town Hall, the Rajah was in the chair. My subject was "The best Book." There was a good attendance and hearty applause, and though I told them very plain truths, they were not offended. The Rajah spoke afterwards, returning thanks and endorsing much that I had said, especially as to the Bible making the best man, and therefore being the best Book. Surely this was remarkable in such a city.

*Gorakhpur, 18th.*—Had a very interesting time with the Christian teachers, and an influential meeting of English-speaking heathen. The English judge

was present, and also the sub-judge, a Native, who returned thanks for my address in very warm terms. And yet to these heathen I had simply preached Christ!

These lectures furnish a golden opportunity, and one cannot be too thankful for the attendance and great attention.

*Sunday, 19th.*—Preached to the Native Christians at 8 a.m., and administered the Holy Communion to about 90. Then the service at 11, which was attended by the Volunteer force, all on horseback, up to the church door. They were very attentive, and I trust the Lord spoke to some of them. How much there is to be thankful for, that one is strengthened for service, and then the many tokens of special blessing

which God vouchsafes! I ask myself, What is the secret of this? and I find the answer in the constant, earnest

prayers of His people. More things are wrought by prayer than the world dreams of!

We have received the following interesting letter from the Rev. Henry Lewis, the missionary in charge of Lucknow:—

At last the long talked-of and the long looked-for Winter Mission in Lucknow has taken place; the work of our visitors having begun on February 23rd, and ended on March 1st. If the truth must be told, we were not sanguine of great results from the Mission, although we did expect, as well as prepare for, a blessing.

But now, what have we to report? Why this, that God shamed our timorous faith by sending us not the few drops of blessing which we thought might fall on us, but a real spirit-stirring and life-giving shower.

The opening meetings were wonderful. The Native Church here had never before experienced anything like them. We were all surprised at the amount of power present. It was actually what some one has happily described as "a wave of blessing." And in trying to account for the coming of this *spiritual monsoon* among us, we could not honestly attribute it to our own prayers; nor yet entirely to the efforts of the missionaries,—helpful and blessed as those efforts really were. No! we traced its rise to the shores of dear old England, where it had evidently sprung into being as a consequence of the many earnest and continued intercessions made there for this Winter Mission.

Surely this should encourage our friends at home to persevere in their prayers for us. More prayer of this kind will bring India to the feet of Christ sooner than any amount of extra income to the missionary cause. On each of the six days immediately preceding the arrival of the missionaries, we held special preparatory meetings. In these, all denominations joined. On one night the meeting was held in one Mission, and on the next in another. And so we went on, preaching and praying in each other's churches like brethren. The result was that when the missionaries came we were all on the tip-toe of expectation for what God was about to do.

After the Rev. F. Sullivan's opening address, he asked his hearers to offer up single-sentence petitions for specially-

needed personal blessings. And thereupon these commenced a wonderful series of earnest and touching ejaculations in such quick succession, that often one petition was begun before the other had ended. Some besought the Lord for clean hearts; some for heathen relatives; some for more faithfulness; some for the presence of the Holy Spirit. At first men only prayed, but as the fire increased, women also stood up, and, with tears, entreated for special blessings. Such a sight as that of a woman praying in the congregation was probably never witnessed before in these parts. But the occasion was such a solemn one, that what might have appeared under ordinary circumstances a startling innovation, seemed only a natural outcome of the heavenly power which was moving among us.

At all the services we had unprecedented audiences; the attendance ranging from 300 to 500. This last number were present at a magic-lantern lecture to educated Natives by Mr. Clifford, who came on from Faizabad for the last two days of our Mission. A similar lecture, without the magic lantern, had been given by Mr. Sullivan two days before. Perhaps the most interesting and successful of our services was an outdoor one. We put up two large "shamiánas," or marquees, in a large "maidán," or open plain. Under these numerous seats were placed, and then we invited all comers. All the missionaries present made brief speeches, and then Mr. Sullivan concluded. Between the addresses we had short snatches from well-known hymns, which drew a crowd of heathen round to hear. And of course a word was spoken to them.

A brief list of our meetings runs as follows:—For Native Christians we had seven services, and three for Europeans. Five addresses were given to our Hindu and Mohammedan day-school boys, and two English lectures to educated non-Christian Natives. Then came three special efforts in bazaar-preaching; and last of all a social entertainment. This latter was held in our

own Mission grounds. The Native Christians of our own Church acted as hosts, and entertained with sweetmeats and tea some three or four hundred visitors from other Churches. It was at this gathering that Mr. Sullivan and Mr. Clifford spoke their last words, and as they did so, many a heart grew sad at the thought of parting with men who had been used so remarkably by God, in bringing new life, new truth, and new joy among us.

One thing which impressed our visitors was the amount of help rendered during the Mission by our Native Christians. A committee of these undertook the raising of money to meet all expenses, the printing and distributing of programmes and notices, and the hiring of rooms and tents for the English lectures and open-air meetings. The assistance thus given was immense, and reflected great credit on the ability of our Native brethren as well as to their love.

Another feature which the missionaries noticed with great pleasure, was the spirit of brotherly union and love which at present exists among all the Lucknow missionaries and Native Christians. They referred to this again and again, and urged us to maintain so desirable and blessed a state of things.

And now a few concluding words on what struck us most in the work of our visitors. One thing which astonished us not a little was the really effective way in which the Gospel can be preached by interpretation. This had all along been the obstacle which we missionaries had conceived would seriously impede the success of the Mission. We thought the good wine of the Gospel would lose a considerable

amount of its life-giving virtue in thus being made to pass through an extra and an unusual channel. But it was not so. The message actually seemed more solemn when delivered deliberately and successively in both English and Urdu. Why it should do so, I cannot explain. But it was so, as our visitors, the missionaries themselves, will testify. This fact may encourage more English-speaking Christian workers to try and reach the hearts of Natives by this method. Another matter of surprise to us was the way our visitors bore up under the tremendous burden of work imposed on them. For more than three months they have been kept on the stretch, with scarcely a day's relaxation between. Surely this is too much! Missioners at home, in a congenial climate, cannot work like this without becoming considerably run down, and therefore it is to be hoped that if a second similar Winter Mission to India is ever attempted, care will be taken to give the missionaries a clear period of rest between each station visited.

As to the results of the Mission in Lucknow, many are apparent already. Some souls have been led to see Christ, I doubt not, for the first time; others have been enabled to see Him more clearly; while those of us who have long known Him have had our love quickened afresh for Him. All the results we shall probably never know. But those we now see are enough to make us thank God and take courage.

One word more, and it is to say that Mr. Sullivan had the joy of admitting two men—an educated Mohammedan, and a poor Hindu—into the visible Church of Christ. May these become living monuments of the saving and sanctifying power of Christ's grace!

#### WESTERN INDIA.

The Rev. Ruttonji Nowroji, of Aurangabad, writes:—

The Rev. G. C. Grubb, M.A., arrived here on Saturday, December 24th, 1887, accompanied by the Rev. F. G. Macartney, missionary of Malegaon. The long journey, with the loss of sleep on the preceding night, necessitated their retiring to rest after an early dinner.

The "Mission" began with Christmas Day, and I was glad that that day was Sunday, for, as a general rule, this great annual festival is associated more with eating and drinking than with

religious praise and thanksgiving. My Christians have usually been entertained with a Christmas dinner, but partly owing to the great gathering of Christians, and partly owing to Sunday, we found it necessary to dispense with the yearly dinner. On other occasions many, if not all, would have missed the accustomed treat, but on the present occasion we had "a feast of fat things, yea, a feast of wines on the lees, of fat things full of marrow, of wines on the

less well refined." Hence there was no complaint; no murmuring!

Mr. Macartney kindly consented to read the solemn service of the day, and Mr. Grubb preached, while I stood by his side to translate his soul-stirring discourse. The subject of the address embraced the solemn occasion of the great rejoicing of the whole of Christendom at the incarnation of the Son of God, who had brought life and immortality to light. The joy that His advent had introduced into this world of woe; the rich legacy of peace which He left with His people, and the new condition of believers—washed, pardoned, and sanctified—were touched upon at both services.

As the chaplain of the English church had given a previous notice to his congregation, Mr. Grubb had to preach his third sermon on Sunday evening. The congregation expected to hear a missionary sermon, but the missionary realized the importance of the occasion, and proclaimed with burning words the message of redeeming love, choosing for his text, "This is a true saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Christ, and Him crucified; repentance towards God and faith in the Lord Jesus Christ; the necessity of second birth, and the active agency of the Holy Ghost in that birth, are topics full of paramount importance to believers—but, alas, they are seldom preached in the English pulpits! What wonder, then, that leaving their country and their home influence, the early impressions of most Europeans are withered up in this country!

The Mission services were held morning and evening for four days in my church. Several members of the English church attended daily at both the services.

On Monday, December 26th, after the second service, there was a gathering of the Europeans in the mission-house to witness the distribution of prizes to the children of the European school taught by my daughters. Colonel Bell, officer commanding the station, presided, and Mrs. Bell gave away the prizes. After a short report of the school was read by Mr. Macartney, the children went through the usual programme marked out for their examination, and considering their ages, four to thirteen,

they went through their respective parts remarkably well. Mr. Grubb delivered an instructive address on education, which was calculated to benefit all classes, children as well as adults, present on the occasion. He began by relating the story of an Eastern king who had a pet pig, which, with all his care and attention, would delight in wallowing in the mud and mire. After failing in every effort to keep the obstinate animal clean, he called a council of his wise men, and demanded what measures they could suggest whereby the animal might be cured of his evil habit. One proposed that it should be beaten each time it approached mire; another thought that it should be kept on a low diet as a punishment; and a third suggested that it should be placed in a training institution to be handled roughly for its filthy propensity. But not one of these proposals commended itself to the king, for each bespoke of severity. At last a veteran general begged permission to make his suggestion. "Your majesty," said he, "forgets that it is a pig, and has a piggyish heart, and no outward measure would be of any avail. If it is to be kept clean and white its piggyish heart must be removed; and a heart of a lamb should be placed instead." It is so with children; it is so with all human beings. We all possess by nature hearts, dark and sinful, and inclined to evil. Now what are we to do with these piggyish hearts? People say that education and civilization would be sufficient to make us clean; but history gives the lie to this notion. Some of the greatest evils brought into the world have been brought by some of the most educated people. There was one, and only one way of counteracting the baneful nature of the human heart. Let that heart be taken away, and let the heart of the Lamb of God be put in; and Christ by the Spirit of God will do His mighty work therein, softening, renewing, and purifying it from all uncleanness.

It would not be easy for me to give a detailed account of the beautiful addresses delivered by Mr. Grubb at the Mission meetings. They were full of Gospel truth; they were full of earnest exhortation. The speaker's commanding appearance, his face lit up with heavenly radiance, his musical

voice and excellent delivery, were very attractive. The addresses were replete with striking illustrations full of deep spiritual significance. The subjects of the addresses were not new. They are familiar to every reader of the Bible. But they were presented in a very attractively remarkable manner. I will mention some of them:—

(i.) *The Feet of Jesus.* At these sacred feet many remarkable events, typifying our salvation and happiness as believers have happened. We learn the way of life at these feet, we may bring our sorrows at these feet; and we may bring our grateful homage of love and gratitude at these feet.

(ii.) *Nicodemus and Christ's discourse on Second Birth.* The necessity of this mysterious but real conversion, with all its beautiful fruits, was shown.

(iii.) *The Samaritan woman.* Her ignorance of herself, and her indifference of sins; her lightheartedness before her conversion; Christ's gentle reasoning brought light into her darkened soul. She received Him as her Saviour; her heart burned with holy zeal to spread the fragrance of His saving power. She left her pot at the well. It was old and worthless—no longer able to satisfy her thirst. She having received Christ—the living water of life; and she became an ardent missionary to tell her friends and acquaintances of what the Lord had done for her soul.

(iv.) *The touching story of Lazarus and his weeping sisters.* Their weak faith had confined the power of Christ to time and place, but they were gently rebuked and corrected. Many believers fall into similar errors, and deprive themselves of much joy and happiness which they might otherwise enjoy.

(v.) *The double name, or the name repeated twice.* Abraham, Abraham; Moses, Moses; Martha, Martha; Simon, Simon—repeated twice to attract attention. Solemn warnings; important communications; gracious promises; gentle rebukes, and loving exhortations were mixed up in this double repetition of the name, conveying instruction and comfort to us as believers.

The great feature of all the addresses was to point out the great beauty and preciousness of Christ; the necessity of reverential study of the Word of God; the total surrender of ourselves

to God through Christ; and the entire consecration of body and soul. The meetings seldom exceeded an hour at each time, but the audience, so far from showing any desire to leave the church, seemed as if they would never grow weary of listening to the addresses for hours.

On the last evening, after the address, Mr. Grubb gave notice that he would like to hear if any of the congregation wished to bear testimony to what the Lord had done for his soul. Several spoke out of the abundance of their hearts. One said that as some birds prepare their nests against the approach of the rains, he had been prayerfully looking out for the Mission, and his heart was refreshed and strengthened. He had actually forgotten to eat his Christmas dinner. Another said that his heart was much enlightened and comforted, so that he will now go on his way rejoicing. A third said that he had never before realized the preciousness of the Bible. It will now be his daily study, and he will draw rich things out of this heavenly mine. A fourth said that he had known the Lord, but he was cold and lukewarm in his attachment to Him. Now will he serve Him with zeal and earnestness. Thus several spoke; and it was a solemn sight, and all realized that they were under the hallowing influence of the Holy Spirit's presence and blessing; and a large number of the audience, refreshed and invigorated, sent up silent prayers to be enabled to serve the Lord with holy zeal and reverence, no less than with joy and thankfulness.

Upwards of seventy people understood English, but the rest, between three and four hundred people, had the addresses translated into the Marathi language. It is not necessary to say that, as a general rule, translations suffer much. The rendering of the sentences, and even the train of thought and expression from one language into another, are not very difficult. It is the life and the power of the speaker which are wanting in the interpreter; but I have ascertained from many that, on the whole, the interpretation was clearly intelligible, and duly appreciated by the audience.

We are deeply grateful to the noble Christians of dear England for sending the "Mission" to this country, and the



Church Missionary Society has made a wise selection of missionaries. Who can correctly estimate the good work done by these "chosen men"? What a number of weary and struggling souls have been refreshed! How many careless and indifferent people have been awakened to a sense of their danger? How many have been led to see and

acknowledge the beauty and power of religion? And how many, hitherto weak and timid believers, have become bold and strong in the Lord?

Let all the glory and praise be ascribed to our Redeemer!

RUTTONJI NOWROJI.

*Aurangabad, Feb. 27th, 1888.*

#### TINNEVELLY.

The Rev. T. Walker, formerly Curate of St. James's, Holloway, sends the following valuable general review of the Mission in Tinnevely:—

*Palamcottah, Feb. 27th, 1888.*

As it has fallen to my lot, in the providence of God, to have been more intimately and directly associated than my fellow-missionaries with the Special Mission which has just reached its conclusion in our Tinnevely district, it seems my duty to convey to the Home Committee my own impressions about the work. As I have been associated with parochial missions and evangelistic efforts of various kinds in England, it may render my judgment of the character, conduct, and effects of this special effort the more dependable. Bishop Sargent, in view of the forthcoming Special Mission, had previously asked me to hold myself free to help the Mission preachers in every manner possible. I therefore gave up most of my own special missionary work for the months of January and February, in order to further, so far as lay in my power, the objects of the Special Winter Mission.

I should like to say, at the outset, that there were special difficulties in the way of the Mission in this district. For example, in some parts cholera was prowling about, and Natives are greatly afraid of gathering together in numbers, especially for services at night, when this too-familiar scourge is nigh at hand. In the next place the difficulty of centralizing the work, a *sine quâ non* for a successful Mission, proved to be very formidable. Our Christian congregations are scattered, as you know, over wide areas; and in some places the standing water, in many others the wide stretches of barren sand, rendered travelling to a central spot a difficult task for poor villagers. However, I am glad to say that, in some instances, little bands of people did walk in to the appointed centres from distances of

twenty miles. Moreover, the specific objects and methods of the Special Mission had not been fully apprehended by very many. Bishop Sargent had circulated several admirable pastorals, and had exhorted the people most earnestly to constant and expectant prayer. There was, therefore, a kind of general expectation of spiritual blessing. But the very extent of the district to be covered, and the inexperience of Native agents in these modern methods of work, militated seriously against that definite preparedness of the congregations for the special modes of a Special Mission which missionaries desiderate in England.

But now to speak of the Mission itself, in its actual working and apparent results. I would, personally, rather err on the side of minimizing than of magnifying such results, because I know that time is the only real test. You will know, therefore, that I am far from exaggeration in my remarks. We look back upon a season of earnest appeals to the consciences of men, and solemn setting forth of the Gospel of God's grace. Our Mission preachers came to us with only one aim, and right faithfully they endeavoured to accomplish it. My closer and longer association was with the Rev. B. Baring-Gould, but I doubt not that the following summary notices apply equally to the work of each. We were, I think, distinctly happy in respect of our Mission preachers. They were the right men sent to the right place.

(1) I should say, first of all, that I have been impressed by the sober and solemn character of the Mission from first to last. There has been no great physical excitement, no emotional display, no hysterical exhibitions. All has been calm and solemn and real. Reliance has been placed rather on the

power of the truth itself, addressed to the consciences of the hearers, than on any devices of human wisdom. The need of repentance, the necessity of the new birth, the impotency of man without the Holy Spirit's help and grace, the perfect atonement of our Lord Jesus Christ, in His fulfilment of the law for man, and in His vicarious sacrifice for sin,—these and other fundamental truths have been emphasized and pressed home with power. Very clearly and very tellingly have our Native Christians been warned against the danger of being content with a merely nominal Christianity. There has been, in short, a clear and faithful proclamation, with forcible personal application, of that Gospel which is "the power of God unto salvation."

(2) I have been struck, also, as have many Native Christians with whom I have conversed, with the stress laid upon the work and office of the Holy Ghost. The Spirit of God has been most distinctly honoured amongst us. His prerogatives have been insisted upon strongly by both our Mission preachers. I look on it as a cause for thankfulness that, in days when His blessed work is not always honoured as we could wish in connection with evangelistic efforts, we should have had sounded in our midst so clear and certain a note about the doings and the dealings of that Holy One, "without Whom nothing is strong, nothing is holy."

(3) There has been, in the experience of very many, so far as man can judge, a true conviction of sin, and "great searchings of heart." Men have been moved to say of sin and its exceeding sinfulness, "we never saw it in this fashion." The sermons on the nature and consequences of sin, and those on the absolute necessity for repentance, and the new birth, seem to have been peculiarly and particularly carried home to the hearts of our people. Frequently, on inquiring from individual anxious souls as to the cause which produced the anxiety, we were met by the reply, "Oh, it was that sermon about sin," or, "It was that address on repentance." In some cases, at least, which have become known to us, the repentance has taken practical shape in reconciliation with so-called enemies, or in the restitution of misappropriated monies.

(4) The Mission has left a mark, I trust, on the Native agents of the Society. Undoubtedly the surest way to reach the congregations at large is to work from the central circle by reaching the agents in particular. Special meetings have been held for these in most of the centres visited, and very solemn and searching have they proved. I look, personally, with much hope to the results of these special gatherings. I feel sure that many faithful workers were stirred up to greater zeal and energy in the cause of Christ, and that not a few of the less satisfactory ones were pricked to their hearts by the pointed appeals addressed to them. Women, either themselves agents or wives of agents, came, in a special manner, under the influence of these meetings, and their duty was earnestly pressed home upon them.

(5) The after-meetings were a little difficult to arrange, on account of the gregarious character of the people. It was not easy to dismiss the general congregation, and to keep back those who had been touched by the sermon. The plan was so entirely new to the people that they did not at first rightly understand it. However, it was found best, as experience widened, to thin the congregation by dismissing the children and any who wished to retire after the first address; and then, after a second short address, to seek to reduce the numbers to little groups of those who seemed to be the most deeply affected. An invitation was given to such to seek personal interviews with the Mission preacher in his own quarters, and it was in many cases responded to, though perhaps not so frequently as we should have wished. The Native pastors were encouraged to take special note of these cases, and to seek to follow them up after the Mission. I think that many an agent has learnt, as he never realized it before, the importance of personal dealing with souls.

I do not think I need say more. When we have said all, we know little or nothing of the real spiritual results of the Mission. It will prove, I sincerely trust, to have been an epoch in the history of the Native Church of Tinnevely. It will prove, I hope, to have been a time of real quickening and blessing to many; and it will prove, I am sure, to have been the coming of "the

breath" of the Divine Spirit into the "dry," dead "bones" of many "slain." "Then shall ye know that I the Lord have spoken it and performed it."

Personally, I cannot speak too grate-

fully about the Mission. It has come as a reviving "in the midst of the years," and one just longs to live and work more faithfully and hopefully on the lines which have thus been set before us.

The following is from the Minutes of the Nallur District Church Council :—

In reply to the President's inquiry, the Rev. V. Simeon gave the following account of the "Special Mission" held in this place, Nallur, last week.

The Mission commenced on Tuesday, Feb. 14th, and lasted three days. There was a large gathering of people from the different congregations of the district. Some had come with their families from a distance of fifteen miles, and listened to the addresses with deep interest. There were in all eleven meetings, of which three were intended for the Mission agents, one for the school-children, and the rest, general. Several people had private interviews with the missionary during the recess. On the whole the proceedings of this special Mission were interesting and edifying, and it is hoped that much spiritual good would result from them. Already we have experienced signs of an awakening on the part of several individuals. It will be a great benefit if such "Special Missions" could be carried on every three years.

The President asked what they would really regard as a mark that the Mission had effected spiritual good? Rev. G. Yesadian replied that the earnestness manifest in their attendance at the meetings was a point that might be only a passing effect on the mind, but when it was known that in many places, the people returning to their villages and speaking of what they had heard, expressed their concern for their souls in a way they never had before, and seemed tender-hearted and prayerful, he thought there was something substantial to go upon.

The Rev. A. Asirvadham mentioned that a youth belonging to Sattupathu was the means of inviting several members of that congregation to attend the special services held last week. He had been present at a meeting held at Pa-

lamcottah some few weeks before, and being much impressed with what he had heard there, was led to take a deep interest in the matter. On his return home he earnestly requested his fellow-Christians by all means to attend the Mission services proposed to be held at Nallur. Accordingly several people, seeing how earnestly he spoke, came with their families and stayed over all the days of the meetings and returned home on the fourth day. Among them was an old man of seventy-five years, who, with his wife and children, listened to the addresses with much interest, and appeared much affected by all he had seen and heard.

With regard to the time occupied, it was the opinion on all sides that two months were hardly sufficient for a large province like Tinnevely. Every missionary district ought to have three or four centres, and meetings held in each three or four days together. This would enable females to attend in larger numbers than they can now possibly do. In this case, a period of four months at least would be necessary for the Mission.

The Council thank God for the blessings conferred upon the Tinnevely Church by means of this Special Mission, and trust that steps will be taken by the Committee in London to repeat it every three years.

Some heathen also were attracted to these meetings, but as no room could be left for them except at the doors and windows, their numbers were few. But one evening Mr. Walker went to Alankulam and preached in the streets, where many heathen heard, and all were struck with the propriety and clearness of his language and correct pronunciation. Mr. Vedanayagam added, "His prayer, above all, was so edifying."

The following report on the Special Mission in the Mengnanapuram, Vellalenvilei, Kadachapuram, Satankulam, and Sathianagaram districts was presented by the five pastors signing it to Bishop Sargent :—

Some time back the good people of England sent a few ministers to Africa on a Special Mission. Seeing that the Mission thus sent had been a means of great blessing to the people in that part of the world, they became desirous of sending eight earnest and devoted servants of God to India for the purpose of quickening spiritual life among the people who have been Christians for several generations, and arousing the English-speaking non-Christians to a sense of their duty and responsibility to God. Two of these, viz. the Rev. Messrs. Baring-Gould and G. Karney, were sent to Travancore and Tinnevely. The Christians of this district having previously heard of their coming, had held prayer-meetings in churches, schools, and in their homes and streets, seeking thereby to be prepared for the expected blessing.

After fulfilling their important work in Travancore and Palacottah for some time, and gaining valuable experience, they arrived at Mengnanapuram on the 14th inst., like angels sent from God on an errand of mercy. The people waited with great and earnest desire to hear their preaching. The Rev. G. Karney preached the Word of God chiefly in Vellalenvilei and Kadachapuram, and the Rev. Baring-Gould in Mengnanapuram, Satankulam, and Sathianagaram. They preached nothing novel, but the old, old story of Jesus and His salvation. They preached the pure Gospel, which had been handed down to us and the people by the fathers of the Tinnevely Church. Their one aim was that the sweet name of Jesus should be glorified, and souls won to Him. There was great earnestness and enthusiasm manifested when they delivered their message from the Word of God. They did not appear physically exhausted, though they spoke for one hour or more at a time; and their hearers were not tired. Hundreds of people assembled eagerly to hear the Word of God from them. Some gave

up their usual work to be always present at church in time. Their mode of preaching was a striking example to preachers of the Gospel, and has been productive of many good results among the people. A man who was a confirmed drunkard has given up his vicious habit after hearing the lecture on "Christ is mightier than the mighty one." Many people who were not in the habit of reading the Scriptures now read them daily and pray. Many that were making unlawful profits in trade have resolved not to continue the unlawful gain. It is, indeed, gratifying to see the change in their conduct day after day. In the hearts of believers there has been an increase of happiness and consolation since coming into contact with these Missions.

We firmly believe that their teaching to the young will be of special good. "Cast thy bread upon the waters; for thou shalt find it after many days." We thank God for sending these devoted and earnest ministers into our midst. We pray to Him that He may bless their work in all places. And for them our prayer is that God will bless them abundantly in their own souls, grant them a safe journey to England, and enable them to move the Home Society to send many more ministers of God to places still filled with darkness, and to Christian Churches, to strengthen them and stir up people to spiritual activity.

We and the people of the congregation desire to convey our warmest thanks to the Home Committee for their kind thoughtfulness regarding us in this matter.

T. VEDANAYAGAM, Pastor of Villalenvilei.

DAVID STEPHEN, Pastor of Satankulam.

DAVID PERINBAM, Pastor of Sathianagaram.

HENRY COOKSLEY, } of Mengnanapuram.  
JOSEPH DAVID, }

With reference to Tinnevely and Travancore, we have received the following letter from the Rev. G. Karney. We must apologize for having inadvertently omitted to mention in the March *Intelligencer* that the brief notes from him printed in that number were extracts from his private home letters, placed at our disposal by Mrs. Karney. We did say this in the April number concerning the similar extracts from the private letters of Mr. Sullivan and Mr. Fox:—

*Amritsar, March 16th, 1888.*

DEAR SIR,—I have only to-day seen your March number; and I hasten to beg you to allow me to say that my letters from which extracts are made were private letters to friends at home, not addressed to Salisbury Square, not at all designed for publication.

Sincerely yours,

GILBERT KARNEY.

MADRAS.

The Rev. Malcolm G. Goldsmith, the Society's missionary to the Moham-medans of Madras, writes,—

*Harris School, Royapettah,  
Madras, March 13th, 1888.*

Passing over the work at the Tamil congregations in Madras, many of the services of which I attended, I am in duty bound to give an account of what more immediately affected us, viz., Mr. Swann Hurrell's Mission at Trinity Chapel, John Pereira's, of which (English congregation) my brother and I are in charge.

Mr. Hurrell commenced operations (on his return from Tinnevely) by addressing the Tenth Annual Meeting of the Madras Christian Students' Prayer Union in Trinity Chapel on Saturday evening, March 3rd. Many of the English congregation were there, and notices of his programme for the following week were circulated.

On the Sunday and next five days he held two services daily, at 7.30 a.m. and 6.30 p.m., with an audience that steadily increased in numbers and interest. On the sixth day (Saturday) he had a quiet morning, but a hearty meeting in the evening, and two very crowded services on the Sunday (March 11th). The final service was packed with 254 people that Sunday evening.

With regard to results, thank God, there were many in tears over their burden of sin. Never before had God's presence and power been so manifested. I believe the number of professed inquirers was twenty-one, but at every after-meeting thirty or forty remained behind till past nine o'clock. The people were never in a hurry to leave, and

the interest expressed was very great. The plan for having special requests for prayer presented elicited many touching letters, expressive of deep spiritual anxiety. These letters were (at Mr. Hurrell's request) generally anonymous, and therefore we are unable to say how far they come from the twenty-one inquirers mentioned above, or from others besides.

Several of our best Church members were much blessed. Many Native Christian medical students attended, and two, at least, were much moved.

When at the close Mr. Hurrell asked for names of those who wished to work for Christ, eleven names were given in on paper, and others have been volunteering. It is hoped therefore that some definite work will be started, either in the way of bazaar-preaching, tract distribution, or hospital visiting.

We thank God for Mr. Hurrell's gift for bringing home sin. His style was very clear and forcible, and wonderfully fresh, so that none wearied of listening.

We believe the work was solid, and expect its effects will continue. The season was peculiarly suitable, the confirmation-day for fourteen candidates from our flock being close at hand, and all the usual associations of Lent.

Our congregation has made no special collection to meet the expenses of the Mission, beyond its own local expenses. I hope we shall hear if more money is needed. Meanwhile pockets, as well as hearts, are likely to be moved to help forward God's work.

CEYLON.

*(From the Ceylon Localized "Gleaner.")*

The two missionaries sent out in connection with the Church Missionary Society to hold evangelistic services at the C.M.S. stations in the Bombay Presidency and Ceylon—the Rev. G. O. Grubb, M.A., and Col. Oldham, R.E.—

arrived at Colombo on Monday, Jan. 23rd, by the P. & O. steamer from Bombay, and proceeded the next day to Ootta, in which district their work was to commence.

From Wednesday, January 25th, to

Saturday, January 28th, the two missionaries—Mr. Grubb and Col. Oldham—were engaged in the Cotta district. The gatherings there were very large, and there was a marked spirit of earnestness in the attention paid by the people to the addresses of the missionaries, and there was also evidence of a blessing from God upon the work, which we earnestly trust will be lasting. The general effect has been that which it was the chief object of the Mission to produce—viz., the stirring up of the Christian congregations to more life and earnestness, in the Christian walk and conversation. May the effects be deep and lasting!

On Saturday afternoon, January 28th, the missionaries returned to Colombo, and, as a commencement of their work, took part in a prayer-meeting held in Christ Church, Galle Face, to pray that the Lord's blessing might rest upon the Mission.

The arrangements made for the ensuing week were as follows:—(1) Services in Tamil, Singhalese, and English, in Christ Church, Galle Face, and in St. Luke's, Maradana, on Sunday, Jan. 29th, at which both the missionaries gave addresses. (2) Bible-readings every morning, from 7.30 to 8.30, in both churches, the Rev. G. C. Grubb taking those at Christ Church, Galle Face, and Col. Oldham those at St. Luke's, Maradana. (3) Evangelistic services in Singhalese and Tamil on Monday and Wednesday evenings at Christ Church, Galle Face, and at the Tamil schoolroom, Borella, at 6.30. (4) Evangelistic services in English, in St. Peter's, Fort, at 5.15 on Monday (and a children's service at the same hour in Christ Church, Galle Face, on Monday, by Col. Oldham) and Wednesday evenings, taken by the Rev. G. C. Grubb; and an evangelistic service at the same time on Wednesday, in St. Luke's, Maradana, taken by Col. Oldham. (5) Drawing-room meeting at 4.30 on Tuesday and Thursday afternoons; the first at the residence of Hawtrey Thwaites, Esq., the Priory, Union Place, and the second at the residence of the Hon. R. A. Bosanquet, at the Cliff, Mutwal, at which both missionaries gave addresses. (6) Evangelistic service in Wolfendhal Church on Tuesday evening at eight o'clock, and on Thursday evening in the hall

of the Wesley College; the latter being intended specially for English-educated non-Christian Natives. At these meetings both missionaries spoke. (7) A conference of ministers of all denominations in the schoolroom, Christ Church, Galle Face, on Friday afternoon, and a closing service in the church at five o'clock, with sermon by the Rev. G. C. Grubb, followed by the administration of the Lord's Supper.

In addition to the forementioned meetings and services, the missionaries also spoke at a meeting of the Garrison Temperance Society in the Colombo Coffee Tavern on Wednesday evening, and again at a meeting in the Garrison Theatre on Friday evening at eight o'clock.

The Bible-readings every morning from 7.30 to 8.30 were specially profitable to Christians, and were very well attended, the attendance increasing day by day. All the other services were very largely attended. In the Wolfendhal church, over a thousand people were present, the grand old church being full. The meeting at Wesley College Hall was also a very crowded one. The addresses of the missionaries at the various services and meetings were very earnest, powerful, and stirring, producing evident impressions. One characteristic of all the services was joyfulness.

The closing service in Christ Church, Galle Face, on Friday evening, Feb. 3rd, was a *catholic* one, for Colombo, in the best sense of the word. The church was crowded, and amongst the congregation, and also at the Lord's Table, at the close, there were Christians of all denominations. It was an appropriate thanksgiving service, for a week of special blessing. Over three hundred people were in church, and 114 stayed to the communion. Before closing his sermon Mr. Grubb read out (but not of course giving names) about half a dozen letters from a number that he had received from different persons, Native as well as European, expressing thankfulness to God for spiritual help and spiritual blessing received during the Mission. God grant that the blessing received by the writer, and by others, may prove a permanent help in their Christian course! One thing, as a result of the Mission, we do trust will be found, and that is,

a more thorough and decided *standing out by all true Christians on the Lord's side*; so that the wretched mingling of the Church and the world, so fashionable and so common everywhere in these days, and which does so much harm to the former, and so little good

to the latter, may receive an effectual check, at all events here in Colombo, and that those who are the people of God, may be known, as His people in old times used to be, by the mark, "*They are not of the world, even as I am not of the world*" (John xvii. 14).

Mrs. Balding, of Baddegama, writes of the Mission there:—

*Baddegama, Feb. 24th, 1888.*

The Mission season here, looked forward to with much expectation and hope, has come and gone. *Come*, bringing with it many precious blessings; pardon and peace to the sinner, more enlightenment and refreshment to many a believer, awakening to many a sleeping Christian. Oh, blessed have been the messages, straight from the loving Saviour through His instruments! messages of tender, earnest appeal for a full surrender of the heart to God, and perfect consecration to Him and His service. The Mission has *come*, bringing to many a weary heart rest, joy, and peace, and has *gone*, leaving behind a greater hungering and thirsting after righteousness. Some of our Christians have been stirred up to more active work, and evangelistic services have been commenced in two neighbouring villages.

For some time before the Mission, prayer-meetings had been held, and in the week previous to the Mission a good number assembled every evening in the church for the purpose of asking a special blessing upon the work of the ensuing week.

Our Mission commenced on Saturday evening, February 4th, with an address by the Rev. G. C. Grubb to Christian workers especially. He impressed upon his hearers the importance of seeking to bring others in. "Gather the people together and I will give them water" was his text. The following morning over 500 persons gathered together in the church, and eighty-five remained for the Lord's Supper. During the six days twenty-five meetings were held, Mr. Grubb remaining in Baddegama, Colonel Oldham and my husband visiting the out-stations. Two meetings were held at Dodanduwa in the church and English school; another at Kitulampitiye; and at the Richmond Hill Wesleyan Mission station nearly 400 persons drank in life-giving words. Three interesting meetings were held in

Balapitiya Church, and rich blessings experienced. At Amblamgoda a large congregation met in the Wesleyan chapel. At Makurugoda the coolies on the sugar estate were not forgotten; the superintendent kindly arranged a service, at which about 120 were present. A drawing-room meeting was also held, to which Mrs. Curtis kindly invited the Europeans in Baddegama, numbering thirteen. The children were not forgotten, and a special service was held for them in the church, at which the Rev. S. Coles, who had come down to assist in the Mission, gave an address. Another day the Mudaliyar of the district gathered nearly 100 of his friends and neighbours together for a service at his bungalow.

At the morning and evening services in the Baddegama Church every day there were good attendances. Backsliders were present whose faces had not been seen for many years. Buddhists were present as well as Christians, and heard the soul-stirring truths of God's inestimable love in redeeming a world of lost sinners. It was beautiful to note the earnest, upturned faces, the rapt attention with which the Word was listened to: the Word of God, full of pardon, love, and peace, melting to tears some of the hearers, imparting to others unspeakable joy. We began with Jabez (sorrowful) and ended with great joy.

The meetings generally commenced with a hymn, then a chapter and prayer, after which the address. There were no after-meetings, but ample opportunity was given to all who wished to speak privately with the missionaries, and many resorted to the bungalow for that purpose and went away again rejoicing. On the last day of the Mission the numbers had greatly increased. The subject of Mr. Grubb's discourse was the Paschal Lamb. The safety of those within the house whose door-posts were sprinkled with the blood seemed to impress many. The few moments

spent "beneath the cross of Jesus" were most solemn. At the close Mr. Grubb asked any of his hearers who wished to give their experience. Many rose and testified of the blessings they had received during the week. Thus

ended the Mission in Baddegama. We pray that the day of grace may not have passed away from any who sat beneath the sound of the Gospel, but that all may be His in that day when He cometh to make up His jewels.

The following letter has been received from the three Native clergymen of the Jaffna Peninsula:—

To the C.M.S. Committee, Salisbury Square, London.

*Jaffna, Nellore, March 12th, 1888.*

GENTLEMEN,—We the undersigned Native pastors and Christians in Jaffna, beg that you will accept our hearty and sincere thanks for the timely blessing you have been the means under God of conferring on our Churches by sending two godly and earnest men—the Rev. G. C. Grubb and Colonel Oldham—with a message from Heaven to awaken our sleeping Churches, and also to open the eyes of the heathen around us.

Although it would be impossible just now to speak definitely of the number of conversions which have taken place, we can confidently say that one result of the Mission has been a great quickening of the spiritual life of our Churches. We hear testimonies to this from every side. Our brethren of the American and Wesleyan Missions also have been partaking of the benefits. Many of the non-Christian hearers have been enabled to see that the Gospel of Christ "is the power of God unto salvation." Instances are not wanting of such being led to confess Christ openly.

We thank God for the manifestation of His Spirit in power, both with the missionaries and with the hearers. We beg to request that you will join us in earnest prayer that the effects produced among us may be permanent.

We beg to remain, on behalf of the C.M.S. Jaffna Church,

Your grateful servants in the Lord, GEO. CHAMPION,  
JOHN NILES,  
JNO. BACKUS.

The following extract from a private letter has been kindly placed at our disposal:—

*Ceylon, Feb. 23rd, 1888.*

We are having a time of rich blessing here. The missionaries, the Rev. G. C. Grubb and Col. Oldham, have been in the island for more than three weeks. God be praised for them. They are men of childlike faith in the Lord, and they preach the Word in His power. Certainly, I have never heard the truth put so forcibly as they put it, and can never thank God enough for the great blessing He has given me by them, and numbers of others are saying the same. I saw exemplified in them the blessed rest of faith. I saw that they were not careful or troubled about anything, but were simply expecting Him to work through them and speak through them, not trusting at all in themselves or any words they might prepare. I saw that they committed the smallest as well as the largest burdens to Him, and carried no care whatever themselves, leading the most happy, childlike life of faith,

receiving momentarily everything from Jesus, and yielding themselves wholly to Him, keeping nothing back. I then learnt from their teaching how to receive this same blessing, and saw that Jesus, as an *abiding* Saviour, must be taken by faith just as we took Him long ago for forgiveness. The moment God showed me this, I asked the Lord to come in and abide, and have since found by experience that all they say is true about His sweet indwelling power. It is no longer "I and Christ," nor do I ask Him to help me to work, but ask Him to work and speak through me, and He does.

Last night a thanksgiving Service was held, and seventy-five testimonies received here in Kandy, besides those received in other places. There has, indeed, been blessing in every place. From Kurunegala we heard that after they left many had been with Mr. Waltham in trouble about their souls.

We mentioned last month that Mr. Karney, after finishing his work in the



south, had gone up to Calcutta, and was going on to the Punjab, visiting the various C.E.Z.M.S. Missions. We are glad to find that although a regular Mission had not been arranged for the Punjab, he did hold special services at Amritsar, Peshawar, Karáchi, and other places.

The Revs. B. Baring-Gould and G. C. Grubb, Colonel Oidham, and Mr. Swann Hurrell have already arrived in England, and most of the others will probably have arrived before this number appears. Mr. Clifford remains in India for some months.

### THE LATE MRS. WEITBRECHT.

**A** MOTHER in Israel in the truest sense was the beloved and revered woman so lately called into the presence of her Lord after a long life of almost eighty years. It is but a brief and inadequate notice that we are able to give in these pages of Mrs. Weitbrecht, although we are indebted to her sister and daughter for some interesting particulars; but we hope that a fuller account of her multifarious labours may be forthcoming hereafter.

Martha Edwardes was born at Great Marlow on July 24th, 1808. Her father was the Congregational minister there. "She was a bright and lively, but timid and gentle child, with a highly-strung nervous temperament." When she was fifteen, the family removed to Camberwell; and there she zealously collected for the Bible Society, one of her fellow-workers being Ellen White, afterwards Mrs. Ranyard. In the course of her canvassing, she came across a young Roman Catholic, named Denham, who was keeping a boys' school. She persuaded him to read the Bible, and the result was that he became a true Christian and a Protestant. Many years after, in Calcutta, she went to hear one of a course of lectures on Romanism. The lecturer informed his audience that he had been a Romanist himself, and owed his conversion to a young lady of whom he had long since lost sight. It was Mr. Denham; and both he and the lady, who quickly introduced herself, were now fellow-missionaries in Bengal.

From an early period, she had a strong desire to be a missionary in India; and at the age of twenty-two she was introduced by the Rev. J. Hands to Mrs. Girling, wife of the Resident at Malacca, who was returning thither with some young relatives and was seeking for a companion and friend to accompany them. On a certain Wednesday, Martha Edwardes was asked if she would go, sailing the following Tuesday; and with a vigorous promptness that was in after-years strikingly characteristic of her, she accepted the invitation and sailed on the day appointed. The party reached Malacca at the end of 1831, and Martha Edwardes began at once to inquire about openings for missionary work; but God had other purposes for her, and in the following year she was married to Mr. Higgs, a missionary of the London Missionary Society in Bengal, who was visiting Malacca. But their united life was of short duration. The young husband died on the voyage back to Calcutta, and, within seven weeks of her marriage, Mrs. Higgs landed on the shores of India—a widow. Four young people had been entrusted to her care for education; and she took a house at Chinsurah, and resided there some months; but on March 7th, 1834, she married the Rev. J. J. Weitbrecht, C.M.S. missionary at Burdwan.

John James Weitbrecht was one of the noble band of men whom the C.M.S. owes to the Basle Missionary Seminary. He was contemporary there, or

nearly so, of Krückeberg, Müller, Leupolt, Lincke, Isenberg, Kissling, and Schön, of whom only the last-named still survives. He completed his training for holy orders at Islington, and was ordained by the Bishop of London in 1830. From that year till his death in 1852 he laboured most zealously at Burdwan, and Mrs. Weitbrecht threw herself with characteristic energy into all the work, notwithstanding the cares of a numerous young family (some of whom died in infancy). We shall not enlarge on this part of her life, as her Memoir of her husband, published in 1854, is one of our standard missionary biographies, and gives in full detail the story of those eighteen years. Under Weitbrecht, Burdwan became one of the most promising spots in the C.M.S. field; but its promise was not fulfilled. An epidemic fever, in after-years, decimated the population, and carried off the missionary in charge (R. P. Greaves) and most of the Native Christians; and the station has never since been properly manned, although it is the centre of an important district, and might well demand a full missionary staff.

Mrs. Weitbrecht returned to Europe, a widow for the second time, at the age of forty-five. For three years she lived at Kornthal, in Wurtemberg, with her children, that they might, in accordance with their father's wish, be well acquainted with his relations, language, and country. Kornthal has long been a centre of spiritual life and a well-known home for retired missionaries. While there, Mrs. Weitbrecht prepared the Memoir of her husband; and this was followed in 1857, the year of the Mutiny, by an excellent book, entitled *Missionary Sketches in North India*.

Meanwhile, in 1856, she had come to England and settled in London. A remarkable period in the religious history of England was about to begin. It is popularly supposed that Evangelicalism in the Church of England had long before that time reached its zenith, and was then on the decline; but the real fact is that most of the agencies identified with the progress of Evangelical religion at home were then in their infancy. It was in that very year that, to the astonishment of everybody, two decided Evangelical clergymen, H. Montagu Villiers and Robert Bickersteth, were appointed Bishops of Carlisle and Ripon, and the *Times*, in a leader, gave expression to the general surprise that, at last, men should be selected for the Episcopate on the ground of their successful evangelistic labours in large poor parishes. It was but a year or two before that Mr. Vincent, of Islington, had had the hardihood to be the first clergyman to preach in the open air. Dr. Miller was just about to startle the Church by throwing open his church to the working-men of Birmingham for a series of week-night services. The Exeter Hall Special Services, in which Bishops Villiers and Bickersteth took part, and which were the immediate precursors of the Theatre Services on the one hand, and of the St. Paul's and Westminster Abbey Evening Services on the other, were soon to follow; and Bishop Tait was to introduce still more irregular episcopal ministrations by preaching in an omnibus yard. The remarkable books in which Miss Marsh, Mrs. Bayly, and Mrs. Wightman had described the evangelistic work they had done as individuals were just then suggesting all sorts of possibilities to Christian effort. Captain Trotter and Mr. Stevenson Blackwood had not yet begun those addresses at Willis's Rooms which filled St. James's Square and King Street with carriages; Mr. Pennefather was but just beginning his conferences at Barnet; and Mildmay was undreamed of. Parochial Missions of every kind were yet in the far future. The Islington Church Home Mission, the pioneer of many similar movements, was doing an active though not extensive work under C. F. Childe and Mesac Thomas, and the Islington Church Extension Society, the progenitor in after-years of the Bishop of London's Fund, was

just then launched by the same vigorous minds, and was inaugurated by Bishop Tait at the very first public meeting he attended in his new London diocese.

We notice these things with a purpose. The inner history of the great evangelistic and spiritual movements that date from 1856-60 waits to be written; and we ourselves again and again urged Mrs. Weitbrecht to write that history. Few could have done it so well; for not only had she a fluent and graceful pen, but, as she herself said in her last illness, she was "brought into the *beginnings* of so many things." She was in fact the friend and fellow-worker of most of those who led the movement; and rare indeed is it to find one so many-sided and so large-hearted as she was. But although she often said she would like to do this useful bit of work, she never did it. Incessant occupation, constant moving about upon her errands of love, and especially the care of her beloved Zenana Missions, rendered it impossible.

We now present the notes on this period kindly supplied by her daughter, Miss Mary Weitbrecht, Secretary of the Y.W.C.A. :—

"She took a peculiarly lively interest in the opening work of the *Bible Women's Mission*, under her old friend Mrs. Ranyard; in the *Midnight Mission* movement, and in *Evangelistic Mission Services*, then rather a novelty. Many of her evenings were spent at *Theatre Services*, working in the "inquiry room," where in those days helpers were so rare as to be most highly prized. She visited Coleraine at the period of the wonderful Irish revival (1859), staying in the house of the Rev. J. O'Hara, in whose parish this remarkable awakening originated, and what she there saw and heard inspired her with fresh enthusiasm for evangelistic work. In London, she was associated with the congregation of the Rev. Samuel (now Canon) Garratt, of Trinity Church, St. Giles', who was himself a pioneer in the newer forms of evangelistic activity, such as working men's classes, meetings in 'thieves' kitchens,' and all sorts of aggressive attacks upon the kingdom of darkness, of which St. Giles' in those days was a London stronghold;—in all these efforts Mrs. Weitbrecht took the keenest interest, and lent ready help wherever she could be useful.

"One of her most earnest efforts during these years was in bringing forward and pressing the invitation sent by the Ladiana missionaries to the Christian Church to join in a *Universal Week of Prayer*. She went from one to another of her influential friends, pleading with them to take up the idea and carry it out, and after a good deal of disappointment her aim was attained in the adoption of the suggestion in January, 1860.

"The opening work of the Y.W.C.A., then in its infancy, under Lady Kinnaird's fostering care, also claimed her warmest sympathy, and it was always a happy reminiscence to her that she was able in some little degree to further its designs.

"At this time she was brought into co-operation with the work growing up at Barnet round the Rev. W. and Mrs. Pennefather, the beginnings of that great organization that now occupies Mildmay. The little 'Mission Home' then started at Hadley for the training of female missionaries formed the nucleus of the Deaconess House now at Mildmay Park, and many of the first candidates were recommended to the Home by Mrs. Weitbrecht. Miss Caspari, of the C.M.S. in Japan, and Miss Walker-Arnett, of Jaffa, were among this number.

"Mrs. Weitbrecht's chief activity, however, during these years, was directly employed in helping on the cause of female Missions, mainly in connection with the Indian Zenana work. Her home was a centre of missionary interest, candidates for the work always coming and going, many staying with her

from time to time, and her energy was often fully occupied in assisting them, by her practical experience, in making their preparations for foreign life. Her missionary correspondence was always simply enormous, and her power of concentration and continuous effort enabled her to compass an amount of labour almost incredible to any one who did not actually witness it. What other people called 'taking trouble' was no trouble to her; she revelled in it. Whether the effort was of an active or sedentary description—buying an outfit or writing a magazine article—it was all the same to her, and all equally easy. From the time when, as a little girl, she hastened about with her little private bag on her arm, in which she had stored small gifts or comforts for needy ones whom she had discovered some method of helping, till a month before her last illness declared itself, when she went off walking on a long expedition through the snow alone (no vehicles were running) to a missionary prayer-meeting, 'because she thought nobody but herself would be likely to venture out to join the friends at the mission-house,'—all effort was a joy to her, seeing that it was to carry out the Master's business.

"In 1863 Mrs. Weitbrecht settled at Mildmay, where she was again actively employed in home as well as foreign Mission work. In a very neglected district outside the parish, a large old house stood vacant; this she secured by the help of some friends, and turned it into a centre of blessing to the surrounding locality,—starting a day-school, the teacher of which, with a Bible-woman and a City missionary and his wife lived in the house; and soon a large mothers' meeting, and a network of other activities, sprang into being, and lively, beautiful spiritual results were seen in the altered character of the neighbourhood, and a large group of converts added as communicants to churches near.

"During the Franco-German war, Mrs. Weitbrecht opened a *dépôt* in London on her own account, and, by an appeal to friends, was enabled to send a large amount of help to be dispensed abroad in aid of the wounded and suffering. Her intercourse with a large circle of German friends was always kept up, through her frequent visits, and connection with the labours of her son-in-law, Professor Christlieb, and her personal efforts to stir up missionary zeal. Several of her books and tracts were translated into German, and she was (especially in the South) as well known as in England, as a powerful missionary influence, while her immense fund of missionary information surprised even the 'exhaustive' Germans.

"But far more striking than any general work, was the wonderful gift God granted her of wise and loving personal helpfulness to others. 'God must have sent you straight into the world to help *everybody*!' was the exclamation of an old friend to her, as a little girl, and the capacity increased more and more. Whole families, whom she found means of helping up out of troubles and complications that had well-nigh ruined them, orphans whom she adopted, and for whom she procured friends, education, and openings in life, old servants to whom for many years she was the one strong friend they possessed in the world, strangers and homeless to whom her house was *always* open, and a multitude of others, to whom she was an unfailing refuge in distress, a comforter, manager, and adviser,—all testify now most sorrowfully and lovingly to the loss they have sustained in her removal."

This is a daughter's description, but a most true one, as very many amongst us can testify.

Canon Garratt, of Ipswich, has kindly written us the following recollections of the period of Mrs. Weitbrecht's association with him at Holy Trinity, St.

Giles's. In presenting these notes, we must observe that while they to some extent confirm what we have said above regarding the revival of spiritual life and evangelistic effort which marked that period, they treat the "revival" rather as a feature of the time only, and as quite distinct from all that has followed; while we cannot but regard it as merely the beginning of a widely-extended and developed work that has come down to our own day:—

"My recollections of thirty years ago are necessarily very imperfect and fragmentary. I am not quite certain when it was that Mrs. Weitbrecht joined the congregation of Trinity Church, Lincoln's Inn Fields, but I think it must have been in 1858.

"I remember her first in connection with work among converts from the Church of Rome, whom, in consequence of the untiring activity and unscrupulous methods of the priests, it was very difficult to keep in the right way. No one not old enough to remember that time can form the slightest idea of the conflicts over souls which were carried on between 1851 and 1858. There are tales which might be told of what happened then, which would seem in 1888 utterly incredible. And when the outward controversy had ceased, Mrs. Weitbrecht laboured greatly to retain the fruits of it. Some of those who had been brought back, after being perverted, suffered long in various ways, and needed unremitting care and watchfulness, and in this Mrs. Weitbrecht was one of the most useful women. One, I remember, who having been a fervent and a zealous agent of the priests, and then brought out of Rome and led to become a very thorough Christian, was enabled by Mrs. Weitbrecht's influence to leave England, where her temptations were overwhelming, and work as a missionary in a distant part of the world. Our controversial work had come to a close just before I became acquainted with Mrs. Weitbrecht, but she laboured indefatigably, and not in vain, in watching over the fruits of it.

"Then came the period of the Revival, of which again the generation which has grown up since know nothing, and often identify with the 'Missions' of the present day. The total absence from it of preparation, organization, and human arrangement, it being simply an answer to prayer, more often of twos and threes than of large gatherings—its entire spontaneity—was a characteristic feature dear to all who knew much about it, and very especially so to Mrs. Weitbrecht. She was deeply interested in what, perhaps, ought to be regarded as one of the first results of it, the answer to the invitation to pray, issued by three missionaries at Lodiana. The great wave of life which spread over the Northern States of America, Ulster, Sweden, and (though in a less degree, probably because not generally welcomed by clergymen and ministers) over a great part of England, from 1858 to 1862 or 1863, was unlike anything which those who witnessed it have seen since. It drew forth all the energy of Mrs. Weitbrecht's character, and, both in sympathy with it, and in work created by it, she was pre-eminent.

"At that time all labourers reaped, and Mrs. Weitbrecht was greatly blessed, not only as herself a soul-winner, but perhaps still more in encouraging other women, and guiding young Christians converted to God during the Revival. She instituted several weekly prayer-meetings in drawing-rooms for Christian women, especially for those engaged in the work then going on, and encouraged those fitted for it in giving addresses, both by advice and example. She considered that much which had been forbidden under a mistaken interpretation of certain passages of Scripture, formed part of the Pentecostal blessing on the 'daughters' and 'handmaidens.'

"She also took a deep interest in the deliverance from bondage of the Negroes in the Southern States of America. All her sympathies went with the Northern States in their righteous war, and she was one of a band of Christian ladies who worked with great energy in what was called 'The Ladies' Free-grown Cotton Movement.'

"At the time of the Revival, Perfectionist opinions were introduced into England by means of Dr. Boardman's *Higher Christian Life*, which became popular in certain quarters, but not, or to a very small extent, among those either working or living in the atmosphere of the Revival. Mrs. Weitbrecht did not sympathize

with those views then, and it is not long ago, I found from correspondence with her, that she greatly objected to them still, and refused, though much urged to do so, to circulate books, where she had influence, tending in that direction.

"Her ways of thinking on religious subjects in later life were not exactly in accordance, in this and some other matters, with those popular among Christians now. But there was a singular opening of heart to welcome any fresh light thrown upon Scripture, and to rejoice in learning more of what she believed to be really true.

"She always took deep interest in the public events of the day, in many of which she loved to trace the signs of the Master's coming."

It will be seen that Mrs. Weitbrecht combined in her own person what has not always been combined, viz. interest in Home and in Foreign Missions. It is true that the few who have been whole-hearted in the foreign missionary cause have always been in the front in home work of all kinds. But the converse has not been true, until lately. It has been in many minds the reproach of the spiritual and evangelistic movements of the last thirty years that they did little or nothing for the supreme cause of the Evangelization of the World. Some even thought they hindered it. The complaint was for many years not groundless; but it is groundless now. The great majority of the devoted men and women, both of the upper and the lower classes, who have lately been dedicating themselves to missionary work owe their missionary impulse, under God, to these very movements. But Mrs. Weitbrecht was equally full of "missionary" and "mission" zeal during all the thirty years, and it is one of her special titles to loving remembrance.

We cannot pass over the active part she took in 1880 in the separation that then occurred among the members of the Indian Female Normal School and Instruction Society, and in the consequent establishment of the Church of England Zenana Society. She was one of the leading spirits of the new organization, and her extraordinary activity was largely instrumental in achieving its success. A separation like that, even of mutually loving Christian fellow-workers, could not but cause pain on both sides. But time has healed the inevitable wounds, and none manifested more sympathy with Martha Weitbrecht in her last illness and death than some of those honoured friends with whom, prior to the division, she had been closely associated for many years.

In the judgment of the present writer, Mrs. Weitbrecht was unique. He only became personally acquainted with her when she was seventy years of age; but even then there was no one quite like her, for untiring activity of mind and body. She was almost seventy when she went out to India to take temporary charge of the Calcutta Normal School; and when she was long past that age she took long railway journeys, addressed meetings, attended committees, and turned up at the most unlikely moments, morning, noon, or night, in her familiar fur-lined cloak and plain black bonnet, to speak of something on her mind, and partake of any meal that chanced to be on, before going on her way. Above all, she was mighty in prayer, and loved to approach her Father and Saviour in reverent intercourse familiarized by a long life-time of walking with God. And when in extreme weakness and frequent suffering she lay for many weary months on her dying bed, it was a word of prayer and thanksgiving by her side that gave her most comfort. The brave and loving spirit, redeemed from sin and death, is now at rest with Christ, awaiting the time when He shall fashion anew the body of her humiliation that lies at Kensal Green and conform it to the body of His glory.

E. S.

## NORTH PACIFIC MISSION.

## LETTERS FROM BISHOP RIDLEY.

[The following letters from the Bishop of Caledonia have been placed at our disposal by the Rev. Canon Gibbon.]

*Metlakatla, Dec. 31st, 1887.*



R. DUNCAN'S great attempt to root up the authority of the Government you know seemed likely to succeed. The loyalty of our faithful bands of Indians was the missing key-stone to his hopes, which have collapsed. Had there been unanimity among the whole of the Indians, war would have been inevitable. The now disappointed factions accuse our Indians of causing the destruction of their national aspirations. The approval of the Government has been purchased by our loyalists at a heavy cost. But as soon as the conviction becomes widespread that the Government is paternally disposed towards all Indians, and that our loyal Indians are as true to their own race as to their rulers, then will come a revulsion of feeling in their favour. Now that Mr. Duncan has taken his disaffected followers into a foreign country, those who remain are convinced that resistance to the Queen's authority is a blunder. They will eventually see it is a crime. I am proud that wherever our Church has kept its footing there the Queen's laws were obeyed.

In a petition to the United States Mr. Duncan and his 500 adherents renounced their allegiance to the Queen, and solemnly promised never again to come under the British flag.

It is natural to lift up our heads at the close of our seven years of persecution, when we taste at last the sweetness of civil and religious liberty.

The final raid made by Mr. Duncan's Indians was destructive. The Mission saw-mill is a ruin, so that it is difficult to know how to repair the fine church, which is almost ruined. The magistrate was able to raise a force to prevent the utter destruction of the settlement, but the destroyers were too swift afoot to be arrested.

We have now to try to forget our past miseries, and to lose no time in restoring what is necessary for the advancement of Christ's cause. We stand in sore need of help. Those who have extended to us their sympathy will, I

hope, make some sacrifices on our behalf.

It is natural to put these our sorrows to the front, but it is not because we have no progress to record. God has been using His pruning-knife, and consequently the plant of His own planting has borne precious fruit. Our Christians have attained greater ripeness of character; their knowledge of the Scriptures has increased. This has placed sin more distinctly before them as transgression against God's law. Instead of mere shame at being found out, there is now the sorrow of true repentance. Since I first administered the Holy Communion I have not had to exclude any one. They have excluded themselves whenever there has been a quarrel. Conscience has been awakened. Conduct has been so excellent, compared with that of other Indians, that the Government Commissioners sent last November to report on the condition of these disturbed districts state that our Church Indians are in happy contrast with all others, and are a credit to their instructors. The magistrate and Indian agent lately appointed selected four Indians to be constables in different places, and, without exception, all are Churchmen.

Quite recently, some hundreds of converts in communion with another denomination have revived one of the worst of heathen customs, so that there is a dread among their teachers that they will relapse into heathenism. I am thankful that our Christians, as soon as they heard of it, held a council on the subject, and drew up a most kind letter of remonstrance and sent to their backsliding fellow-Christians. In this way they are witnessing for Christ, just as they have been true to their earthly sovereign during seven years of alluring temptation to assert their independence of all State control.

With many perils around them, their constancy and faithfulness is very remarkable, and, I am convinced, is a proof that God is in their midst, keeping them in this their hour of temptation, and will keep them.

Jan. 3rd, 1888.

Our Christmas and New Year's festivities are happily over. That part provided by the Indians has been more profuse and entertaining than ever, and the reason they assign is that they hope I shall have such a pleasant recollection of it when next Christmas I shall be in England, that I shall wish myself back. It is pleasant to be loved and trusted.

On Monday, the 26th ult., we distributed the garments kindly provided by the Belvedere and Park Chapel working parties, besides the residue of what Col. Martin, that holy one, purchased for us. I can truly say I have no other like-minded. He always understood our position, was my best counsellor, and never ceased to write frequent wise and affectionate letters. He is enjoying the rich reward of his countless private and public services for the Lord he so greatly loved.

Mrs. Ridley sent a share of those gifts to the other stations that she knew had no helpers. In this way many hundreds of Indians have had their poverty relieved, who would otherwise have shivered through the winter. We always feel thankful to be able to afford them little comforts.

My Indian students you have heard of. I have ten now, and they are making good progress. Not long ago I was walking with one of the seniors, Peter Haldane, and was imparting to him some astronomical knowledge, when the subject of the tides was adverted to. He asked why it was high tide at the same time on opposite sides of the globe, if the moon, which could be only on one side, is the chief cause of tides. I gave him the usual answer, but the doubtful way in which he listened infected me with his doubts. I mention this to show you how thoughtful the lad was. Several of them are clever, and now have reached the station of men. Not long hence I expect to see them the leading minds among their countrymen. Their general behaviour is most satisfactory. I encourage all kinds of athletic amusements, and they are capital sailors. In this capacity I sometimes find them useful. They, however, had a scare a little while ago. To save the expense of constantly using my little steamer, I bought a cutter-rigged yacht, twenty-four feet long by seven feet beam, to use when the wind should be

favourable. One early morning at dawn, I started with five of my lads as crew, and had a light, but fair wind, to a small settlement about twenty miles distant, where I occasionally go to minister to the few white people. On our return we rowed a couple of miles, because it was calm, after which an adverse gale sprang on us. For miles our course lies between an extensive reef to seaward and a rocky coast, from which in three places dangerous reefs stand out. While the daylight lasted our hearts were light, and we enjoyed the pace at which, under close-reefed canvas, we raced over the waves. But to beat to windward among those rocks in the darkness that became black, and to be drenched with the cold spray blown from the wave-crest, was a very different thing. Except close to the reef or in-shore, the water is from sixty to a hundred fathoms deep—to us unfathomable. I had no sounding-line on board. But with a fishing-line and a large jack-knife at its end we sounded, and the moment we got soundings we put about on the other tack. I tried to buoy up the spirits of the lads, but at last we all became as silent as fish, excepting when I gave orders to handle the sheets for going about on obtaining soundings. We often heard the breakers, but could see nothing in the darkness. It was past midnight when we felt our way into a sheltered cove to anchor for the night. There we thanked God, and huddled under the decked-in part forward, where on very hard boards we stretched ourselves in our drenched clothes, and indifferent to the roaring gale outside, we slept till daylight. As soon as the storm abated we again put to sea, and surprised our people by entering the harbour under full canvas and flying colours. Our arrival relieved many anxieties.

Since then, when I was on my southern voyage, she was in a yet more perilous condition. She was at her moorings when an unusually fierce westerly gale snapped her chain, and away she danced across the inlet towards some rocks. Before she could strike, my lads, with great promptitude, put off in the long boat, and boarding her, skilfully steered her round and under the lee of the rocks, that first threatened but finally protected her. I bought her from two Norwegian



sailors, who thought gold-mining would fill their pockets. Losing what they had, they were glad to sell their craft that had conveyed them over 1800 miles of sea. I gave them letters to the managers of salmon canneries, where they earned 12l. a month instead of the 4l. in Europe. They found fishing more profitable than gold-mining. One became a total abstainer, and made me caretaker of their savings.

All sorts and conditions of men drift towards me. A few days ago I sent out some of the lads to bring in pine and other branches to decorate the church and house. Instead of bringing the evergreens they came back with an American, a Norwegian, and their Chinese servant, whom they found in distress on an island, having been wrecked. The Chinaman has remained here; the others were helped on their way.

A wealthy English sportsman dropped in one day. He had come here to add some specimens of bighorns to his trophies, and succeeded. Before going south to get buffalo, he imprudently sallied forth after prayer on Sunday to shoot. A heavy sea got up and swamped his canoe. He lost his firearms, and but for help would have lost his life: he was taken out of the water unconscious. The Indians thought God had taught him it was wrong to break the Sabbath when he had plenty to eat.

*Jan. 5th, 1888.*

You will be interested in reading of my last visit to Massett. The distance is a little over 100 miles. As the weather seemed settled, I preferred sailing to steaming, and also because it is much less expensive. The wind was light and shifty, so that at sundown we had arrived off a small harbour in an island only eighteen miles distant. There we put in, intending to sail again at daybreak next morning. But the weather changed, and it blew so heavily that we dragged our anchor, and there we were, wind bound three days. As game abounded, food was plentiful. One of my crew told me why the harbour was called Lthazit (pronounced nearly like Cladzeet, the last syllable long drawn out). You will notice it is almost a hissing sound.

Once upon a time the bloodthirsty Haidas of Queen Charlotte's Islands

tried to surprise and murder or enslave a party of Zimshians, who were encamped here, gathering food of various kinds. It was night, still and starlight. Several families were sleeping in the huge but roughly-built hunting-lodge. Beyond the promontory that protected us the heavy ocean swell rolled past and broke occasionally on some outlying sunken rocks with a sullen roar. A solitary Zimshian was fishing at the harbour mouth, when he heard a hissing sound as if one man was signalling another. Snatching up a sharp mussel shell he cut away his long fishing-line, and with a few deft and silent strokes of his paddle took his canoe in shadow, close under the rocks, and so reached his sleeping relatives unobserved. He put his hand on the mouths of several sleepers, and told his fears into their waking ears. They in their turn waked the rest, and all glided into the dark forest, taking what movables they could with them. But one little old blind man was overlooked and forgotten. He was roused and alarmed by the war-whoops of the Haidas as they made a rush on the lodge, and knowing an empty cedar-box, in which grease was kept, stood in the corner, with great presence of mind he turned it over his head, crouched down, and awaited the worst. Furious that they were disappointed, the Haidas went round the lodge, smashing everything, and knocked in the bottom of the grease-box without discovering the old man. At last they moved off, and took to their canoes. After listening carefully, and thinking his enemies clean gone, he ventured out, and crept away to where he thought his friends were hidden. But he heard most awful cries, which soon ceased, and only a single voice reached his ears. He told his friends, who then reconnoitred and found a youth clinging, half-drowned, to some seaweed on the rocks. They dragged him up; but finding who he was, intended to kill him, but the Zimshians who saved him found he belonged to the same crest brotherhood, and at great risk stood between him and their angry fellow-Zimshians. In course of time they handed him over to his father, a Haida chief, whom they met on neutral ground. Some slaves were offered as a ransom, but rejected. Thereupon a peace was made, which lasted until the pale faces came and for ever rolled

away the red tide of war. Such, in brief, was the story, and the hissing was the signal made by the Haidas from their canoes to one another. The youth was the only one saved of a crew of a canoe that, unobserved by the rest, struck a sunken rock and was smashed to pieces.

At length we reach Massett, the home of these former terrors of the North Pacific. Only about 450 of them reside there now. We had a missionary among them in 1874, and at intervals up to this date. The village stands back a little way from the beach, agate strewn, in front of which flows an arm of the sea two miles wide, extending southwards thirty miles, forming an inland sea of exquisite beauty, fringed with the largest forest-trees. Standing before the houses is a serried line of magnificent trees, carved artistically with grotesque figures representing the fortunes of the family each belongs to. The Indian scholar can read from these the valorous deeds of the heroes of their nation. Behind the houses, on a slight elevation, where last year I gathered delicious wild strawberries, now stands the prettiest church in the diocese. Not far off is the plainest of school-houses, and further back, embosomed in forest-trees that dwarf it, stands the mission-house.

Up went flags when I was seen approaching, and as I stepped on shore all the Haidas then in the village pressed round with the missionary to shake hands. At once three canoes were despatched to call in the people from their seal and otter hunting. For two days they paddled in the teeth of a strong westerly breeze, and even then could not meet with all. They came back, some 200 of them, on the wings of the wind. On Saturday I consecrated the pretty church. At the west entrance I was met by the principal men. The churchwardens and sidesmen carried long gilded and carved staffs of their own workmanship. In the procession was a choir of thirty voices that sang an anthem in perfect time and harmony. I counted 264 Indians and six white men in the church at the consecration. Then came some churchings, seventy-two baptisms, and sixty-three persons were confirmed. There seemed to be a swarm of babies, who piped and crowed and cried, unheeded by all but myself.

Lastly, I married eighteen couples. I was tired out that Saturday night, and the weariness almost banished sleep.

Next day I preached three times, administered the Holy Communion, assisted by the missionary, to ninety communicants, and as some candidates had arrived too late for the Saturday confirmation, I held another on Sunday. The offertory amounted to \$150 = 30*l.*, of which at least 20*l.* came from the Indians. On Monday, when the three crews that had called the rest came to be paid, they received their wages, and handed it back again at once as their offering to God.

There was one inelegancy that surprised me in church. The old people, who could not suppress a dirty habit, took spittoons with them, lest they should soil the floor of God's house.

It will prolong my letter, but I must introduce a small incident. Just at the end of the line of candidates came a young man in his workaday clothes, in marked contrast with the well-dressed multitude. He knelt before me, was confirmed, and turned back to his seat. He was barefooted, and left a track of blood along the chancel aisle.

I had observed that a churchwarden had taken the missionary's place in marshalling the candidates, but until later was not aware that the young man had entered the church in haste, bathed in perspiration, and had appealed to the missionary in distress lest he should be passed by. He had been prepared for baptism, and the missionary, having appointed the churchwarden to his post in the chancel, took the young fellow to the font at the west end, baptized him, and was in time to present him for confirmation. The baby choruses throughout the church had barred from my ears the sound of the service proceeding as I was confirming.

When the canoe arrived to call his comrades on the western coast he was separated from them, and did not return to the rendezvous until nightfall. He guessed the reason of its emptiness, and at daybreak set off for Massett, twenty miles distant, and wore off his boots on the trackless and rocky coast, and, as I have written, reached the church in a torn and worn condition.

I doubt not but that the heavenly gift bestowed upon him was in blessed

proportion to his earnestness in seeking it.

Foremost among the principal men was a former high-priest of heathenism, a clever man who believed in himself. Formerly, so he told me, he held converse with demons, who would come at his call; but now angels come unbidden, and so fill his mind with bright thoughts that he cannot help smiling, and people often ask him why he laughs when alone. He is a good druggist, draughtsman, carver, and counsellor. Better than all, and the crown of all, he is an energetic and consistent Christian.

Only twelve years before, the first missionary to the Haidas stepped on shore where I was so kindly welcomed. He found heathenism in full possession, and in the height of its degrading power over souls and bodies. For the first year the missionary, his brave wife, and their infant found shelter in the corner of one of the great Indian houses, objects of curiosity at first, then on the part of the medicine-men hostility, but now of affection and respect.

What more can you want to be convinced that, notwithstanding all our seven years' affliction at Metlakatla, God's work is making progress!

On the Skeena, at Kitwanga, where, this last summer, the spirit of rebellion spread over the whole people, and our missionary had the church taken from him, and himself excluded from his house, so that he had to live under a tree,—there he is now surrounded by a friendly people, who have petitioned the Government to punish the two men who have so grievously deceived them. This is a great victory.

On reaching home, the first man I met was a Christian Indian from a village fifty miles distant, where there are only twenty-three Christians among 204 heathen. These, under the late delusion,

rose, burnt down the church, and since then made the lives of the Christians a burden to them. This man has an unconverted grown-up son, who begged his father to give him some money to pay the fees of graduating in some heathen mysteries. In a weak moment the father acceded. So deep was his sorrow that he came all the way here for counsel. He confessed his sin; and so deep was his emotion and distress that he suddenly dropped on his knees, and continued some time in silent and apparently agonizing prayer. I was also moved by his spiritual agony. As he rose from his knees I took his cold and trembling hand, and assured him that God had put away his sin. "I have prayed so long for pardon," he said, "that my whole body is sick."

Since then he has come again with another sin on his conscience. He had been in the circle of his band sitting round the fire when the intoxicating cup was passed on. To avoid singularity and to conceal his scruples, he put the cup to his lips without drinking. "I was a coward," he said to me, "and twice I have encouraged sin by my weakness, and helped the devil; but I feel happier now that I have told you."

Such was his simple story—the outcome of a sincere heart, self-tortured as well as sorely tempted.

To me it is a great delight to perceive any signs of conscience at all among the heathen; and when it does appear, great tenderness and skill are needful to train it by gradually forming a right judgment as its groundwork. How many things we ought to lay before God!

I commend my work to you, and beg your prayers. Next July I hope to attend the Lambeth Conference of Bishops, after which I shall try to raise some money towards the support of the many interests I am bound to uphold.

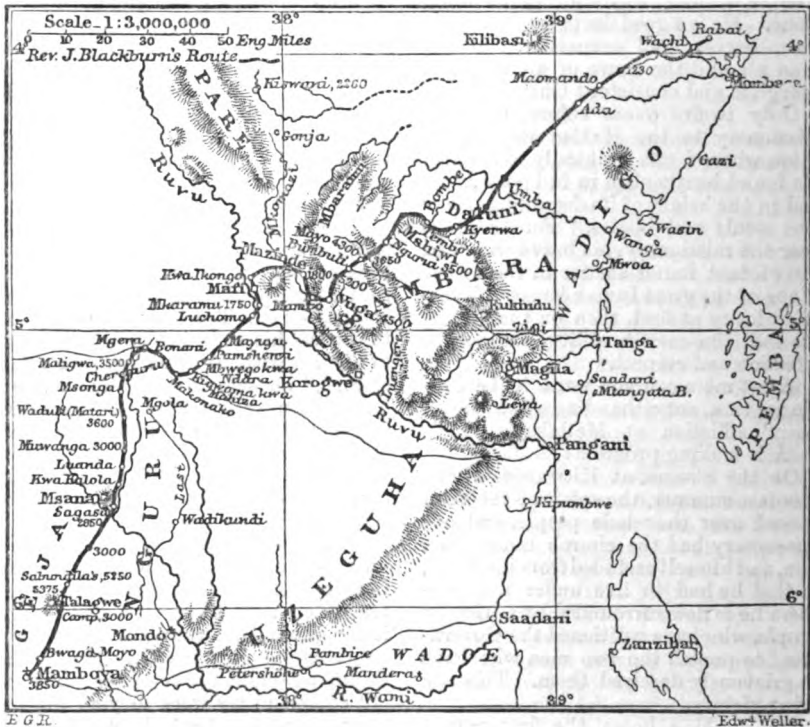
## FROM MOMBASA TO MAMBOIA.



OUR November number contained an account of Bishop Parker's overland journey from Mombasa to Mamboia, through a country previously, for the most part, unexplored. The *Proceedings of the Royal Geographical Society* for February contains the following notes and map, which we reproduce, by permission, for permanent reference in our pages:—

In June to August last Bishop Parker and the Rev. J. Blackburn travelled overland from Mombasa to Mamboia, the latter place situated about 200 miles

inland from the port of Saadani on the East African coast, near Zanzibar. This journey fills up another of the gaps which have remained in our maps of the African interior, and is the more interesting as passing through one of the most varied, mountainous, and richly-wooded regions of the continent. The distance travelled was about 400 miles. The two travellers, with a small party of Native porters, started on their long walk from Kisulutini, near Mombasa, on June 27th. They crossed the Uмба river on July 6th, and arrived at Daluni, in Usambara, on the 7th. Soon after they entered the lofty hilly region, the borders of which have been described by several travellers since the pioneer exploration of Captain (Sir R.) Burton in 1857. The country appears to be a succession of high ridges



MAP SHOWING BISHOP PARKER'S ROUTE.

and valleys, the first pass after leaving Daluni being 4700 feet above sea-level, and after a descent on the following day the travellers had another steep climb, and camped at 5200 feet, the thermometer falling to 52° Fahr. Vuga (Captain Burton's Fuga), situated on a high hill, was reached soon afterwards. The River Ruw was crossed, July 27th, by a bridge used by the Zanzibar caravans, near the village of Luchomo, and the interior district of Nguru was entered on July 28th. This hilly and well-watered region was traversed by Mr. Last and his wife six years previously, when peace and abundance reigned, and travelling was easy. In the interval raids of the plundering Masai had swept through the valleys, and they were now nearly depopulated; the paths were overgrown with bushes, and where villages and plantations stood there was now nothing but jungle. The two travellers left Magera, in the north of the district, on July 28th, and reached Mamboia on August 5th. Bishop Parker concludes his account by saying that the route traversed was through a healthy and pretty region, with flowers in great variety, and hill scenery, and that the people in the villages by the way were very friendly.

## A PLAIN STATEMENT.



CERTAIN decisions of the Committee of the Church Missionary Society within the past three or four years are being continually referred to by some members in unfavourable terms; and there appears to be an idea prevalent that, whatever the general faithfulness of the Committee to the great Evangelical principles of the Society, these decisions were confessedly wrong, and did to some extent compromise those principles. But the actual facts regarding the decisions in question are very little known; and a brief and plain statement of them seems desirable.

I. *The Ceylon Question.*

The Ceylon controversies date from 1876. In that year the present Bishop of Colombo went out. Within a few months of his arrival in Ceylon, he made demands upon the missionaries to which they could not accede, and on their refusal he withdrew their licences. He then made the same demands upon the Parent Society, but they were firmly refused. Meanwhile, at the request of the Metropolitan of India, the Bishop restored the licences (except one); but subsequently he intimated his intention to license no more missionaries of the Society, and not to ordain its candidates. The Society suffered much obloquy for its opposition to the Bishop's wishes; but so successful was it in resisting what it regarded as unconstitutional claims that at the present day those claims seem scarcely credible. There is no occasion to refer to them in detail here,\* for ultimately every one of them was virtually withdrawn. Regarding a portion of them, an appeal was made to the (late) Archbishop of Canterbury, who associated with himself the present Archbishop of York, Bishop of Durham, and Bishop of Winchester, and the late Bishop of London; and the united "Opinion" of the five prelates confirmed the judgment of the Committee in every essential point.†

It is but simple justice to the Bishop of Colombo to say that since 1880, when that "Opinion" was given, he has acted upon its virtual judgment of the case, and worked with the Society upon the Society's own lines; and the Committee consider that the four years' controversy resulted in the vindication once for all of the Society's just position in Ceylon, and by implication in all other dioceses.

Not unnaturally, however, some minor difficulties arose from time to time in the practical working out of the principles laid down by the five prelates; and some of the oldest and staunchest members of the Committee thought that many of these difficulties might be removed if a Corresponding Committee were formed in Ceylon, similar to those in the Dioceses of Calcutta, Madras, Bombay, and Lahore. The Bishop of a diocese, if a member of the Society, is a member of the Corresponding Committee in his diocese; and this arrangement has been found of great advantage in India. The plan, however, proved

\* The narrative is fully given in an Appendix to the Annual Report of 1876-77.

† See *C.M. Intelligencer*, April, 1880.

not to be practicable in Ceylon, because not only were most of the missionaries opposed to it, but the independent laymen, without whom such a Committee could not be formed, were unwilling to serve upon it. The Committee proposed to send out Mr. Fenn and Mr. Barton to arrange the matter; but before they sailed, the Committee, as a concession to those who objected to the scheme, resolved to instruct them to make other arrangements,—which were effected accordingly; and no further difficulties have arisen.

## II. *The English Bishops as Vice-Presidents.*

Law II., which has stood in its present form for forty-six years, says, “Vice-Presidents shall consist of all Archbishops and Bishops of the Churches of England and Ireland, who, being Members of the Society, shall accept the office; and of such other persons as, being also Members, shall be appointed thereto.” It will be seen that the Committee do not “appoint” English and Irish Bishops as Vice-Presidents. For many years, up to 1884, it had been the custom, on the consecration of a new Bishop to an English or Irish see, to inform him of the rule. If, being a member already, he intimated his acceptance of the office, or, if he qualified himself and intimated his acceptance simultaneously, his name was entered on the list in accordance with the Law. In pursuance of this practice, the Hon. Secretary informed the present Bishop of Lincoln of the Law. For some unexplained reason, no reply was received to his letter. An objection being then raised to the practice just mentioned, the Committee instructed the Secretaries for the future not to make the usual communication to a new Bishop unless he was known to be already a member of the Society, or until he became a member. Some time afterwards the Secretaries were informed by the leading friends of the Society at Lincoln that the Bishop had spontaneously become a member by giving an annual subscription (5*l.* 5*s.*), and were requested to send to him an intimation of the Law. This was done, and the Bishop at once notified his acceptance of the Vice-Presidentship. The Committee therefore have acted strictly in accordance with Law II.

## III. *The Japan Bishopric.*

A Bishopric for Japan was one of the projects on which the heart of the late Mr. Wright was much set, and during his lifetime he was in communication with the late Archbishop of Canterbury upon the subject. Various delays occurred, and negotiations were still proceeding more than a year after Mr. Wright's death. The Society desired to provide the whole stipend of the proposed Bishop, in order that he might be closely identified with its Missions, as are Bishop Moule in Mid-China and Bishop Parker in Africa; but the Archbishop declined to consent to this, on the ground that the C.M.S. was not the only Church of England Society at work in Japan, the S.P.G. also having Missions there. On the other hand, he put aside the S.P.G. proposal that an endowment should be raised, to which (for a Bishopric in a foreign country, intended to be only provisional until a Native

Episcopate could be established) the C.M.S. objected. Adopting a middle course, he invited each Society to provide half the stipend. The Committee ultimately agreed to provide one moiety, rather than (1) be without a Bishop altogether, or (2) occupy, owing to the extent of C.M.S. work in Japan, more than half the time and energies of a Bishop supported by another society. They made the vote on the express ground of confidence that the Archbishop would appoint a Bishop who could "cordially co-operate" with the Society. Shortly after this, the Archbishop died; and the Committee, on the accession of the present Archbishop, re-affirmed their resolution.

Within a few months of his elevation, the present Archbishop selected as the first Bishop for Japan the Society's missionary in South India, the Rev. A. W. Poole, and he was consecrated in due course. But, two years later, Bishop Poole died; and the Archbishop appointed the present Bishop. It is a duty to state that Bishop Bickersteth has "cordially co-operated" with the Society in its work in Japan.

It should be added that the Japan Bishopric, as a matter of fact, has so far cost the Society nothing. When the Committee passed their original resolution, an anonymous friend, in token of his approval of the course adopted, undertook to provide the whole sum required for a few years. But the Society's responsibility is of course independent of this generous benefaction.

#### IV. *The Jerusalem Bishopric.*

The English Bishopric at Jerusalem was not a new scheme. It was originally founded in 1841, mainly through the efforts of the late Earl of Shaftesbury and other Evangelical leaders. The C.M.S. was not concerned in it, having then no Missions in Palestine; but in after-years it came to have the largest Church of England interest in that country, particularly after Bishop Gobat handed over to it almost the whole of his own missionary agencies. During the five years following the death of Bishop Barclay, the Society was much inconvenienced by the absence of episcopal ministrations in Palestine, and repeatedly made known its desire that the vacant see should be filled up. On the other hand, a large and influential section of Churchmen vehemently opposed the sending of a Protestant Bishop to lands occupied by the Greek and other Eastern Churches. The Archbishop of Canterbury ultimately decided to meet the wishes of the C.M.S. and the London Jews' Society, and to revive the Bishopric. But a portion of the episcopal stipend previously available being wanting, owing to the withdrawal of Germany from its share in the matter, the Archbishop applied to the C.M.S. and the Jews' Society to supplement the existing endowment. The Committee considered it their duty to assist, and voted 300*l.* a year; the Jews' Society doing the same. In their resolution, the Committee used the same expression as in the Japan case, relying upon a Bishop being selected who could "cordially co-operate" with the Society. The two Archbishops and the Bishop of London, who, under the Trust Deed, had entire control of the original endowment, and who therefore alone were practically able to

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arrange for the appointment of a Bishop, then appointed Archdeacon Blyth, of Rangoon. The new Bishop has expressed an anxious desire to "cordially co-operate" with the Society in its work in Palestine.

It should here also be added that special contributions have been received to relieve (or partly relieve) the Society from actual outlay in this case.

#### V. *The Service at St. Paul's.*

The February Simultaneous Meetings in London, in 1887, closed with a Special Service at St. Paul's, for which purpose the Cathedral was lent to the Society by the Dean and Chapter, the Society providing the preacher, the choir, the stewards, &c. That service having been very highly valued by large numbers of the members of the Society in London, the Union of Younger Clergy and the Lay Workers' Union requested the General Committee to arrange for a similar service in February, 1888. The Committee, without hesitation or debate, agreed to the proposal in November, 1887. Application was made to the Dean and Chapter, and the use of the Cathedral was again granted to the Society. A week or two before the day fixed for the Service, and after all arrangements had been made, the new reredos was unveiled. It was at once felt by many members that the erection of a reredos of such a character was most deplorable; and the question was raised whether the Society ought not to make a public protest by withdrawing from the proposed Service. On the other hand, (1) it was doubted whether the Society would do right to abandon, by implication at least, the claim of Evangelical Churchmen to a share in the national Cathedral; (2) it was doubted whether the Society was not going beyond its province in discussing controverted matters of the kind; (3) the grave embarrassment that might arise from the fact that many thousands of tickets had already been applied for by members and friends of the Society could not be overlooked. The matter was debated at two Committee meetings, and various resolutions on both sides were proposed and rejected; but the following was, on February 13th, adopted *nem. con.* :—

The attention of the Committee having been drawn to certain figures, to which great objection has been taken, in the reredos recently erected in St. Paul's Cathedral, and it having been suggested that the use of the Cathedral for the Service arranged for the 14th inst. might be regarded as giving an indirect approval to the erection of such figures, or as indicating indifference to so important a subject,—

The Committee would point out—

(i.) That it is their duty to devote their whole attention to Foreign Missions, and while upholding at all times the standard of Protestant and Evangelical truth, to avoid as far as possible taking part in controversies at home.

(ii.) That it is not their province to lay down any general principle respecting the use of the National Cathedral, or of other churches, for the special worship of God, for the advocacy of Missions, or for the ordination of candidates for the ministry.

As all arrangements for the Service were made before anything was known respecting the figures, the Committee repudiate the charge of having manifested indifference or indicated approval; on the contrary, they view with the deepest alarm the re-introduction into our churches of representations of figures calculated to encourage image-worship or Mariolatry, remembering that at cost of their lives



our fathers obtained deliverance from these perils in Reformation times, and believing the introduction of such representations to be wholly alien to the spirit and teaching of the Church of England, and likely greatly to retard the cause of Missions, which is so dear to them.

#### VI. *Home Controversies and Church Ornaments.*

Some dissatisfaction was expressed at the Resolution of February 13th, printed above, and on April 9th resolutions were moved to "explain" that part of it numbered (i.) on the subject of "taking part in home controversies," and to correct the part numbered (ii.) by instructing the Secretaries to "avoid all arrangements for the advocacy of the Society's claims" in churches with ritual of a certain character. Upon these resolutions amendments were moved by the Hon. Clerical Secretary. The amendments were ultimately carried in the following form,—No. I. by 117 votes to 19, and No. II. by a nearly similar majority which was not counted :—

I. That while the Committee, both in the selection of the Society's missionaries and the training of its students, have ever steadfastly kept in view the dissemination of the Gospel of Christ in its purity and simplicity, and while the Committee glory, and trust that they will ever glory, in a bold avowal of Protestant doctrine both at home and abroad, and will always, by God's help, proclaim and maintain in the mission-field, with all the force and influence of the Society, the pure Gospel of the Lord Jesus Christ in accordance with the Evangelical principles of the Church of England as set forth in her Prayer-book, Articles, and Homilies, —they do not consider it to be part of their duty as the Directors of a Missionary Society to take any corporate action at home with regard to any erroneous doctrines or practices which may trouble the Church, unless it should become absolutely necessary to do so in order to preserve their own proper work from interference. The Committee feel they have a right to ask for generous confidence on the part of their friends, and a reasonable liberty of action in their attempt, under the guidance of the Holy Spirit, to solve the many difficult and ever-varying problems which the rapid development of the work presents.

II. That the Committee regret that circumstances\* should have arisen which have caused dissatisfaction to some warmly attached members of the Society, and which might convey the idea that they are indifferent to the character of the ornaments and ritual of churches in which the Society's cause is advocated,—an indifference repudiated in their Resolution of February 13th.

The practice of the Committee has always been to accept contributions from all clergy and congregations sufficiently in sympathy with their aim to be willing to contribute, and to send deputations (if desired) when practicable. They would be reluctant to take upon themselves to institute inquiries as to the ritual or ornaments of such churches as support the Society; but they do not bind themselves never to refuse a deputation, should occasion in their judgment require it; and having full confidence in the discretion of their representatives in advocating the cause of Missions, they are not prepared to give any guarantee as to what a particular preacher, should he be sent, shall or shall not say.

In conclusion, two or three general remarks may be offered.

1. It is fully recognized that the foregoing statement of facts will not satisfy every member of the Society that the decisions were right. But it is well that those who think them wrong should at all events

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\* It should be explained that the "circumstances" alluded to were certain letters which passed between the Rev. A. L. Oldham, Rector of St. Leonard's, Bridgnorth, and the Rev. H. Percy Grubb, Assistant Central Secretary, which were published in the Church papers; and that Mr. Oldham inquired if the Society would undertake that any deputation sent to him would not denounce the *reredos* in his church.

know what the actual facts were, as many misconceptions are current regarding them.

2. It should be noted that although the above-mentioned cases are frequently referred to as instances of the majority over-riding the minority, in two of them the reverse is the fact. In No. 1 the majority yielded its opinion in deference to the minority. In No. 2, a concession was made at the suggestion of the Secretaries, and the practice of many years was modified, in order to meet the objections urged.

3. Four of the six decisions in question were concerned with Bishops and Bishoprics; and the question is asked by some members, Why cannot the Society keep clear of Bishops and Bishoprics and ecclesiastical complications altogether? The answer is twofold. (a) The Society is by its Laws a Church of England Society. Through being so, the Society enjoys many advantages both at home and abroad; and such advantages naturally involve various restrictions and responsibilities which do not lie upon a Nonconformist or an undenominational society. (b) During the whole eighty-eight years of its existence the Society has sought the countenance and co-operation of the Bishops, both at home and abroad. In the extension of the Colonial and Missionary Episcopate the Society has taken an active share from 1813 downwards.\* The Committee in their recent action have simply desired to follow what are indisputably the old principles and practice of the Society. Differences of opinion naturally arise as to the application of those principles and that practice to particular cases; but about the principles themselves, and the practice for so long a period, there ought to be no doubt or difference.

4. Finally it seems desirable to state plainly and without reserve that the working Committee—that is, the twenty-four elected laymen, the clergymen regularly attending (and therefore put also on the Committee of Correspondence), and the Vice-Presidents regularly attending, are—whatever their diversities of views on minor points—absolutely unanimous in their desire to uphold the Society's long-tried and well-known principles, and to work upon the lines which so long and wide an experience has proved to be good and right. This remark applies to the selection of missionaries, the relations of the Society to the authorities of the Church, and all the innumerable details of the practical management of the Missions. The Committee deeply feel their need of Divine guidance from day to day; and prayer with them is no mere form. They never receive a candidate, or take leave of a missionary, or welcome one from the field, or enter upon the discussion of an important question, without joining in special prayer, in addition to the regular prayers at both the commencement and the close of the proceedings. Their desire is that they and the whole Society shall be used for the glory of God in the evangelization of the world and the building up in the midst of heathendom of a true spiritual Church of living souls.

EDITOR.

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\* See *C.M. Intelligencer*, April, 1887, p. 214.

## THE HAZARA DISTRICT, AFGHAN FRONTIER.



IVE or six years ago the Rev. J. H. Knowles began work in Hazara, a district north of Peshawar, on the Afghan Frontier. He was, however, called away to Kashmir, and no one has succeeded him. Lately the C.E.Z.M.S. sent a lady there, Miss Margaret Smith; and we have been favoured with a copy of one of her private letters, which embodies an appeal to the C.M.S. to station a missionary in the country. This would be an excellent extension of our Mohammedan work. The letter is dated Haripur, December 17th:—

We were riding one day in the fields when a well-dressed man came into the path, as though he rather wished to speak to us. I offered him an Urdu tract. He looked very contemptuous, and grandly replied, "I only read Arabic." "What a pity!" I replied. "If you read Urdu I could lend you a nice book, such as the Gospel; but I have nothing in Arabic." I again handed him the tract; but as he still refused it with contempt, I laughed, threw it on the ground, and rode away. The next day he came to the bungalow. I was out. The day after he came again, and stayed an hour. He was very excited. I thought to myself, "What a bumptious, argumentative fellow you are!" But through all his foolish questions and arguments I could see there was an intense desire to know what I could tell him about the forgiveness of sins and our way of salvation. I laid the Gospel very plainly before him, and he was intensely interested. I said, "So you do not feel your fasts, your prayers, and your Korán are sufficient?" He confessed he did not. I gave him *The Teaching of Mohammedanism* to read, but he still sneered when I offered him a Gospel. Next day he came again. He was evidently much interested in the book, and although he still asked a great many aggravating and ignorant questions, he certainly seemed most anxious to find the truth.

*Christmas Day.*—My stormy inquirer, Madad Khán, came in the evening, and talked with me for two hours. There was no arguing this time; he only asked what he really wanted to know. At last he said, "I believe all you say, and all this book says—that Christ is God, and only through the shedding of His blood can we have forgiveness of sins; but still, I should like to read for myself what God says about it." I said I should only be too glad if he would read God's Word for him-

self, and gave him the Gospel of St. John, which he took most meekly, and said he "should read through from beginning to end." Twice in succeeding visits he spoke of what he should lose when he becomes a Christian. His father, a wealthy man, will cast him out without a rupee, and his betrothed will be taken from him, and he will never be able to return to the Hazára.

Ten days ago I was returning home about four o'clock when I saw a man waiting for me with a book under his arm. He proved to be the mullah, or teacher and reader of the Korán in the Lazi, Mir Alam's mosque. Mir Alam is the great man of the place, and owns most of the land round Haripur. The book proved to be the New Testament, in Arabic character, which some missionary had given Mir Alam about twenty-five years ago. It looked as though it had never been read until, by some means or other, this mullah managed to get it. He came in, sat down on the ground, and said, "I have read every Mohammedan book there is, and have come to the conclusion that the Koran is all a lie. I believe the truth is in this book, only I do not understand what I read." Well, he read through the second chapter of St. Matthew, I explaining it verse by verse. The next day he came again, and brought another mullah with him, who said he was as deeply interested in the Gospel as the other. The third and fourth chapters were read, and the explanation eagerly listened to. The third day it was the fifth chapter. The Beatitudes entranced them. "That's us!" they said, when I explained being poor in spirit; "we are great, great sinners. That's just our case." When it came to being persecuted for righteousness' sake, they said, that people were abusing them for coming to me, that they got stones thrown at them, and people were beginning to refuse their

daily dole, and they were obliged to come secretly by different ways to the bungalow. It was most interesting teaching these men. They came every day till I left Haripur, though that could not have been continued, there was too much fuss and trouble. When I went away the arrangement stood that I was to write to them from Peshawar, and tell them what day I should be passing Hassan Abdal again, where they will join me, and go on with me to Amritsar. I have promised them help for two months, that they may thoroughly study the Christian religion, but beyond that I have made no promises.

Another man, Mahmud Shaki, is, I think, very real. He is also going down with me to Amritsar for instruction. If these three prove sincere and undoubtedly in earnest, I shall feel my

Mission funds are well expended in giving them help to learn the truth now, and perhaps to be trained hereafter for future usefulness in the cause of Christ. I have that rather in view with regard to Ghulam Akbar, my former inquirer, who was baptized at Amritsar on Jan. 1st. Dr. Clark says of him, "He is an exceptionally fine fellow, and worth any trouble."

Friends will think from what I have told them of these five cases that the Hazara is a very fruitful field. I know it is a very hard, tough one, too. The women are difficult to get at, and are intensely ignorant. My work with the men has made it doubly hard to reach the women; indeed, Mahmud Shaki was beaten one day for allowing me to go and see his wife. I feel more than ever how very important it is that the C.M.S. should send a missionary to the Hazara.

### NOTES ON OTHER MISSIONS.



THE AUSTRALASIAN BOARD OF MISSIONS appeals for some 2000*l.* for five years to place a small missionary community on the Coast of New Guinea. Her Majesty's High Commissioner, the Hon. John Douglas, has pointed out a sphere for missionary work which will not interfere with the London Missionary Society or the Roman Catholic Mission, and has offered a hearty welcome to the enterprise.

The first number of the *Australasian Missionary News*, issued under the sanction of the Australasian Board of Missions, has appeared, with an introductory article by the Primate (Bishop of Sydney). In detailing the work which lies before the Board, he says, the first duty is to the settlers pushing out into new districts; next comes the subject races in Australia itself; the aboriginal inhabitants; the immigrants, Chinese, Kanakas, and others who are settled here; next comes the islands of the Pacific, and especially the great island of New Guinea. For this latter a special appeal is made. Among the Chinese a missionary is working very successfully.

More than twenty candidates have offered themselves for work under the UNIVERSITIES' MISSION, and are awaiting Bishop Smithies' answer. It is feared that lack of funds will keep many of them back. To bring the income of the Mission for general purposes up to 10,000*l.* it is proposed to appoint correspondents in each rural deanery. The increase in the figures of the Mission are thus given:—In 1874 the income for general purposes was 2992*l.*; other funds, 448*l.*; gross income, 3440; European missionaries, 5. In 1887, General Fund, 8713*l.*; other funds, 6900*l.*; total, 15,600*l.*; missionaries, 63.

Two of the chief officers of the LONDON MISSIONARY SOCIETY have been visiting some of the Society's Missions. Albert Spicer, Esq., the Treasurer, Mrs. Spicer, and others, have visited Samoa, and have greatly stirred up, not only the Natives, but also the English missionaries; and the Foreign Secretary of the Society, the Rev. R. Wardlaw Thompson, has been in South Africa as a Special Commissioner from the Board.

An interesting account is given by the Rev. E. Lloyd, a missionary of the

LONDON MISSIONARY SOCIETY, of a visit paid by him to two tribes—the Mampokushu and the Bakwangadi—in Central Southern Africa. He was able to preach the Gospel to these people, who had never heard it before. The chief of the last-named tribe is eager to have the Gospel preached among his people.

Our sympathy goes forth to the Rev. John Jones, of the London Missionary Society, on his expulsion from the Loyalty Islands by the French Government. He has been the subject of harsh and arrogant treatment. "He has been expelled," the Chronicle of the Society says, "not so much on account of his Protestantism, as on that of known friendliness to the islanders, and as being a sturdy representative of earnest British Christianity, a type of man the French Colonial office is not partial to."

Mr. and Mrs. Shaw, their missionaries in Madagascar, appear to be in a critical position owing to intertribal fighting on the south-east coast.

Considerable progress has been made in the work of the CHINA INLAND MISSION during the year 1887. The greatest success has been in *Shan-si*, where in April 200 converts were baptized, largely through Native agency. Opium refuges, which are almost self-supporting, have been greatly used. There has been a considerable development of women's work. Three distinct stations in *Shan-si* are occupied by two foreign ladies each. The same plan is pursued in *Kiang-si*. Honan has been eventful, not only from the inundation of the Yellow River, but from the formation of a Native Church in connection with the Mission. In *Shensi* there has been development and consolidation. At Hang Chung, the Natives take entire charge of the services. In *Kan-su* four important centres are occupied; and in *Si-ch'uen* there has been decided improvement. In *Yun-nan*, the most westerly province bordering on Burmah, there are two Mission stations. It is hoped that a highway will soon be opened between Burmah and this province. From *Kwei-chau* there are cheering accounts. Itinerating work has been carried on in *Hunan*, though there is no station at present. In *Hu-peh* the work among the women is particularly encouraging. In *Gan-hwey* there are more openings than can be filled. This province has been selected to found the training home for young men before going into the far interior; while the training home for young women is in the province of *Kiang-su*. In *Shan-tung* are three stations. At Chefoo thirteen persons were baptized in the summer. The name of Jesus is widely known in *Cheh-kiang*. Showers of blessing from on high are wanted to quicken the seed sown by the workers of the Mission.

Bishop Bickersteth of Japan makes an earnest appeal for men and means to develop St. Andrew's School at Tokyo, so that it may give suitable training for the ministry. He asks also for four clerical and four lady missionaries for Kobe, and for a small hospital for the use of the trained nurses at work at Tokyo. He would like also, if possible, to secure a large hall for lecturing purposes. The cost of erecting buildings and supporting the additional helpers for a period of seven years is estimated at 21,700*l*.

We regret to have to record the death of the Rev. J. A. Colbeck, missionary of the S.P.G. in Mandalay, after more than fourteen years' continuous service, and in the midst of most useful and successful work. At Christmas-time nearly fifty adults, and on February 12th nineteen more, received baptism. He was, humanly speaking, the mainstay of the work at Mandalay, and great anxiety is felt as to the filling up of his post.

The work among the women of India is being abundantly blessed by God. A lady missionary of the INDIAN FEMALE NORMAL SCHOOL AND INSTRUCTION SOCIETY reports an increase of 100 pupils in the year 1887—from 400 to 500—in Lucknow, while another worker has zenanas opened on all sides. The Bengali school in Lucknow has never had such large numbers. Miss Lyman, of the AMERICAN BOARD OF MISSIONS, has at the request of a high-caste Hindu woman opened a Sunday-school in her house, with an average attendance of thirty women and girls. It is an unheard-of thing in the past for a high-caste Hindu house to be open to

Christians. Miss Billing, of the LONDON MISSIONARY SOCIETY, has paid a most interesting visit to the women of the Ishamutty district in Bengal. They number between 100,000 and 200,000, and the efforts to reach them have been limited to two previous visits. About twelve villages were visited. The welcome was warm everywhere.

Pomare, Queen of Tahiti and Monea, died at seventy years of age. At her birth not one convert had been made in the South Sea Islands. At her death, after years of faithful Christian life, more than 300 islands were wholly evangelized, and the Gospel leaven is permeating the entire group.

The SOUTH AMERICAN MISSIONARY SOCIETY has resolved to undertake the Mission to the Indians of Paraguay, under the leadership of Mr. Henriksen, subject to the condition that 1000*l.* was raised by April 27th. By the time this is in print the sum will in all probability have been raised.

The General Assembly of the PRESBYTERIAN CHURCH in the United States of America appeal for a million dollars for an endowment, the interest of which shall be used yearly for ministerial relief, and a second million dollars as a yearly contribution to carry on their vast and growing missionary work.

The AMERICAN PRESBYTERIAN CHURCH (SOUTH), is engaged in missionary work in Mexico, China, Brazil (Northern and Southern), Indian Territory, Italy, Greece, and Japan. The work is carried on at 119 stations and out-stations by forty-five missionaries, American and Native. The communicants number 1591.

J. P. H.

## NOTICES OF BOOKS.

### THE DICTIONARY AND GRAMMAR OF THE KONGO LANGUAGE.



E congratulate the Baptist Missionary Society on the compilation and publication of this beautiful and useful book. In the Preface the language is described as being spoken at San Salvador, the ancient capital of the old Kongo kingdom in West Africa, but as a fact it is the *lingua franca*, with many dialectic differences, of the lower basin of the River Kongo up to Stanley Falls, where it gives way to distinct, though kindred, languages. As Swahili is on the East Coast, and Zulu in South Africa, so Kongo is the leading language on the West Coast, though it has numerous sisters and potent rivals. All belong to the great Bantu family, as is proved by unmistakable grammatical features quite peculiar to this stock, and wonderful instances of the logical power of the brain of races, *not* savage, indeed, but low down in the scale of the human race, after it has got beyond the hunting and pastoral stage, and has settled down to agricultural and commercial ways of life.

Mr. Holman Bentley, one of the missionaries of the Baptist Society, has compiled this really monumental work, worthy of standing side by side with Krapf's Swahili Dictionary and Grammar. Mr. Bentley had the help of Natives, whom he had trained, and when, during the progress of his work, he was temporarily struck blind, his young wife proved to be an intelligent and able amanuensis. Both have now returned to the Kongo, and we read of them in the Baptist *Missionary Herald* with ever-deepening interest, as we know that they are employed in translating portions of the Holy Scripture into that language, to the study of which this noble work has for all time opened the way. The book is dedicated to King Leopold, the Sovereign of the Kongo Free State, and the receipt of a copy was graciously acknowledged by His Majesty.

ROBERT CUST.

## THE MONTH.



**T**HAS pleased God to lay upon the Society, in addition to not a few trials of other kinds lately, the burden of financial deficiency. But we find, with deep thankfulness, that the approximate figures reported at first prove to have over-stated the case. We shall not anticipate the exact figures to be presented at the Annual Meeting; but though the legacies are nearly 14,000*l.* less than last year, the other ordinary receipts are 600*l.* more. Associations are only down 1300*l.*; and most of the larger ones have gone forward. The total Ordinary Income is less than last year by 13,200*l.* But there have been large gifts to the Extension and other Special Funds which are not included in this, such as the 5500*l.* for Japan and the Punjab, over 4000*l.* for the Nyanza Mission, 1700*l.* for the Winter Mission to India, &c.

An Appeal has been issued to our friends asking for special freewill offerings to cover this deficiency; and we trust all our friends will pray that the Lord will touch many hearts, so that they may respond liberally. Hundreds of our friends are able to live in luxury, and yet never think of subscribing more than a guinea, or sending more than 5*l.* or 10*l.* to a special appeal. Amounts like these are large to some, and represent real self-denial; but in how many cases might they be quadrupled without involving any self-denial at all! Several generous gifts have already been sent in to help in covering the deficit, about 1630*l.* in all up to April 21st.

**UNDETERRED** by the financial deficiency, and in full faith that God is only testing His people's love and self-sacrifice, and that He will give us the needed resources in His own way, the Society has issued a fresh Special Appeal for men—for Mohammedan work, for East and West Africa, for both the cities and the villages of India, for China, and for Japan; also for godly women for some of these great fields. Young clergymen of two or three years' ministerial experience are especially needed for particular posts; but there are abundant openings for others.

**ELSEWHERE** in this number will be found the resolutions agreed to at the General Committee meeting on April 9th. Notice had been given that resolutions would be moved by General Haig, Mr. J. Maden Holt, Mr. J. Inskip, and the Rev. W. Adamson, partly to "explain" the Resolution of February 13th on "home controversies," and partly to direct the Secretaries regarding the sending of deputations to churches where a certain ritual is observed; and the words of Mr. Holt's and Mr. Inskip's resolutions had been supplied. Mr. Inskip, to the general regret of the members attending, was prevented by indisposition from coming; and Mr. Holt withdrew his resolutions in favour of others which, when the hour arrived, were presented by General Haig,—as also did Mr. Adamson. The meeting was the largest on record except the one at Sion College last June, probably 170 or 180 being present. The recorded number voting was 136 (117 and 19); so that apparently several did not vote; though as it certainly seemed to the looker-on that all or nearly all did hold up their hands, it may be that the majority (who being so numerous were difficult to count) were counted short. We may add that it was not a division with the working Committee on one side and the friends who disapproved their action on the other. About half of the majority were friends who are not often present. The

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decision must therefore be accepted as the decision, not of the Committee merely, but of the Society.

It is a matter of deep regret that such divisions should have to take place at all. Many among the majority would gladly do much to avoid putting their brethren in a minority. That, however, is not possible except on the basis of confidence in the working Committee. Not necessarily approval of all they do—is there one single member who agrees with everything?—but general confidence in their loyalty to the Society's ancient principles. If the Committee act so as to forfeit that confidence, let them be superseded by another that will command it. But the real fact is that, taking the C.M.S. circle as a whole, the vast majority do trust the Committee, and desire to support them. No one can rightly complain of minorities for acting on their conscientious convictions; but then, equally, no one can fairly blame majorities for doing the same. The C.M.S. majority, however, both last June and on April 9th, showed their desire to conciliate their brethren by passing resolutions which many think were in no way needed, and which were carefully framed to meet all reasonable difficulties. Having done that, there is no more to do but to entreat the Lord to take away from amongst us whatever may hinder us from godly union and concord.

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SOME very important Resolutions of the Indian Bishops have been communicated to the Society by the Bishop of Calcutta. The Ecclesiastical Sub-Committee, after much careful consideration, have prepared Resolutions in reply, to be submitted to the General Committee of April 26th; but we go to press before that, and are unable, therefore, to print them this month.

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THERE is to be one "new departure" in connection with the Anniversary, which we are sure will be heartily welcomed. A Special Prayer-Meeting is to be held at Sion College at 4 p.m. on the Monday, that town and country friends may unite in prayer for a blessing upon all the proceedings.

We have already mentioned the chief speakers at the Morning Meeting; but to them have to be added Dr. Bruce, of Persia, and the Rev. Horace Meyer, of Clifton. At the Evening Meeting, Bishop Crowther, the Rev. B. Baring-Gould, the Rev. B. Cassin, the Rev. J. Bambridge (Sindh), the Rev. Dr. R. Elliott, of Gaza, and Mr. J. Roscoe (East Africa), are announced to speak. The address at the Clerical Breakfast will be given by the Rev. G. Everard, and that at Mr. Wigram's Breakfast by the Rev. J. Gurney Hoare.

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FROM very early days, it has been the custom to enrol as "Honorary Governors for Life" clergymen and laymen who have rendered "very essential services" to the Society. A place on this list has been very much valued, and there is always great interest in the new names announced year by year at the Annual Meeting. The list has for some years been limited to 100 names, and only vacancies are filled up. But hitherto no place has been found for *Ladies*, many of whom do such noble work for the cause. The Committee have now resolved to use a power given them by the Society's Laws to create a second list of "Honorary Members for Life," and to put on it ladies equally qualified.

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OUR Treasurer, Sir T. Fowell Buxton, and his son, Mr. T. F. Victor Buxton, have returned from their tour in India. They went out in the *Khedive* with the Winter Missioners; but they have travelled extensively



from north to south and from east to west. They are deeply impressed with the extent and importance of the work, especially of the educational work ; also with the marked need of more labourers.

BISHOP COWIE of Auckland, and Bishop Stuart of Waiapu, New Zealand, have arrived in England ; also Bishop Crowther of the Niger. Bishop Ingham, of Sierra Leone, Bishop Burdon, of Hong Kong, Bishop Ridley, of Caledonia, Bishop Horden, of Moosonee, Bishop Sargent, of Tinnevely, and Bishop Speechly, of Travancore, are expected shortly.

THE Missioners from India are already arriving. Mr. Swann Hurrell reached London in the second week of April, and the Rev. B. Baring-Gould, the Rev. G. C. Grubb, and Colonel Oldham in the third week. Others are expected before this number appears. The only one whom we are not to see at present is Mr. Clifford, who is remaining in India for some months. It is not possible now to arrange for the brethren speaking at the Anniversary, as all plans were settled before it was known that they could arrive in time ; but it is hoped that a special meeting for their reception will be held this month.

WE have welcomed back to England the Rev. W. Allan, returned from his special mission to West Africa. He has presented valuable reports for the use of the Committee upon many points connected with the welfare of the Native Churches.

THE following University men have been accepted, we are glad to say, for missionary service in the past month :—The Rev. Henry Carless, B.A., of Corpus Christi College and Ridley Hall, Cambridge, Curate of Deane, Lancashire, who has offered for Persia ; Mr. H. J. Watney, B.A., of Corpus Christi College and Ridley Hall, Cambridge ; the Rev. W. A. Rice, B.A., of Christ's College, Cambridge ; and the Rev. E. P. Wheatley, B.A., of the Royal University of Ireland, and Curate of Clonmel. Also, we trust, two others, after we go to press.

THE last Report of the Cambridge University Church Missionary Union gives a list of 172 Cambridge graduates who have gone out as missionaries, to the end of 1887. Of these, 111 went for C.M.S. ; forty-eight as chaplains, or for S.P.G., or for the Delhi Mission (this includes Henry Martyn and other East India chaplains, but the list is incomplete) ; five for the Universities' Mission to Central Africa ; five for the China Inland Mission ; three for the London Missionary Society. In the C.M.S. list fourteen stand for the year 1887 ; only one other year (1860) had as many as six. Even taking all societies together, no year came up to the C.M.S. 1887 list alone. The best was 1885, when the five China Inland men went, with five C.M.S. and two S.P.G. Eleven on the C.M.S. list were Ridley Hall men. All this is most interesting and encouraging, but the Report rightly expresses the hope that the increase last year " is but the earnest of a still larger increase, and that the number may never fall again to its former low standard."

WE much regret to hear that Dr. Hoernle, of Persia, has had a fall from his horse, and, it was feared, was badly hurt. Archdeacon Wolfe also has been much shaken by a fall. Archdeacon Hamilton has been lying very seriously ill at Reading. All should be remembered in prayer.

ANOTHER mail from the Victoria Nyanza came in on April 9th. It

brought the news from Uganda which the telegram published in the *Times* on January 31st had led us to expect, viz., to November 16th, at which date Mr. Gordon was well. There is no letter from him to the Society, but Mr. Mackay, writing from Wusambiro, sends on Mr. Gordon's letters to him. We give the following extracts:—

*Buganda, Nov. 14th, 1887.*

On Sundays very many Baganda come, last Sunday especially, the chapel was fairly filled, and this, in spite of a second war-host being sent to Busoga, of which more anon.

Henry W. Duta has been here since October 12th: he is teaching me Luganda. Zachariya, who has just gone, was here over a month. Perhaps you blame me for allowing them to abide here; but what should I do with-out them? they, too, being quite willing to remain with me. When Duta goes, Zachariya is hoping to come again. I am very fond of the latter. Shem is also a constant visitor: all the other members of the council are a long way off. I have heard from Samwili by letter, but he and Sematimba are of course still in hiding. Others, too, are away in the country: Sembera Mackay with Isaya collecting the king's tribute; Nikodemo has gone to the war with Kigaju. Zachariya and Duta give an exhortation by turns at the morning and evening services, at which I read the prayers.

Last Sunday I baptized two Baganda: one of them is blind, or has been made blind by Gabunga, the father of the present Gabunga: he is named Kibuka, and was known to Ashe. He took the name of Mattiya. He has employed his time in learning off by heart St. Matthew in Luganda, of which he can repeat some twelve

chapters. The other, a young man, a Musoga, named Tekikweyoleka, once the slave of an Mganda, baptized Lutu, who taught him to read, but who has since taken to smoking bangi, and as a consequence to beating his slave Tekikweyoleka. At the request of Zachariya and others, I ransomed this man. Lutu had told him to go to his brethren and ask them to buy him, naming his price. He has shown himself very diligent in reading, and is not afraid of work. Both of these two were passed by Zachariya and Duta. I believe that in the hearts of both God's grace has begun a good work, and the rite of baptism was to them a season of refreshment and blessing. The same evening Shem (Bikokoto) and Jona (Selunkuma), a Mukungu, brought four children to be baptized: one belonging to Shem and the other three to Jona. Another Mukungu, Isaka (Kinyoro), came the other day to pay me a visit, and Waswa has been here more than once. Of outsiders, Kaga has been to pay me a visit. He came to ask for medicine for sore eyes.

The Baganda have won my heart, but I do not delight in going to court: if it were not the proper thing I would never go at all. The change is so great, the people so different from the Wanyamwezi; but these, too, will delight to hear the news we bring them, when the Lord opens their hearts.

THE latest letters from Bishop Parker at Wusambiro, the new station mentioned in our last number as occupied in lieu of Msalala, are dated January 27th. In December he and Mr. Mackay, Mr. Ashe, Mr. Blackburn, Mr. Hooper, and Mr. Walker had spent an entire fortnight in a very important Conference, the minutes of which show that all the circumstances and plans and possibilities of the Mission were most carefully reviewed, and detailed arrangements and regulations agreed upon. The utmost harmony and brotherly love prevailed throughout. Among other things it was settled that Mr. Hooper should begin the new station at Nasa on Speke Gulf (see our last number),—Mr. Blackburn to accompany him temporarily, and Mr. Deekes to join him as his assistant presently; Mr. Ashe and Mr. Walker to hold themselves in readiness to go forward to Uganda when the way opened; Mr. Mackay to stay at present at Wusambiro, whither Mr. Gordon would also return when relieved; and Mr. Blackburn, it was hoped, to

resume work shortly at Uyui or some neighbouring place. The Bishop would be on his journey back to the coast about now.

In the *Times* of April 10th, appeared a letter from Emin Pasha, dated Wadelai, August 16th, 1887, in which occurred the following warm testimony to the services of Mr. Mackay :—

I cannot speak too highly of the untiring exertions and valuable assistance afforded me by Mr. Mackay, the Church Missionary Society's missionary in Uganda. At great personal inconvenience he has not only provided for the despatch of our posts from and to Zanzibar, and has done his utmost to facilitate our transactions in Uganda, but he has actually deprived himself of many valuable things to assist myself and give me comfort.

LITTLE did the Christian boys who suffered in Uganda think how the story of their martyrdom was going to be told in every quarter of the globe, and to be used of God to arouse sympathy and quicken faith. In May last year we printed the beautiful letter sent to the persecuted converts by the Christians of Tinnevely, accompanied by 80*l.* collected on the Christmas Day services in that province. In August we mentioned a smaller contribution from the Presbyterian Chinese Christians at Swatow; also the circulation in Madagascar of 8000 copies of a tract on the Uganda massacres, which had called forth much prayer. Now we hear of similar sympathy in Melanesia. Bishop John Selwyn has sent to the Society 10*l.* collected at the Patteson Memorial Church in Norfolk Island; and Miss Allen, of the Universities' Mission, tells us that Mrs. Selwyn had written to her as follows :—"Our hearts were much stirred by the wonderful martyrdoms in Uganda, for which truly we can only thank God and marvel at the power of His grace. Our boys talk of the Uganda boys by their Christian names, and they are household words amongst us, so real was it to us."

As mentioned last month, the Tinnevely Christians gave their offertories this last Christmas to the Hannington Memorial Church at Frere Town, and collected 44*l.* 10*s.*

FROM Mpwapwa, we hear from Dr. Pruen, Mr. J. C. Price, and Mr. Cole. Mr. Price writes :—

*Mpwapwa, Feb. 24th, 1888.*

You will be glad, and with us thankful to the Lord of the harvest, for what seems to be really an earnest of better things at Mpwapwa. I suppose it is possible to be too hopeful, so that when what we expected does not come we are disappointed and discouraged; but I cannot help thinking we have (rather, I have) not been expectant enough in the past. We pray, but without acting as though we really expected the answer. But certainly of late I have been encouraged, and rebuked for my "little faith," in seeing the interest the Wagogo appear to be taking in the

Gospel. We get larger congregations on Sundays than ever before. What we call our "church," which at one time I almost despaired of ever seeing filled with Wagogo, now gets quite "packed;" and to-day (Saturday) when out visiting the people and inviting them to come to-morrow, they say they are coming in such numbers that it will be "full outside as well as inside." There have not been any more baptisms yet; for I have not put the subject before them very definitely as yet, and you know my objection to being too hasty in administering that holy rite.

THE Rev. W. S. Price reached Mombasa on March 14th. The Rev. W. E. Taylor had baptized 124 adults at Rabai on March 4th, and forty

children of Christian parents on March 11th. From Taita the news was disquieting, another famine being expected.

THE following In Memoriam of our lamented brother Mr. Allcock is from the Ceylon Localized Edition of the *Gleaner*.—

The C.M.S. Ceylon Mission has scarcely ever experienced so great a loss as that which it has just suffered by the death of the Rev. John Allcock. It is not often that all the qualifications necessary to make an able and successful missionary are so combined as they were in the person of our departed friend. He possessed the blessing of bodily health and vigour; he was full of zeal and earnestness in his Master's work; he had acquired a complete mastery of the colloquial Singhalese—that most essential qualification for a missionary; and he was a man full of faith in the promises, and never seemed to doubt but that the Lord would make the work which he carried on successful.

Mr. Allcock first came to Ceylon in January, 1865, and for the first year of his missionary course devoted himself chiefly to the study of the Singhalese language, residing in Kandy. . . . In 1866, Mr. Allcock took up regularly the work of the Kandian Itinerancy, and carried it on for about three years, when he was appointed to the Baddegama district. In that district he laboured earnestly for fourteen years. Of his work in the Baddegama district many of its people can bear testimony, and his name will long be a household word amongst them. He went to England with his family (on a second furlough) in 1883, and returned in 1885, when he again took up the work of the Kandian Itinerancy, and was engaged in it till his death.

He may be said to have died in the work, as he was taken ill in the service,

in the Gampola Church, on Sunday, Feb. 26th, and after lingering for a week (the last three or four days in an unconscious state from severe fever) he quietly fell asleep in Jesus on the morning of Sunday, March 4th, at the house of the Rev. J. D. Thomas, of the Tamil Cooly Mission, in Kandy, to which he had been removed on the previous Wednesday, and where he was most carefully nursed and tended till he passed away. His remains were laid to rest in the Kandy cemetery on Monday morning, March 5th, and his funeral was attended by a very large concourse of people of all races. The service was read in English by the Rev. J. D. Thomas and the Rev. E. N. Hodges, and by the Rev. H. Gunasekera in Singhalese. Sir T. Fowell Buxton, the Honorary Treasurer of the Church Missionary Society in England, who is travelling in India and Ceylon, happened to be staying in Kandy, at the Governor's residence, and attended the funeral, as did also the Governor's private secretary. Indeed, all classes united in showing their respect and esteem for the departed missionary on the occasion.

The removal of Mr. Allcock is a sad blow to the C.M.S. Ceylon Mission, as it is not easy to supply the place of a man so well qualified, and so earnest as he was, in the Lord's work. To his wife and six children also it is a terrible loss, and we trust that our friends will remember them in their prayers to God, and pray that He may be their support and comfort in this time of their great trial.

WE regret to announce the death of one of the two oldest of the Tinnevely Native pastors, the Rev. Devasagayam Gnanamuttu. He and the Rev. Jesudasen John (who is still pastor at Palamcottah), were ordained together in 1847 by Bishop Spencer, of Madras. He retired from active service a year ago, after forty years of ministerial work. His son, Mr. Jesudasen Gnanamuttu, who is a student at the Madras Christian College, has sent a touching account of his last hours. His end was peace.

A REMARKABLE meeting took place lately at Sierra Leone, to protest against the European Liquor Traffic with Africa. Mr. J. B. McCarthy, a leading African of the Colony, presided, and the Rev. James Johnson made

an important and vigorous speech. The other speakers were the Rev. F. Nevill, Principal of Fourah Bay College; the Rev. Obadiah Moore, Native Headmaster of the Grammar School; the Hon. S. Lewis, the leading Native barrister; Dr. Blyden; and two or three Methodist ministers, English and Native. An influential committee was appointed, comprising the Bishop, clergymen and ministers, lawyers, merchants, and Government officials, white and black.

WE hope many C.M.S. friends will keep the middle of June as free as possible for the great General Missionary Conference to be held at Exeter Hall from the 9th to the 19th. There will be about fifty meetings in the seven working days, viz. public gatherings in the large hall and the smaller hall, afternoon and evening, and private conferences in the smaller hall in the morning and in the council chamber morning and afternoon. To the latter only "members of Conference" will be admitted, i.e. members of Missionary Committees, delegates from Foreign Societies, missionaries and agents, &c. Many delegates are coming from America and from the Continent of Europe. The conferences, for the frank and free discussion of questions of missionary policy, will be very important; and the more public gatherings full of interest. All inquiries should be addressed to the Rev. J. Johnston, Secretary, General Missionary Conference, Exeter Hall, W.C.

MANY ladies are inquiring about missionary work, and some are disposed to take a course of medical training with a view to it, but do not know how to set about it, or how to meet the expense. It ought to be known that the Society for Promoting Christian Knowledge offers valuable help in this respect. Two years ago the Society voted 1200*l.* to provide "studentships, at a rate not exceeding 75*l.* a year, for a period of not more than four years, to assist in giving a systematic and complete course of medical and surgical training to women, to prepare them to work as medical missionaries in connection with some Missionary Society of the Church, or under the direction of a Bishop of the Church, among heathens and Mohammedans; it being understood that arrangements will be otherwise made that any candidate appointed to such a studentship shall receive adequate theological and other instruction to fit her for the evangelistic part of her work." The S.P.C.K. Committee will be glad to receive applications, which should be addressed to the Rev. W. H. Grove, Secretary, Northumberland Avenue, W.C.

REFERRING to the Society's work among the Mohammedans in Palestine, the Rev. C. T. Wilson, of Jerusalem, writes:—"The almost unanimous testimony of workers out here is, that never were the Moslems of Palestine so willing to listen to the Gospel as now, and it is therefore our duty to avail ourselves of every opening for telling them of God's message of love in Christ."

THE REVS. W. F. Connor and H. Sykes have paid an interesting visit to the Land of Moab. Many of the Latin and Greek Christians at Medeba and Kerak declare themselves to be as sheep without a shepherd, and earnestly desire that the Church of England will shepherd them. There are also promising openings among the Bedawin, who are nominally Moslem, and the Mohammedan Governor of Kerak has invited the Church Missionary Society to open schools there.

BEFORE the Rev. E. Sell, our Secretary at Madras, left India for his fur-

lough in England, a most remarkable gathering was arranged in his honour by the leading Mohammedans of the city, who presented him with a highly laudatory and grateful address for his work among them. It is a notable sign of the times that such a meeting was possible. We may yet live to see many of these appreciative Moslems embracing Him whose claims to their allegiance Mr. Sell has faithfully put before them. Sir Fowell Buxton was present on the occasion, and wrote to Mr. Wigram as follows regarding it and another meeting :—

*Ootacamund, Feb. 20th, 1888.*

The most interesting event we were present at, at Madras, was the giving an address to Mr. Sell. There was such indication of good feeling towards him and the missionary body, that was given by the Mohammedans, and reminded me of the address you and the Bishop received from the Hindus. They are remarkable proofs that they have no hostility towards missionaries whatever may be their feeling towards Missions.

Another sign of change in the Native

mind was that Miss Gell asked Victor and me to a garden Goshier party. The Native ladies seemed to me very self-possessed and not at all embarrassed by our presence, and seemed interested in my family photographs, &c., though only one or two could speak English. Every one spoke of it as an event that could not have happened a few years ago. It was very interesting to see the happy relations between the Native ladies and their English lady friends.

OUR medical missionary in Arabia, Dr. F. J. Harpur, has opened a new station some sixty miles north of Aden. This is a real and important advance. May God prosper it! Dr. Harpur writes,—

*Dhala, Feb. 23rd, 1888.*

We reached here safely on Saturday last, the 18th, after a rather fatiguing journey, but, thank God, none of us are the worse for it. We met with little difficulty in the way. The sheikh at Alawy sent a soldier with us on a camel. We met some men in the Balad A Shatan who all our men declared to be robbers, but I suppose we were too well-armed for them. At Majba our camels were stopped, and a dollar for each camel, *backsheesh* (or customs), demanded. No notice was taken of the pass we had from the Native Assistant in Aden, and the sheikh had a gun directed at our camel-men from the roof of his house, while his men drew their knives on our camel-men. We left our camels, and requested that our tent and cooking things should be sent on, we saying we would go to Dhala to the Ameer about our things. We sent a message, next morning, to the sheikh, demanding our things, and a few hours later we got a letter saying he was letting our camels pass. After some trouble, we came to an agreement to pay Rs. 20 a month for this house; it is a great deal too much, but for the present there is no help for it, and we are sorry to find that the place is alive with bugs and fleas. I am afraid it will be impossible to

banish the former. Poor baby has suffered very much from this dirt. We can only wish that we may soon build a house more suitable: indeed, we were thinking of inquiring about building a temporary place, but we may have to wait even for that, as our coming here has disturbed the minds of the Turks. On Wednesday morning (22nd) we found our house surrounded by Turkish soldiers (fifteen Turks and three Arabs, all armed). Their leader was coming into the house, when Ibrahim (whom you know Mr. Weakley allowed to come with us) met him and brought him outside. On seeing the soldiers, I went downstairs and shook hands with the officer, who said he had come to wish me "Salaam." I left Ibrahim to talk to him; and he first requested that he might come and live in the house with us, and then asked if he might search my things, as he had heard that our baggage consisted of guns, &c. I told him that such was not the case, and refused to allow him. We then said good morning to him, and shut the door and went to breakfast, and we saw no more of the Turks. I sent a message to the Ameer, and heard that he was away. His agent came to us, and we asked him how the Turks had come. He said the Ameer knew nothing of it

until they came. We told him that we should report the circumstance to the Resident at Aden. I wrote a letter yesterday to General Hogg, and sent it through the Ameer. I suppose he has written also. Ibrahim and I went to see the Ameer yesterday, when I brought my letter. We have not got a place in

the house where I could see sick people, so we propose to make a rough shed against one side of the house. I wrote to inform the Ameer of this, and he said that was all right; but if we were to build a large place, we should get the permission of the Wali (General Hogg).

DURING his recent visit to West Africa, the Rev. W. Allan sent the following account of his visit, with the Bishop of Sierra Leone, to Port Lokkoh, the interior station in the Temne country:—

On January 27th I was to start with the Bishop, his wife, and Miss Kent for Port Lokkoh. We had much difficulty in getting off, for there was a misunderstanding about the steam-launch, which passed us at the appointed spot, and, as the Bishop thought, signalled us to meet it at Cline Town. So off we went in the scorching heat of the hottest day I have yet experienced, the Bishop and I on foot, and when at last we got there, the boat was gone, and, as it turned out afterwards, gone back to the spot from which we had just come, so we took a rowing-boat and went in search of it.

When at last we found it and got on board, we expected to meet a breeze that might keep us alive, but there was absolutely none; and as we had to sit close to the engine, and in its rear, existence was a real struggle until 5 p.m., when the sun got behind the mangroves, and the last hour and a half I was able to enjoy the scene. The Bishop and I were expected, but not the ladies, and as the house only contains two proper bed-rooms, domestic difficulties had to be surmounted. During the night the rainy season set in unexpectedly, accompanied by a young tornado, and tropical thunder and lightning, and the rain is still (Saturday afternoon) hard at work. I am not sorry for the rain, for it gives me time for writing, and has cooled down the "prickly heat" which made me feel yesterday and last night as if I had been well whipped with stinging-nettles.

We have all (6 p.m., Saturday), been to pay a visit to the palace of the Timneh king, a Mohammedan. He happens himself to be away at present, but we were received by the official called the king's father, without whom he cannot act, and also by the king's wives. I was introduced by the Bishop as the

Church Missionary Society in a concrete form. The Bishop, through the interpreter, spoke very straightforwardly, asking for the king's direct encouragement in the work, and received most favourable replies. There was a Mohammedan priest there, in a prominent position, and he professed himself equally friendly, and all alike declared their willingness for the people to become Christians, and undertook to send the children to our Mission school, although there is a Mohammedan school, kept by this very priest. The king's father promised that they would all attend an open-air service which we said we would hold to-day outside the king's house; and the priest said, as the Christian religion was older than the Mohammedan religion, it was heavier and must prevail; if the Testament contained good things which the Koran did not, they would be glad to know and believe them: they were only stumbling in the dark; the missionary had light, and they wished to benefit by it. All professed to be grateful to Mr. Alley, and promised to help and encourage him. There were as many as forty present, and our interview lasted a long time.

It was a very interesting visit, but of its real importance I do not feel able to judge. There was not a trace of Mohammedan bigotry visible, or the slightest indication of hostility to the Gospel. A few rough pictures decorated the verandah, or audience chamber, amongst which was the title-page of an old number of the *C.M. Gleaner*. I think you might send the king a copy of the picture of the U.M.S. Committee, and then he will understand that it is not quite so "concreté" as the Bishop's observations might have led his "courtiers" to suppose.

The services to-day (Jan. 29th), began

with a prayer-meeting at 6.30 a.m., half in Timneh, half in English, at which ten adults and ten children were present. At 11 a.m. there were two services; one in English (attended by about forty adults, of whom half were communicants), in the church, for the Christians from Sierra Leone, conducted by the Bishop; the other in Timneh, in the schoolroom, attended by about fifteen adults and as many children, and conducted by Mr. Alley. In the afternoon I gave a special missionary address to the Sunday-scholars; and at 5 p.m. we had a grand open-air service in Timneh, the king's father in the chair, with the Bishop and myself on each side, and the king's brother behind, and an audience of fully 200.

There were three sermonettes in Timneh, besides one through an interpreter by the Bishop, and not only was the attention of all unflinching, but the king's father and brother took part by taking up the subject and speaking on it themselves, very much to the point; the latter, for example, backing up what he was saying as to their determination to profit more in future by the missionary's teaching, and to send their children for instruction, by catching up and propelling forward a girl who was near to him (I suppose his own), as an illustration of his meaning. Since then the king's father has been here to call, and to bring the Bishop a fowl and some rice as a present.

THE REV. H. SCHAFFTER, Principal of the Tinnevely College, sends a letter which will rejoice the hearts of our readers:—

*Tinnevely, January 23rd, 1888.*

We are having much encouragement in our work here. A young Brahmin, who was noted in my Matriculation class last year as a bitter opponent, and was always stirring up opposition and controversy, both in the Scripture-hour and in street-preaching, was baptized yesterday, and fills our hearts with thankfulness for the grace that has been given him. But what we rejoice over even more than his baptism is the influence that he has exerted over other heathen in the town. He has led several to Christ; one is a rich Vellala in the town, studying in the highest class of the Hindu College, and the knowledge, faith, and love he shows fill us with joy. He will shortly be baptized, and there is a band of quite

a dozen who are trembling on the brink, who have wished these two good-speed, and say, "We come too, if you stand fast in the faith." Mr. Ardell's coming is a great blessing, especially at this time. These conversions are bound to tell against the outward prosperity of the College, but we, of course, do not care for that, as we take our Lord's value (and not Canon Taylor's) of a single human soul saved from the wrath to come, and even if the College should shut up, there are lots of other kinds of work for our Lord. The visit of the dear missionaries has been very instrumental in bringing about this shower of blessing in this dark heathen town. Dear Mr. Karney's words of love and power will not soon be forgotten here.

It will be remembered that in 1885, in consequence of a visit to Corea by the Rev. J. R. Wolfe, a Native Mission was begun in that unevangelized country by two Chinese evangelists connected with the Church in Fuh-Kien. The following extract from a letter from Miss Newcombe, of the C.E.Z.M.S., refers to a visit paid to the new Mission last summer by Archdeacon Wolfe:—

The Corea Mission is an offshoot of our Fuh-Kien Mission. Two Chinese catechists and their wives are settled there as missionaries to the Coreans. This summer they were visited by Mr. Wolfe, C.M.S., accompanied by Miss Bushell, of the Female Education Society. The two catechists have been

unable to get house-room in the Corean part of the country, and have been obliged to take a Japanese house some little distance from the Corean villages. But with regular study the men have acquired a fair grasp of the language, and seem to have interested many in the Gospel message, judging from the



number of inquirers that come to see them. The wives have not got on so well. Their immediate neighbours speak Japanese, and they live too far off to have very much intercourse with the Korean women so as to pick up the language by conversation, and they are not provided with a teacher, as their husbands are; so you can imagine progress is slow. They must find it lonely sometimes. Miss Bushell said it was the best part of her holiday to witness the delight of these two dear women on seeing her, and feeling they

had a sympathizing ear into which to pour out all their experiences. They have brave, faithful hearts, and this visit, we hope, has encouraged them, and that in time difficulties will be overcome, and the people reached by the Gospel story. Mr. Wolfe has great hopes he will be able to get a house for them nearer the Korean villages, "their seat of work," which will be a great help, I do trust. Our friends at home will often remember in prayer these lonely workers, our Chinese brothers and sisters in the mission-field.

THE *Chinese Recorder* for January contains a statistical table of Protestant Missions in China. According to this table there are thirty-seven societies at work, with an aggregate of 1040 missionaries, (i.e. missionaries and their wives, and unmarried ladies); 175 ordained Natives; 1316 unordained Natives; 32,260 communicants; and 13,777 scholars. We give the figures of a few of the principal societies, English and American. Taking the former first we have the London Missionary Society down for 70 missionaries, 8 ordained and 69 unordained Natives, 3595 communicants, and 2186 scholars; the Wesleyans for 32 missionaries, 5 ordained and 31 unordained Natives, 935 communicants, and 520 scholars; the Baptists for 34 missionaries, 1 ordained and 8 unordained Natives, 1062 communicants, and 160 pupils; the English Presbyterians for 43 missionaries, 5 ordained and 84 unordained Natives, 3553 communicants, and 370 scholars; and the China Inland Mission for 265 missionaries, 12 ordained and 73 unordained Natives, 1932 communicants, and 178 scholars. The S.P.G. is stated to have 8 missionaries, but no other particulars are given. The C.M.S. is said to have 53 missionaries, comprising 26 males, 19 wives, and 8 unmarried ladies. But these figures are slightly inaccurate, arising apparently from the C.M.S. being credited with the agents of the C.E.Z.M.S. The unordained Natives and scholars connected with the Society are also wrongly given. How far this should affect our estimate of the accuracy of the other figures we cannot say. The American Societies appear thus:—The American Board of Commissioners for Foreign Missions have 66 missionaries, 21 ordained and 86 unordained Natives, 1545 communicants, and 559 scholars. The Episcopal Methodists (North) have 71 missionaries, 43 ordained and 87 unordained Natives, 3349 communicants, and 1084 scholars. The American Presbyterians (North) show 98 missionaries, 19 ordained and 176 unordained Natives, 3786 communicants, and 1932 scholars. The Canadian Presbyterians, with only 4 missionaries and 2 ordained Natives, show a total of 1765 communicants. These figures are for the year 1887, and show an increase over those of 1886, of 121 missionaries, 35 ordained and 20 unordained Natives, 4260 communicants, and 198 scholars.

A C.M.S. Christian student of the Madras Christian College writes to the Rev. J. H. Bishop under date February 20th, 1888:—

I have no doubt that spiritual work is going on in the College. Especially the Word of God taught in the classes, I believe most firmly, will one day or

other bring forth fruit abundantly. "Slow and sure," is the work done in the College. No one can fail to notice the great progress which the students

of the College are making in moral affairs. But at present the majority of the educated Hindus do sincerely believe that there is something substantial in Vêdântam, and are striving hard to get at this truth which they think lies hidden in Vêdântam. You might have heard of the open-air preaching which is being earnestly conducted by the Hindus. They preach just like Christian preachers, and at the close of the preaching they distribute handbills and

tracts. Sometimes they attack Christianity. Again, Mohammedans preach Mohammedanism. This is a time of great religious consternation in Madras. The students of the College have formed an association called "The Students' Hindu Prayer-meeting." They come together, one of them reads an address and closes by prayer. But we hope that one day this association will amalgamate with the "Christian Students' Prayer Union" of the Christian College.

THE Rev. H. Nevitt, of Moosonee, who is now in England, is appealing for 600*l.* specially for the Rupert's House Mission, Hudson's Bay, viz. 200*l.* for a church, 200*l.* for a boat, and 200*l.* for a house. We sincerely hope that the many friends interested in Moosonee will quickly raise this small sum. Contributions can be sent through the Missionary Leaves Association.

SOME of the friends in England and Africa of the late Rev. C. A. Gollmer, the first missionary to Lagos, are proposing to raise a memorial to him by founding "Gollmer Scholarships" in the Lagos Grammar School. His son, the Rev. C. H. V. Gollmer, 43, Evering Road, Stoke Newington, N., receives contributions.

#### NEW PUBLICATIONS OF THE C.M.S.

WE wish to draw attention to the following new publications:—EXTRACTS FROM THE ANNUAL LETTERS OF C.M.S. MISSIONARIES. Parts I., II., and III., each part containing extracts from twenty to thirty letters. Price 3*d.* each Part. Other Parts to follow. A Pamphlet, entitled ARABIA AND PERSIA, being an Address delivered by the Rev. Dr. Bruce, of Persia, at a meeting of the Cambridge University C.M. Union. Price 1*d.* Volume II. of THE GLEANER PICTORIAL ALBUM, containing pictures from North India, Punjab and Sindh, Western India, South India, Ceylon, and Mauritius. Cloth gilt, bevelled edges, price 5*s.* post free. The Society has also for sale a number of copies of the late Rev. C. B. Leupolt's FURTHER RECOLLECTIONS OF AN INDIAN MISSIONARY. Price 2*s.* post free. This book was published by Messrs. Nisbet and Co. in 1884 at 5*s.*

#### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING that, putting aside Legacies, the Society's funds are again forward this year (p. 337). Prayer that the deficit caused by the falling off in Legacies may be speedily met.

Thanksgiving for the safe return of the Winter Missioners and the Treasurer (Sir T. F. Buxton) from India, and the Rev. W. Allan from West Africa. Prayer that the fruits of the Special India Mission may abide. (Pp. 296, 339.)

Thanksgiving for fresh good news from Central Africa (p. 340). Continued prayer for Bishop Parker, Mr. Gordon, and all the brethren there.

Thanksgiving for the improved position and prospects at Metlakahla (p. 321). Prayer for Bishop Ridley, the missionaries, and the Christian Indians.

Prayer for the sick and invalidated missionaries at home and abroad.

Prayer for the Fuh-Kien Church's Mission to Corea (p. 346); for Port Lokkoh (p. 345); for the Medical Mission in Arabia (p. 344); for Hazara (p. 333).

Prayer for the Anniversary.

## HOME WORK OF THE SOCIETY.

## DUBLIN ANNIVERSARY.

**T**HE Annual Meetings of the Hibernian Auxiliary were held in Dublin on Friday, April 13th. The day commenced with a Missionary Prayer-meeting, at 7.30 a.m., in which many friends took part. Then followed the Clerical Breakfast, given by the Clerical Secretary, after which the annual address to the clergy was delivered by our talented countryman—the Rev. Robert Bruce, D.D., of Persia,—who delivered a most able, eloquent, and scholarly address,—full of thrilling interest,—the subject being “Persia and our Mission there.” There was the largest attendance of clergy we have had for years, including the Bishop of Cork (who presided), Bishops of Cashel, Ossory, and Kilmore. On all sides the address was declared to be one of the greatest interest and importance. The Rev. Edgar N. Thwaites, M.A., Rector of Fisherton Salisbury, also gave a short address, in which he pointed out the present needs of the Society.

The Annual Meeting was held at twelve o’clock, when there was a crowded attendance, and the deepest interest manifested in the addresses of the Deputation. The speakers were, the Rev. E. N. Thwaites; Rev. Dr. Bruce, of Persia; Rev. Walter Andrews, B.A., from Hakodate, Japan; Rev. W. H. Collison, from the North Pacific Mission; and the Archdeacon of Connor. The collection was made after the first Resolution had been adopted, during the singing of a hymn, and amounted to nearly 30*l*.

A Special Meeting for Children was held on Saturday, the 14th, in St. Thomas’s Parochial Hall. There was a large attendance, admission being by ticket, and addresses delivered by Mr. Thwaites and Mr. Andrews.

The Annual Sermons were preached on Sunday, the 15th, in nearly all the leading Dublin Churches, forty-two sermons in all being preached. The following were some of the preachers:—Bishop of Ossory, Bishop of Cork, Bishop of Cashel, Dean of Dromore, Dean of Connor, Archdeacon of Cork, Archdeacon of Dromore, Rev. Dr. Bruce, Rev. E. N. Thwaites, Rev. W. Andrews, Rev. W. H. Collison, Rev. Dr. Latham, Rev. T. J. Welland, Rev. W. E. Burroughs, Rev. Canon Peacocke, Rev. Dr. Leet, &c., &c.

Altogether, the Hibernian Auxiliary contributed for the Society’s work—General and Special—7518*l*., being an increase of 739*l*. over the previous year. We feel deeply thankful to Almighty God for so satisfactory a result of our past year’s work.

F. W. M.

**Bath.**—The Annual Meeting of the Bath Auxiliary of the Society was held on Monday, March 26th, at the Assembly Rooms, at which there was a very large attendance. The Mayor (Alderman Hammond) presided. The Rev. E. A. Eardley-Wilmot (Hon. Sec.) read the report, after which General Walker (Hon. Treas.) read the financial statement, which showed that the amount received for the year was within four shillings of 1900*l*. The Chairman having made a few remarks was followed by the Rev. Dr. Bruce, who gave an interesting address on missionary work among the Mohammedans. The Rev. H. H. Streeten (Assoc. Sec.) spoke of the missionary work amongst the Chinese.

**Blackburn.**—Miss Florence Ashe, sister of the Rev. R. P. Ashe, writes from Witton Vicarage, Blackburn:—“We have had our Sale of Work for the *James Hannington* boat. We have had a Sewing Party of Ladies every fortnight in the Young Women’s Christian Association Rooms, Blackburn, and held our first Sale of Work on March 13th, at which we made 41*l*. We had a Concert before Christ-

mas for the same object, which enabled us to send in the sum of 50*l*. Francis Lewis and Florence Ashe are the Secretaries, and should both be very grateful to any one who would work for our sale, which we hope to make an annual thing."

**Bristol.**—The Annual Service of the C.M. Union for Prayer and Work for Bristol, Clifton, and neighbourhood, with administration of Holy Communion, was held on Thursday, March 8th, at St. James's (Hensman Memorial) Chapel, Clifton. There was a large attendance of the members of the Union. The Sermon was preached by the Rev. Frederick Cox, M.A., Minister of the Chapel. Taking as the foundation of his remarks the account of the battle in Rephidim from the simile of Israel fighting with Amalek while Moses held up his hands on the mount, he very appropriately showed the need of united prayer and work as the great requisites in the missionary enterprise, and he urged that all the workers must be animated by the spirit of Joshua. A. P. N.

The Annual Sermon for the Disabled Missionaries' Fund was preached on Wednesday morning, March the 14th, by the Rev. C. Marson, Vicar of Clevedon. On Sunday, March the 18th, sermons were preached in twenty-four churches in the City and neighbourhood, other churches having had their sermons on previous Sundays, and three others on March the 25th, &c. On March the 19th the Annual Meetings were held in the Victoria Rooms; Colonel Savill presiding at that in the morning, and the Rev. T. G. Luckock, Vicar of Emmanuel Church, in the evening. The Rev. G. B. James read the Seventy-fifth Report of the Local Association, which stated that during the above time the association had sent up 170,468*l*, or an average of 2273*l*. a year. Up to 1877 the average had been 2069*l*, and for the last ten years 3098*l*. Mr. E. W. Bird, the Treasurer, reported the total amount raised during the past year as 3311*l*. 11*s*. 6*d*. The Deputation consisted of Archdeacon Hamilton, from Lagos and the Niger; the Rev. J. G. Garrett, from Ceylon; and Dr. A. Jukes, from the Punjab Medical Mission. Other meetings were also held in several places in the neighbourhood between March 13th and April 3rd. The Juvenile Meeting took place on March 17th.

**Bromsgrove.**—The Annual Sermons in aid of the Society were preached at the Parish and All Saints' Churches, Bromsgrove, on Sunday, March 11th, by the Rev. T. Y. Darling, the Rev. A. E. Seymour, and the Hon. and Rev. A. H. T. Massey. The Annual Meeting was held in the Corn Exchange on Monday evening, the Rev. A. E. Seymour presiding. From the statement made by Mr. T. White, J.P. (Treasurer), it appeared that the sum of 51*l*. 8*s*. 6*d*. had been remitted to the Parent Society as the contribution of the Bromsgrove Auxiliary for the year ending March, 1887. The Chairman having addressed the meeting was followed by the Rev. T. Y. Darling (the Deputation), who gave an interesting account of his work in India, where he laboured as a missionary for many years.

**Carlisle.**—On Sunday, April 8th, sermons were preached in every church in the city, and in the Cathedral; also in the neighbouring churches of Stanwix and Upperby,—eleven churches in all. There was a general interchange of pulpits in the city churches, the Revs. A. H. Arden, Dr. Elliott, T. T. Smith, and F. H. Waller assisting as the Deputation. The Anniversary Meetings were held in the County Hall, in the afternoon and evening of Monday; the Rev. J. A. Fell presiding in the afternoon and the Mayor of Carlisle in the evening. The Rev. W. M. Shepherd (Hon. Sec.) read the annual report, which showed a considerable advance and increase on the sums remitted to the previous year, notwithstanding the fact that the Christ Church, Silloth, Auxiliary had remitted its contributions through the Wigton Association—a loss to the Carlisle Association of about 42*l*., but none to the Society itself. The net increase this year amounted to about 80*l*., including 20*l*. increase from the Ladies' Association. The evening meeting was a great success, the hall being well filled: an efficient choir, led by Mr. Clapperton on the American organ, accompanied the singing. Psalm lxxvii. was chanted by the choir and people assembled. Admission was by ticket. A great

many working people attended, which was apparent from the number of copper coins and threepenny pieces in the collection. It was felt by all that they had had another successful Anniversary.

**Clitheroe.**—On Sunday, March 11th, sermons were preached by the Rev. G. Ensor, formerly of Japan, and the Rev. H. Wilson, Vicar of Holme, Carnforth, in the churches of Clitheroe and the neighbourhood, in aid of the Society. The Annual Meeting was held in the Public Hall on Monday evening, the Chairman being Mr. W. Self-Weeks. The report, read by the Rev. G. Fielden, showed a total income of 114*l.*, or an increase of 10*l.* as compared with the previous year. Mr. Ensor, in giving an account of Mission work in China, stated how it was impeded by the opium traffic. The Revs. C. C. Pritchard, J. B. Waddington, H. Haslam, and W. Walbran also spoke.

**Coventry.**—The Annual Sermons were preached on Sunday, March 11th, in the local churches, on behalf of the Society, by the Rev. J. G. Garrett, missionary from Ceylon, the Rev. J. G. Watson, Assoc. Sec. (the Deputation), and the local clergy. On Tuesday afternoon there was a Children's Meeting in St. Mary's Hall, and in the evening the Annual Meeting of the Coventry Auxiliary was held, under the presidency of Dr. Haig. The Chairman read the annual report of the Auxiliary, and stated that the income for the year, as far as received, was 199*l.* 4*s.* 4*d.*; and if the Auxiliaries, Stoke, Wolston, and Bulkington, contributed as much as last year there would be an increase of about 20*l.* The Revs. J. G. Watson and J. G. Garrett then addressed those present.

**Hastings, &c.**—On Sunday, March 11th, the Annual Sermons in aid of the Society were preached in the various churches in Hastings, St Leonard's, and district, and the public meeting was held on the Monday. Mr. A. E. Murry presided over a large attendance. The balance-sheet showed that the total amount for the year ending February was 1007*l.* 2*s.* 3*d.* The report was read by the Rev. G. N. H. Tredennick, one of the local Secretaries. After a few words from the Chairman, the Rev. T. W. Drury, Principal of the C.M. College, Islington, delivered an address on the work at home. Archdeacon Hamilton followed with a very interesting address on the work of the Niger Mission, in which he had been engaged. There was also a meeting for children in the afternoon at St. Leonard's.

**Isle of Man.**—The parishes in the Island which aid the work of the C.M.S., with three or four exceptions, unite for sermons and meetings on behalf of the Society at the same time. The Rev. Beauchamp George, M.A., Vicar of St. George's, Douglas, the Hon. Local Sec., was able to draw out a very satisfactory programme on the occasion of the Anniversary this year, and fixed twenty-five sermons and twenty-two meetings for the Society during the period of the visit of the Deputation, February 19th to March 2nd. The Lord Bishop very kindly preached on February 19th, and on Monday a large gathering of friends of the Society was called in Douglas by invitation of his Lordship and Mrs. Bardsley, when more than sixty of the clergy and influential laymen sat down to lunch in the Mission Hall, Allan Street. An address was given by the Rev. W. R. Blackett, M.A., Vicar of Holy Trinity, Nottingham, formerly C.M.S. Missionary at Calcutta. Among those present were the Ven. Archdeacon Hughes-Games, D.C.L., Sir James Gell, Attorney-General; J. C. La Mothe, Esq., High Bailiff of Ramsey; R. Corlett, Esq., General Dickinson, L. L. Vulliamy, Esq., Treasurer; &c. The Annual Meeting for Douglas was held in the evening of the same day, when the Lord Bishop took the chair, and delivered a powerful address on the Society's work. The Revs. W. R. Blackett, A. R. Fuller (China), and T. T. Smith (Assoc. Sec.) also spoke. The meeting was pronounced to be the most successful held in Douglas for many years, and the collection was double that of last year. The Local Secretary has made a commendable effort to bring the publications of the Society more to the notice of our friends in the island, and some plans were formed for their extended circulation. During the second week the Rev. T. Campbell (Madagascar) took the place of the Rev. W. R. Blackett, and sermons were preached in Ramsey,

Andreas, Castletown, King William's College, &c., &c., and meetings held. In dependence on the blessing of the Master, the friends of the Society determine to go forward, and show a willing disposition to avail themselves of the admirable means offered them by the organization and literature of the C.M.S. to awaken the Church of Christ to a sense of her duty towards the heathen and Mohammedan world.

T. T. S.

**Leamington.**—The Annual Sermons in aid of the funds of the Society, were preached in the local churches on Sunday, March 11th. The Annual Meeting of the Leamington Association was held at the Town Hall, on the Monday afternoon, under the presidency of General Sir G. Malcolm, G.C.B. Mr. H. Lloyd, the Local Treasurer, read the financial statement, which showed the gross receipts from the Leamington Auxiliary for the past year amounted to 677*l.* 4*s.* 2*d.* Addresses on the work of the Society were delivered by the Rev. J. G. Garrett, missionary from Ceylon, the Rev. H. Sutton, and other gentlemen. Another meeting was held in the evening, Mr. T. W. G. Newton (High Sheriff) presiding.

**Lincoln.**—The Anniversary of the Church Missionary Society was held in Lincoln on Sunday and Monday, April 8th and 9th. On Sunday, sermons were preached in the Cathedral and several of the city churches. On Monday afternoon there was a public meeting in the Masonic Hall, over which the Bishop (Dr. King) presided. Canon Blenkin gave a statement of accounts for the year, which showed that the total from Lincoln was 240*l.* 5*s.* 2*d.*, and from the Branch Associations 245*l.* 1*s.* 10*d.*, making a grand total of 485*l.* 7*s.* The Rev. G. Ensor, formerly in Japan, and the Rev. Worthington Jukes, from Afghanistan, delivered deeply interesting addresses. Another meeting was held in the evening, at which A. S. Leslie Melville, Esq., High Sheriff, and President of the Association, presided.

**Oldham.**—The Annual Meeting of the Oldham Auxiliary of the Society was held in the large room at the Town Hall on Tuesday evening, March 14th. Mr. Herbert Lees, J.P., occupied the chair, the Deputation being Canon Lloyd, the Revs. T. Campbell and Dr. Bruce. The Rev. J. P. Rountree (the Local Secretary) read the report, in which it was stated that the past year had not been an eventful one so far as the Oldham Auxiliary was concerned, but nevertheless they were glad to express the conviction that the interest taken in the work of the Society had been maintained, and a steady increase of support might be expected. The Chairman briefly addressed those present, and was followed by the Rev. T. Campbell, who gave his experiences as a missionary in Madagascar, and by the Rev. Dr. Bruce, who detailed his experiences in India and Persia.

**Paddington.**—The Annual Meeting of the Association was held on Tuesday evening, March 13th, at the Paddington Baths Hall, Queen's Road, Sir J. H. Kennaway, Bart., M.P., presiding. There was a very large attendance. The Chairman said that he was glad to see so many present, for it showed that the venture which had been made to unite South and North Paddington was justified. The Treasurer, General Burn, stated that the total amount contributed by the various churches for the past year was 3013*l.* 6*s.* Mr. P. V. Smith (Hon. Sec.) having read the report of the Association, was followed by Mr. J. Aird, M.P. The Rev. Canon Hoare urged upon young and old to assist by their contributions the good work that was being done, and the Rev. T. R. Wade gave interesting incidents of the success of missionary labours in the Punjab.

DURING March, in addition to the above, the Society's cause has been advocated by sermons or meetings, or by both, at Fairfield, Lambeth (St. Thomas's), Leytonstone (All Saints'), Heston, Chelmsford, Stock, Leek, Lambourne and Eastbury, Broomfield, Newcastle-under-Lyme, Halton, Northampton (Juv. Assoc.), Southampton (quarterly devotional), Bacup (St. Mary's), Holme, Chatburn, Bicester, East Crompton, Bledlow, Colerne, Graffham, Grantham (St. John's), Teynham, &c.

SALES OF WORK have been held at Chester, Ambleside, and Hove.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, March 20th, 1888.*—The Rev. H. Carless, B.A., Corpus Christi College, and Ridley Hall, Cambridge, Curate of Deane, Lancashire, having offered himself to the Society for the Persia Mission, was accepted accordingly.

Mr. H. J. Watney, B.A., of Corpus Christi College, and Ridley Hall, Cambridge, was accepted for missionary work.

The Committee took leave of the Rev. W. H. Collison returning to the North Pacific Mission. The instructions of the Committee were read by the Rev. C. C. Fenn, and Mr. Collison having replied he was addressed by the Rev. J. Barton, and commended in prayer to the favour and protection of God by the Rev. F. A. P. Shirreff.

A letter was read from the Secretary of the Church of England Zenana Missionary Society, with reference to the Hazara district, on the Afghan frontier, where a lady missionary of that Society had been labouring. The Committee, in connection with their desire to strengthen the centres of Mohammedan work in the Punjab, undertook to carefully bear in mind the claims of the Hazara district for a C.M.S. Missionary.

On the recommendation of the Sub-Committees in charge of the Persia, North India, Punjab and Sindh, South India, Ceylon, South China, Japan, and North-West America Missions, various arrangements were agreed to regarding those Missions.

*Committee of Correspondence, April 4th.*—The Committee gave a hearty welcome to the Right Rev. Dr. E. C. Stuart, Bishop of Waiapu, and formerly Missionary of the Society in North India, who had come to England to attend the Lambeth Conference.

The Committee received with much regret the news by telegraph of the death of the Rev. John Allcock, of Ceylon, and expressed their thankfulness to God for the singular zeal and energy manifested by him, and for the marked success granted to his labours, especially during the last year of his life.

The Rev. E. Sell, Secretary of the Madras Corresponding Committee, and the Rev. D. Wood, of the Tamil Mission, Ceylon, had an interview with the Committee on their return to this country, and gave interesting details regarding the work in their respective Missions.

The Rev. F. Bower returning to Travancore, took leave of the Committee. He was addressed by the Honorary Clerical Secretary, and the Bishop of Waiapu, and commended in prayer to the favour and protection of God by the Bishop of Waiapu.

The Rev. Ephraim P. Wheatley, B.A., of the Royal University of Ireland, Curate of Clonmel, was accepted for missionary work.

On the recommendation of the Sub-Committee in charge of the West Africa, Yoruba, Niger, Eastern Equatorial Africa, and Arabia Missions, various arrangements were agreed to regarding those Missions.

*General Committee, April 9th.*—Resolutions were moved by General Haig respecting the connection of the Society with Church controversies at home, and respecting the advocacy of the Society's claims in churches with advanced ritual. Amendments were moved by Mr. Sydney Gedge, and the Honorary Clerical Secretary, which were ultimately combined, and were carried as follows—the first by 117 votes to 19, and the second by a large majority (not counted):—

I. That while the Committee, both in the selection of the Society's missionaries and the training of its students, have ever steadfastly kept in view the dissemination of the Gospel of Christ in its purity and simplicity, and while the Committee glory, and trust that they will ever glory, in a bold avowal of Protestant doctrine both at home and abroad, and will always, by God's help, proclaim and maintain in the mission-field, with all the force and influence of the Society, the pure Gospel of the Lord Jesus Christ in accordance with the Evangelical principles of the

Church of England as set forth in her Prayer-book, Articles, and Homilies, they do not consider it to be part of their duty as the Directors of a Missionary Society to take any corporate action at home with regard to any erroneous doctrines or practices which may trouble the Church, unless it should become absolutely necessary to do so in order to preserve their own proper work from interference. The Committee feel they have a right to ask for generous confidence on the part of their friends, and a reasonable liberty of action in their attempt, under the guidance of the Holy Spirit, to solve the many difficult and ever-varying problems which the rapid development of the work presents.

II. That the Committee regret that circumstances should have arisen which have caused dissatisfaction to some warmly attached members of the Society, and which might convey the idea that they are indifferent to the character of the ornaments and ritual of churches in which the Society's cause is advocated,—an indifference repudiated in their Resolution of Feb. 13th.

The practice of the Committee has always been to accept contributions from all clergy and congregations sufficiently in sympathy with their aim to be willing to contribute, and to send deputations (if desired) when practicable. They would be reluctant to take upon themselves to institute inquiries as to the ritual or ornaments of such churches as support the Society; but they do not bind themselves never to refuse a deputation, should occasion in their judgment require it; and having full confidence in the discretion of their representatives in advocating the cause of Missions, they are not prepared to give any guarantee as to what a particular preacher, should he be sent, shall or shall not say.

On the motion of the Rev. W. Abbott, a Sub-Committee was appointed to inquire into the Home Expenditure of the Society.

The Committee received with much regret the announcement of the death of Huddleston Stokes, Esq., formerly of the Madras Civil Service, and Honorary Life Governor of the Society.

## NOTES OF THE MONTH.

### ORDINATIONS.

*North India.*—On February 26, the Rev. T. F. Robathan, to Priest's Orders, by the Bishop of Calcutta.

*Ceylon.*—On December 18, Mr. Gregory S. Amarasekera, Native, to Deacon's Orders, by the Bishop of Colombo.

*New Zealand.*—On December 11, at Gisborne, Eruera Kawhia, Matenge Waaka, and Hone Waitoa to Deacons' Orders, by the Bishop of Waiapu.

*N.-W. America.*—On April 17, 1887, the Rev. M. Scott, to Priest's Orders; and on June 5, Mr. G. Holmes to Deacon's Orders, by the Bishop of Athabasca.—On July 31, the Rev. W. Owen to Priest's Orders, by the Bishop of Rupert's Land.

### ARRIVALS.

*Niger.*—Bishop Crowther arrived in London on April 17.

*Eastern Equatorial Africa.*—The Rev. H. K. Binns left Frere Town on February 15, and arrived in England on March 21.—Miss Harvey left Frere Town on March 14, and arrived in London on April 14.

*South India.*—The Rev. E. Sell left Madras on February 16, and arrived in England on March 20.

*Ceylon.*—The Rev. D. and Mrs. Wood left Colombo on February 20, and arrived in England on March 21.

*South China.*—The Rev. J. and Mrs. Grundy left Hong Kong on February 25, and arrived in London on April 8.

*New Zealand.*—The Bishop of Waiapu left Napier on January 21, and arrived in London on April 4.

### BIRTHS.

*North India.*—On March 16, at Agra, the wife of the Rev. T. F. Robathan, of a daughter.

*Punjab.*—On March 7, the wife of the Rev. A. G. Norman, of a daughter.

*South India.*—On February 14, the wife of the Rev. J. B. Panes, of a son.—On March 12, at Madras, the wife of the Rev. W. G. Peel, of a son.



## MARRIAGE.

*Eastern Equatorial Africa*.—On April 2, at Frostenden, Suffolk, Mr. John Roscoe, to Agnes Kate Allen, of Frostenden.

## DEATHS.

*Punjab*.—On December 2, 1887, the wife of the Rev. A. Bailey, of Kotgurh (accidentally omitted before).

*South India*.—On March 6, the Rev. D. Gnanamuttu, Native Pastor, aged 72 years.

*South China*.—On February 18, at Hong Kong, the infant son of the Rev. J. B. and Mrs. Ost.

*New Zealand*.—On January 26, the Rev. H. Te Herekau, Native Pastor of Manawhatu.

## REPORTS, &amp;c., RECEIVED FROM THE MISSIONS,

*From March 20th to April 20th, 1888.*

*Toruba*.—Revs. D. Coker, I. Oluwole, D. Olubi, and C. Phillips (Annual Letters); Journals for Ogunpa, Oromo, and Kudeti for half-years ending June and September, 1887.

*Niger*.—Ven. Archdeacon Johnson (Report for the Upper Niger Stations, 1887); Journals for Gbebe, Asaba, and Alenso; Rev. C. Paul (Annual Letter).

*Egypt*.—Rev. F. A. Klein (Annual Letter).

*Palestine*.—Rev. I. Baz (Annual Letter).

*Persia*.—Rev. T. R. Hodgson and Rev. Dr. E. F. Hoernle (Annual Letters).

*North India*.—Revs. H. Stern and W. Seetal (Annual Letters).

*Panjab and Sindh*.—Revs. H. Rountree and A. W. Cotton (Annual Letters).

*Western India*.—Revs. E. J. Jones, J. M. Macdonald, L. Maloba, Sorabji Kharsedji, and Apaji Bapuji (Annual Letters).

*Travancore*.—Rev. W. J. Richards (Annual Letter).

*Ceylon*.—Rev. E. M. Griffith (Annual Letter); Conference Sub-Committee Report of the Ceylon Mission.

*South China*.—Ven. Archdeacon Wolfe, Rev. W. Banister, and Dr. E. G. Horder (Annual Letters); Rev. R. W. Stewart (Foo-Chow School Reports).

*Mid-China*.—Rev. J. Bates and Mr. G. Lanning (Annual Letters).

*Japan*.—Revs. H. Evington and B. H. Terasawa (Annual Letters).

*New Zealand*.—Ven. Archdeacon W. L. Williams (Annual Letter).

*N.-W. America*.—Bt. Rev. Bishop of Moosonee, Ven. Archdeacon Vincent, Revs. G. Bruce and E. J. Peck (Annual Letters).

*North Pacific*.—Rev. J. Field (Annual Letter).

## Contribution List.

*In the following list of receipts from March 12th to April 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

ENGLISH ASSOCIATIONS.								
Bedfordshire .....	404	18 6	Chilton .....	4	4 0	St. Paul's .....	4	3 3
Leighton Buzzard .....	23	10 0	Datchett .....	5	6 9	Chester, &c. ....	585	16 8
Luton .....	125	18 6	Gerrard's Cross .....	42	10 6	St. Bridget's .....	1	15 0
Berkshire: Abingdon ...	6	1 7	Great Missenden .....	7	8 9	Cloughton:		
East Shefford .....	8	15 1	Marlow Parva .....	8	5 8	Christ Church .....	112	3 11
Faringdon .....	43	19 0	Steeple Claydon .....	17	10 10	Congleton: St. Peter's	3	16 0
Maidenhead .....	38	16 8	Towersey .....	7	0 0	Crewe .....	11	3 9
Newbury, &c. ....	175	3 0	Waddesdon .....	3	13 0	Knutsford .....	36	12 11
West Hendred .....	12	2 4	Wendover .....	29	6 0	Lindow .....	68	16 7
Windsor and Eton .....	102	11 8	Weston Turville .....	27	5 6	Lostock Garam .....	28	7 5
Winkfield .....	14	7 5	Cambridgeshire: Cam-			Lymm .....	7	7 5
Bristol .....	1469	13 10	bridge Town, County			Macclesfield, &c. ....	315	0 9
Chilton: Ch. Ch. ....	10	10 0	and University .....	34	4 4	Middlewich .....	14	8
Buckinghamshire:			Burrough Green .....	15	0	New Brighton .....	50	17 5
Aylesbury, &c. ....	34	4 1	Cheeshire:			Northwich .....	6	12 0
Bledlow .....	5	16 8	Altrincham: St. John's	8	4 2	Runcorn .....	42	4 2
Broughton .....	2	2 0	Juvenile Association	14	19 0	Stockport .....	184	9 10
Chesham and District.	108	7 9	Birkenhead .....	293	5 4	Toft .....	40	0 0
			St. James' .....	4	2 10	Upton .....	36	7 2

Wharton .....	10	4	6	Durham .....	1266	14	3	Channel Islands:			
Cornwall: Bodmin, &c. ....	28	15	8	Eggleston .....	6	2	3	Jersey .....	189	5	9
Eude .....	4	11	6	Felling-on-Tyne .....	4	3	2	Herefordshire: City and			
Crowan .....	1	8	0	Gateshead .....	113	2	10	County of Hereford .....	351	17	10
Cury .....	2	10	0	Shildon .....	6	14	2	Almeley .....	2	19	1
Deanery of Powder .....	44	6	1	Boroughof Sunderland .....	292	14	8	Hertfordshire:			
Deanery of Pyder .....	31	8	3	Essex: Bradwell-on-Sea .....	66	9	0	East Herts .....	1098	14	3
Falmouth .....	31	1	6	Buckhurst Hill .....	9	16	6	West Herts .....	351	17	9
Flushing .....	6	4	7	Chelmsford, &c. ....	524	0	2	Barnet: Christ Church .....	12	7	6
Grade and Ruan Minor .....	1	12	10	Colchester, &c. ....	453	12	9	Boxmoor .....	5	2	0
Holland .....	1	2	0	East Thurrock .....	11	9	8	Colney: St. Peter's .....	3	14	2
Lancast .....	4	8	0	Forest Gate:				Colney Heath .....	4	0	0
Liskeard: St. Clear .....	1	12	0	Emmanuel Church .....	57	8	8	Great Berkhamstead			
Penwerris .....	11	11	5	St. James' .....	5	9	4	District .....	5	14	6
Penzance .....	105	12	6	St. Saviour's .....	45	13	7	King's Langley .....	11	13	4
Redruth .....	12	3	4	Grays .....	11	16	2	Lemsford .....	12	4	0
St. Austell Deanery .....	19	14	0	Great Warley .....	27	19	8	North Myms. ....	20	11	11
Stoke Climaland .....	1	4	0	Ilford & Barking Side .....	4	10	9	Stanstead Abbots .....	20	0	0
Trigg Major, Deanery				Leyton .....	64	3	10	St. Alban's:			
of .....	22	11	6	Oakley .....	2	11	0	St. Peter's .....	31	7	1
Cumberland: Aikton .....	10	8	4	Saffron Walden and				Watford .....	41	13	4
Huttermere .....	5	18	8	North-West Essex .....	43	15	7	Huntingdonshire .....	233	11	0
Carlisle .....	700	12	6	Salcott .....	2	12	0	Kent: Ashford .....	17	3	0
Dean .....	1	14	6	Southend .....	6	7	6	Beckenham:			
Embleton .....	7	2		Stansted - Montfichet,				Bayham Old Abbey .....	5	3	0
Keswick, Deanery of .....	75	13	3	&c. ....	38	7	2	Christ Church .....	46	15	4
Lorton .....	1	1	0	Stratford: St. John's .....	12	4	7	St. Mary's, Short-			
Maryport, &c. ....	30	16	3	Waltham Abbey .....	43	18	1	lands .....	37	13	5
Penrith .....	113	18	9	Walthamstow .....	75	8	3	St. Paul's .....	39	16	4
Whitehaven .....	203	17	9	St. Stephen's .....	10	6		Bickley .....	20	16	0
Wigton District .....	77	18	0	Wanstead .....	71	7	0	Blackheath .....	132	13	0
Derbyshire: Derby and				West Ham, &c. ....	20	8	9	Holy Trinity .....	7	10	7
South Derbyshire .....	735	8	1	St. Thomas' .....	1	9	1	Bromley .....	45	8	3
North-West Derbyshire .....	66	3	0	West Tilbury .....	3	4	5	Canterbury:			
Ashbourne and Dove				Woodford Wells:				St. Dunstan's .....	10	0	
Valley .....	308	15	2	All Saints' .....	29	2	8	Chislehurst, &c. ....	95	7	4
Buxton .....	38	11	2	Gloucestershire:				Dartford .....	41	3	6
Chesterfield and East				Cheltenham .....	6	17	3	Deal: St. George's .....	2	0	
Derbyshire .....	140	2	1	Christ Church .....	1	5	3	Denton .....	3	3	0
County Fund .....	208	13	6	Fairford, &c. ....	11	4	0	East Kent .....	1680	3	7
Cromford .....	40	0	0	Forest of Dean .....	77	10	10	Eastling .....	4	0	
Derwent Valley .....	47	10	11	Gloucester, &c. ....	227	11	7	Folkestone: St. John			
Fairfield .....	4	7	4	Leckhampton .....	16	15	5	Baptist .....	38	5	7
Hathersage .....	5	8	0	Naunton .....	1	15	0	Forest Hill: Christ Ch. ....	5	11	9
Hatton .....	1	1	6	Borough of Stroud .....	164	2	11	Greenwich .....	49	3	5
Holland .....	13	9		Tewkesbury .....	11	8	7	Christ Church .....	39	0	0
Milford .....	5	5	0	Uley and Vicinity .....	86	15	8	Herne Bay .....	27	10	1
Peak Forest .....	13	6		Wick: St. Bartholomew	13	4	0	Kidbrook .....	53	6	0
Pleasley .....	8	5	0	Hampshire:				Lamorbey .....	7	8	5
Stapenhill .....	10	0	0	East Hampshire .....	85	14	0	Lee, Eltham, and			
Devonshire: Bridgerule				Winchester and Cen-				Lewisham .....	195	17	8
Buckland Monachorum .....	1	1	0	tral Hampshire .....	518	16	9	Lee: Christ Church .....	6	10	0
Devon and Exeter .....	1295	5	8	Banghurst .....	10	10	9	Maldstone & Mid-Kent .....	119	16	0
Devonport and Stoke .....	78	4	4	Bishop's Waltham, &c. ....	33	5	11	Rainham .....	25	3	9
Highweek .....	10	0		Bournemouth:				Rochester, &c. ....	218	16	3
Kentisbury .....	2	0	0	St. Michael's .....	17	5	9	Sevenoaks, &c. ....	339	0	7
North Molton .....	2	1	10	Strangore .....	19	9	3	Sidcup .....	46	9	10
Plymouth and Stone-				Fawley .....	4	12	0	Sittingbourne:			
house .....	452	11	11	Gosport:				Holy Trinity .....	20	2	9
South Molton .....	3	17	6	St. Matthew's .....	50	3	2	St. Michael's .....	18	14	6
Dorsetshire: Blandford .....	97	12	5	High Cliffe .....	18	2	1	Stockbury .....	12	1	5
Bridport .....	5	12	4	Meon Valley District .....	29	1	0	Sydenham:			
Buckland Newton .....	3	15	0	Old Alresford .....	11	2	2	Holy Trinity .....	45	10	9
Burton Bradstock .....	2	7	8	Overton .....	34	2	5	Tonbridge and Neigh-			
Cerne Abbas .....	4	3	7	Romsey .....	11	3	4	bourhood .....	130	14	11
Cheselbourne .....	13	18	7	Southampton, &c. ....	387	18	1	Tunbridge Wells, &c. ....	124	8	11
Compton Valence .....	3	9	9	Southsea .....	306	8	3	Waldershare, &c. ....	12	2	4
Dorchester, &c. ....	168	18	0	Woolton Hill .....	15	10	6	Woolwich, &c. ....	155	8	3
Hazlebury Bryan .....	1	3	1	Isle of Wight:				Lancashire: Austwick .....	6	18	4
Hilton .....	10	0	0	Bonchurch .....	14	5	6	Barrow-in-Furness .....	44	18	4
Long Bredy, &c. ....	77	1	9	Brading .....	8	17	0	Blackburn .....	694	14	10
Lyme Regis .....	8	11	0	Carisbrooke:				Bolton: St. George's .....	50	6	8
Melcombe Bingham .....	3	15	6	Parish Church .....	14	17	9	St. Paul's .....	3	16	8
Poole .....	48	4	3	St. John's .....	36	9	10	Bolton, Little:			
Portland .....	17	3	4	Newport: St. Thomas .....	26	7	9	St. John's .....	18	0	0
St. Peter's .....	4	11	7	Ryde, &c. ....	20	5	4	Bolton-le-Moors .....	180	11	6
Sherborne .....	30	5	6	St. James' .....	35	12	9	Bretherton .....	5	10	6
Stalbridge .....	6	19	0	St. John's .....	20	18	5	Burnley: St. Paul's .....	2	5	0
Stoke Abbot .....	3	0	6	Sandown: St. John's .....	11	9	6	Cartmel .....	65	14	3
Swanage .....	27	2	0	Shanklin .....	7	10	0	Clitheroe .....	101	15	7
West Knighton and				St. Paul's .....	9	10	6	Deane .....	38	16	3
Broad Mayne .....	6	1	8	Ventnor .....	25	4	9	Glodwick: St. Mark's .....	23	4	5
Wimborne, &c. ....	32	12	5	West Cowes:				Great Marsden .....	9	7	10
Wotton Fitzpaine .....	3	0	6	Holy Trinity .....	62	19	4	Lancaster, &c. ....	60	4	2
Durham: Brancepeth .....	2	19	4	St. Mary's .....	6	0	0	Liverpool, &c. ....	1708	5	8
Darlington .....	121	14	3	Wroxall .....	1	6	3	Manchester, &c. ....	3445	7	10

Marton .....	21	1	2	St. Mary's.....	68	17	7	Trinity .....	60	14	7
Preston, &c.....	553	9	1	St. Paul's.....	33	3	2	St. Matthew's, Oakley			
St. Helen's .....	66	10	3	Foundling Hospital ..	1	3	6	Sq., Juvenile Assoc.	6	14	4
Salford Deanery :				Fulham: St. John's.....	65	17	0	Shepherd's Bush :			
St. Simon's .....	2	10	0	St. Mary's.....	32	7	0	St. Thomas'.....	11	1	1
Silverdale .....	6	6	0	Great Stanmore .....	40	17	0	Southall: Holy Trinity	12	1	10
Southport .....	534	10	11	Grove Park West :				St. John's.....	7	1	6
The Fylde .....	225	17	5	Parish Church.....	28	12	11	Southgate.....	63	12	6
Ulverstone, &c.....	78	5	3	Hammersmith:				Spitalfields:			
Werneth: St. Thomas'	10	0		St. Matthew's .....	10	0		Christ Church .....	59	13	4
Leicestershire:				St. Simon's .....	17	2	1	Spital Square:			
Ashby-de-la-Zouch.....	108	1	4	Hampstead .....	554	19	7	St. Mary's.....	8	7	8
Ashby Folville .....	3	15	6	Hanworth .....	4	2	6	Spring Grove:			
Aylestone Park: St.				Harefield .....	8	17	3	Isleworth: St. Mary's	9	15	11
Jama's .....	3	12	10	Harrow .....	62	1	5	Staines .....	8	12	0
Bottesford .....	23	18	0	Heston .....	33	8	2	Stamford Hill:			
Church Langton.....	3	9	0	Highgate .....	20	13	3	St. Ann's.....	1	17	11
Gaulby .....	4	12	7	St. Michael's .....	20	7	9	Stammore .....	1	8	7
Kibworth, &c.....	22	7	0	Holborn: St. George				Stanwell .....	2	7	9
Knossington.....	3	5	6	the Martyr .....	1	13	11	Stepney:			
Leicester, &c.....	251	15	6	Holloway, Upper:				Emmanuel Church...	1	13	9
Loughborough .....	211	8	4	St. John's.....	92	5	2	St. Thomas' .....	27	16	8
Lutterworth District...	28	4	4	Hornsey: Christ Ch...	42	16	1	Teddington .....	17	4	4
Melton Mowbray .....	97	8	3	Hounslow Heath:				Tottenham: St. Paul's	21	6	9
Juvenile Assoc.....	8	14	4	St. Paul's .....	1	10	0	Trent Park: Christ Ch.	5	7	0
Sparkenhoe Deanery...	128	7	0	Isleworth .....	38	13	7	Twickenham:			
Lincolnshire: Alford .....	39	15	10	Islington .....	1696	16	5	Holy Trinity.....	12	16	11
Barton-upon-Humber...	68	18	11	C.M.Children's Home	44	19	8	Waldstone .....	10	6	
Boston .....	232	16	5	St. Andrew's .....	65	4	2	Wembley .....	44	15	3
Calster and Vicinity...	11	0	4	St. Bartholomew's ..	14	17	5	Westminster:			
Gainsborough .....	11	7	8	St. John the Baptist	7	13	10	Christ Church .....	6	15	9
Grantham .....	90	17	4	St. Matthias' .....	7	9	7	Juvenile Assoc.....	2	18	0
Lincoln .....	388	7	6	St. Peter's .....	4	2	3	One Tun Sunday-			
Long Sutton, &c.....	5	9	0	St. Thomas', Barna-				School.....	1	7	5
Louth .....	131	16	4	bury.....	101	7	3	St. Andrew's .....	23	18	0
Holy Trinity .....	167	14	2	Kensal Green:				St. James's.....	19	10	8
Market Rasen .....	10	0	2	St. Jude's .....	80	11	4	St. Stephen's.....	3	7	6
Marsh Chapel .....	10	6		Kensington Deanery...	792	16	0	Whitechapel:			
Redbourne .....	1	0	0	St. Mary Abbots ...	1	6	10	St. Mary's.....	77	14	8
Ryall .....	1	11	6	St. Paul's, Onslow				Monmouthshire:			
Sleaford .....	47	15	3	Square .....	1	0	0	Caerleon.....	1	1	0
Spleby .....	17	15	0	Kilburn: Holy Trinity:				Chepstow .....	19	8	8
Stamford .....	264	11	6	Juvenile Assoc.....	11	0	4	Dingestow.....	15	11	0
Wragby .....	10	4	5	St. James's .....	5	3	11	Goytre .....	4	4	0
Isle of Man .....	300	0	0	St. John's .....	47	9	3	Maindee .....	16	7	1
Middlesex: City of London:				St. Luke's .....	21	9	0	Monmouth .....	8	1	9
Holy Trinity, Gough				St. Mary's .....	21	8	10	Newport: St. Paul's...	43	12	8
Square .....	6	10	6	St. Paul's .....	1	1	0	Pontypool.....	9	11	6
St. Bartholomew-the				Littleton .....	8	17	1	Uak .....	3	16	0
Less .....	6	6	8	Muswell Hill:				Norfolk .....	2784	4	11
St. Dunstan's-in-the				St. James's .....	1	15	3	Kilverstone.....	5	0	
West, &c.....	24	9	2	New Brentford .....	7	11	4	The Paddock.....	15	0	
St. Mary Alderman	23	9	8	New Southgate:				Great Yarmouth, &c...	168	4	6
St. Stephen's, Cole-				St. Paul's .....	24	4	7	Northamptonshire:			
man Street .....	26	9	3	North Bow:				Culworth, &c.....	18	13	10
Tower District.....	13	6	1	St. Stephen's .....	23	1	7	East Farndon .....	9	9	8
Acton, East:				N.-E. London .....	171	16	10	Fazeley .....	17	2	0
St. Dunstan's .....	66	16	6	Old Ford .....	10	6		Haddon I. Deanery			
Bethnal Green:				Paddington .....	19	2	5	District .....	44	8	9
St. James the Less...	12	6	3	St. Matthew's:				Harlestone .....	2	2	0
St. Jude's .....	2	3	8	Bay-water.....	5	5	0	Higham Ferrers, &c...	10	5	6
Bloomsbury:				Pentonville:				Kettering and Neigh-			
St. George's .....	65	16	6	St. James's .....	29	18	10	bourhood .....	63	0	0
Bow: Parish Church ..	5	6	10	Pimlico: Eaton Chapel...	131	17	10	Marston Trussell .....	1	9	0
Camden .....	3	0	0	St. Michael's.....	3	10	6	Northampton .....	279	18	6
Camden Town:				Poplar: St. Stephen's	1	8	9	Peterborough .....	190	1	10
St. Thomas' .....	1	8	6	Portman Chapel.....	580	0	0	Powchester .....	34	0	6
Chelsea: Christ Ch....	5	3	0	Potter's Bar .....	11	8	7	Wellington .....	2	7	0
Old Church .....	20	13	2	Regent's Park:				Northumberland:			
Park Chapel .....	81	8	11	St. Mark's .....	5	10	6	N. Northumberland ..	67	4	1
St. John's .....	51	14	7	St. Giles'-in-the-Fields	28	12	6	Newcastle-on-Tyne, &c	344	10	1
Upper Chelsea:				Seven Dials Mission.	12	4		Cambo .....	10	2	8
St. Jude's .....	28	12	0	St. John's Wood and				Medomsey .....	15	0	
St. Saviour's .....	10	17	4	Neighbourhood ..	56	5	11	Norham .....	8	5	5
Clerkenwell:				Emmanuel Church,				Nottinghamshire:			
Martyr's Memorial ..	27	5	5	Maida Hill .....	172	6	8	Nottingham and Not-	503	16	2
St. James's .....	7	2	9	St. Mark's, Hamilton				tinghamshire.....	9	10	0
Ealing .....	10	0		Terrace .....	96	7	1	Retford .....	111	14	11
St. John's .....	14	6	9	St. Martin's-in-the-				Southwell .....	58	2	0
St. Matthew's .....				Fields .....	2	10	7	Workop.....	17	19	10
Juvenile Assoc.....	9	8	1	St. Marylebone:				Oxfordshire:			
Edmonton, Upper:				All Souls' .....	321	0	0	Banbury and North			
St. James's .....	28	6	3	Brunswick Chapel...	19	5	11	Oxfordshire .....	7	17	2
Feltham .....	2	17	4	St. Mary's, Bryanston				Eynsham .....	6	11	6
Finchley .....				Square .....	25	7	0	Henley-on-Thames....	26	1	9
Christ Church .....	27	11	7	St. Matthew's .....	2	7	3				

Oxford and Vicinity...	658 17 6	Perry Bar.....	37 15 0	Kingston Hill:	
South Stoke.....	2 18 3	Rocester.....	15 18 0	St. Paul's.....	31 18 0
Thame.....	44 13 10	Rugeley.....	7 10 3	Lambeth:	
Rutlandshire: Exton.....	26 1 1	Stafford.....	68 9 8	Parish Church.....	46 8 11
Great Easton.....	1 5 1	Stoke-on-Trent.....	17 14 7	St. Andrew's.....	22 11 6
Market Overton.....	3 0 0	Stones: Ladies' Assoc.....	39 19 8	St. Thomas'.....	12 18 4
Oakham.....	90 0 0	Tipton: Parish Ch.....	20 0 0	Limpfield.....	36 1 6
Uppingham.....	10 16 11	Upper Tean.....	2 10 9	Lingfield.....	9 10 0
Shropshire: Annacroft.....	6 0 0	Uttoxeter.....	3 7 0	Little Bookham.....	1 10 0
Betws.....	1 4 0	Walsall.....	152 11 8	Merton.....	18 16 5
Chesterwardine.....	8 14 6	Wadnesbury.....	14 2 3	Mitcham.....	34 6 5
The Clive.....	5 7 6	West Bromwich:		Mortlake.....	20 13 1
Culmington.....	10 1 4	Holy Trinity.....	38 15 2	Newington:	
Hinstock.....	3 11 6	St. James's.....	4 10 0	St. Andrew's.....	37 12 7
Ludlow.....	11 4 6	Willenhall.....	16 2 11	New Malden, &c.....	13 17 10
Lydbury North.....	4 11 6	Wolverhampton.....	385 14 1	Norbiton: St. Peter's.....	15 8 4
Mainstone.....	13 4 6	St. George's.....	9 4 7	Norwood, West:	
Market Drayton:		Wordsley.....	12 13 7	St. Luke's.....	32 15 9
Emmanuel Church.....	4 17 0	Suffolk: Beccles, &c.....	97 1 4	South Norwood.....	39 2 3
North-West Shropshire.....	7 11 9	Exning.....	1 1 0	Peckham:	
Oswestry.....	78 0 8	Gipping.....	13 5 0	St. Andrew's.....	5 18 0
Selattyn.....	6 18 5	Halesworth.....	182 18 10	St. Mary Magdalene.....	1 1 9
Sheriff Hales.....	12 0 0	Hartismere District.....	50 9 8	Penge: Christ Ch.....	10 2 9
Shropshire & Shrews-		Lowestoft.....	261 17 0	St. John's.....	136 6 6
bury.....	365 18 8	Rendham.....	17 0 0	Holy Trinity.....	39 12 0
Stottesdon.....	2 16 6	Saxmundham.....	38 13 9	Pyrford and Wisley.....	22 13 4
Wellington.....	10 17 0	Stowmarket.....	5 5 5	Purley.....	10 11 11
Wrockwardine.....	2 2 0	Stowbrooke.....	28 1 3	Redhill.....	68 4 11
Somersetshire:		Sudbury.....	127 1 7	St. Matthew.....	75 0 0
Bath, &c.....	348 0 1	East Suffolk.....	865 3 10	Reigate.....	16 14 2
Blackford.....	11 11 6	West Suffolk.....	303 13 0	Richmond.....	312 4 4
Bleadon.....	1 5 6	Walton.....	48 4 2	Rotherhithe: Ch. Ch.....	15 10 0
Brent Knoll.....	2 12 6	Wetherden.....	14 5 9	Southwark:	
Bridgwater.....	5 8 6	Worlington.....	2 0 0	St. George-the-Mar-	
Ladies' Assoc.....	10 0 0	Wrentham.....	28 10 0	tyr.....	28 0 3
Burnham.....	13 14 3	Surrey: Balham and		St. Jude's.....	15 0 0
Cheddar.....	2 6 0	Upper Tooting.....	18 14 10	St. Peter's.....	13 17 1
Clevedon.....	224 12 4	Battersea:		St. Thomas'.....	1 1 0
Compton Bishop.....	6 0 6	St. George's.....	5 13 6	Streatham:	
Crewkerne.....	91 6 9	St. Mary's.....	33 17 5	Immanuel Church.....	2 2 0
Frome.....	55 5 1	Beddington.....	54 7 2	Surbiton:	
Glastonbury and Pol-		Bermondsey.....	27 19 4	St. Matthew's.....	15 5 5
den Hill.....	105 8 4	Christ Church.....	10 0 7	Titey.....	4 3 6
Ilminster.....	44 7 0	St. Luke's.....	8 4 1	Tooting Graveny.....	11 6 6
Martock.....	11 14 11	St. Paul's.....	1 2 6	Tulse Hill:	
Midsomer Norton Dist-		Brixton: St. John's.....	6 6 4	Holy Trinity.....	17 4
trict.....	53 14 7	St. Matthew's.....	80 11 4	Upper Norwood:	
Pilton.....	35 3 6	Juvenile.....	25 0 1	St. Paul's.....	177 16 6
Shepton Mallet.....	14 2 0	Brixton, East:		Wallington.....	149 19 0
Somerton, &c.....	29 15 11	St. Jude's.....	105 6 10	Walton-on-Thames.....	13 5 1
South Petherton.....	7 1 0	Brixton, West:		Wandsworth:	
Swainswick.....	7 5 3	St. Paul's.....	32 7 0	St. Stephen's.....	57 3 2
Wellington.....	15 10 0	Brockley Hill:		St. Mary's, Summers	
Wells.....	132 19 8	St. Saviour's.....	2 2 0	Town.....	50 9 7
Weston-super-Mare.....	224 18 3	Camberwell, &c.....	93 2 2	Westerham.....	53 7 9
Wincanton.....	6 17 8	All Saints'.....	40 0 0	Wimbledon.....	12 8 8
Yatton District.....	53 8 6	Christ Church.....	16 9 1	Yorktown.....	26 18 2
Yeovil.....	117 18 10	Emmanuel Church.....	5 0 0	Sussex: East Sussex.....	1372 15 4
Staffordshire:		St. Saviour's, Herne		Broadwater and Wor-	
Alfrewas.....	2 10 9	Hill Road.....	17 15 0	thing.....	250 2 10
Astonfield.....	13 2 0	Carshalton.....	5 10 0	Burgess Hill.....	19 17 3
Biddulph, &c.....	22 18 4	Catcram Valley:		Burpham.....	2 2 0
Burslem.....	42 17 5	St. John's.....	11 11 8	Chichester, &c.....	99 0 5
Burton-on-Trent.....	49 1 7	St. Mary's.....	33 6 8	Cowfold.....	26 13 6
Christ Church.....	48 8 1	Cheam.....	43 15 0	Easebourne.....	17 6
Cannock.....	15 0 2	Chobham.....	8 13 8	Eastbourne.....	19 7 6
Chebeey.....	16 10 1	Clapham Park: All		Edburton.....	1 10 0
Coven.....	20 0 0	Saints'.....	27 0 2	Felbridge.....	6 8 11
Darlaston: All Saints'		St. Stephen's.....	59 8 3	Hastings, &c.....	634 7 9
Parish Church.....	16 16 4	Croydon.....	404 14 2	Hoarkey Keynes.....	17 4 3
Ellaston and Stanton.....	14 14 1	Dorking, &c.....	58 9 6	Lewes.....	306 10 0
Handsworth: Trinity.....	37 6 6	Dulwich, East:		Lindfield.....	4 13 0
Hanley.....	8 6 0	St. Clement's.....	4 13 2	Northiam.....	2 10 0
Kidsgrove.....	9 13 8	Dulwich, West:		Petworth.....	23 19 3
Leigh.....	2 2 0	Emmanuel Church.....	11 10 0	Rye.....	14 0 11
Lichfield.....	109 1 7	Ewell.....	70 8 2	St. Leonard's-on-Sea.....	61 1 9
Marston and Whit-		Farnham.....	154 13 6	Stedham.....	4 9 2
grave.....	5 16 9	Godstone.....	9 16 2	Warwickshire: Arrow.....	8 4 11
Mucklesstone.....	5 0 0	Guildford, &c.....	439 12 10	Bidford.....	9 18 10
Newcastle-under-Lyme:		Gypsy Hill:		Birmingham.....	597 8 0
Parish Church.....	28 5 5	Christ Church.....	1 1 0	Church Lawford.....	6 9 6
St. George's.....	78 2 5	Ham.....	5 13 0	Colehill.....	26 6 9
Northwood: Holy Trin.....	11 2 0	Horne Hill: St. Paul's.....	34 18 4	Covertry.....	217 0 0
Penkridge District.....	4 0 0	Horne.....	14 1 9	Exhall-cum-Wixford.....	2 7 6
Penn Fields:		Kew.....	15 0 2	Henley-in-Arden.....	4 2 1
St. Philip's.....	22 15 9	Kingston and Vicinity.....	22 7 6	Kenilworth.....	45 18 10

Leamington .....	102	7	9	Grosmont and South			Glamorganahire:			
Nuneaton .....	27	14	7	Cleveland .....	23	12	Cardiff: St. John's.....	182	8	9
Rugby .....	45	19	8	Halifax .....	180	0	Llancafarn .....	1	15	7
Salford Priors.....	12	14	9	All Saints' .....	17	18	Llandaf .....	11	0	0
Solihull .....	6	5	0	Hampethwaite .....	9	13	Llanharan .....	1	1	0
Temple Grafton.....	8	7	2	Harrogate .....	334	16	Neath .....	14	15	5
Warwick, &c.....	96	0	7	Hawes .....	3	0	Newcastle .....	5	11	0
Wolvey .....	2	3	8	Haweswell .....	6	13	Penarth .....	6	0	4
Westmoreland:				Hesley .....	16	6	Pentrebach .....	13	10	8
Ambleside, &c.....	165	15	1	Holderness .....	42	6	Swansea .....	214	15	1
Appleby .....	3	8	6	Hooton Pagnall.....	4	9	Merionethshire:			
Brough .....	27	4	4	Huddersfield .....	716	12	Aberdovey .....	5	13	7
Burton .....	45	3	1	Holy Trinity .....	38	10	Corwen .....	10	19	10
Grayrigg .....	50	0	0	Hull .....	617	17	Montgomeryshire .....	43	10	1
Holme .....	2	10	8	Ilkley .....	82	6	Arustley .....	5	10	6
Kendal, &c.....	237	7	7	Kirby Knowle .....	2	7	Machynlleth .....	11	3	1
Kirkby Thore.....	3	10	0	Knarsborough .....	135	18	Pembrokeshire:			
Levens .....	36	6	1	Leeds .....	972	7	Haverfordwest .....	84	4	9
Windermere:				Maltby .....	3	17	Narberth .....	3	5	8
Parish Church.....	12	6	0	Malton: St. Leonard's .....	3	9	Radnorshire: Evancoyd .....	2	0	0
Wiltshire: Aldbourne .....	14	6	9	Middlesborough:						
Amesbury .....	4	19	6	St. Hilda's .....	6	2				
West Ashton .....	2	4	6	Moor Monkton .....	1	13	SCOTLAND.			
Calne .....	39	16	11	Northallerton.....	17	18	Annan .....	24	2	3
Corsham .....	3	0	0	Nunnington .....	10	9	Edinburgh Auxiliary .....	251	9	4
Corston with Rod-				Otley .....	36	17	Glasgow: St. Silas' .....	147	15	1
bourne .....	5	4	0	Oughtibridge.....	2	2				
Devizes .....	19	12	3	Pocklington & Neigh-			BENEFACCTIONS.			
Highworth .....	8	12	0	bourhood .....	108	7	A. A. A. ....	100	0	0
Liddington .....	12	0	0	Pontefract .....	117	8	Anonymous, from an old			
Lydiard Tregoz.....	1	8	4	Richmond .....	111	12	subscriber, who wishes			
Malmesbury, &c.....	75	12	7	Ripon .....	278	9	especially to mark			
Marlborough .....	10	2	0	Roecliffe .....	17	1	his confidence in the			
Melksham .....	18	4	10	Rotherham .....	240	13	Committee .....	20	0	0
Purton .....	7	16	9	Roundhay .....	3	9	Anonymous, for Ceylon .....	5	0	0
Salisbury, &c.....	280	7	1	Rylstone .....	1	6	"A North Lincolnshire			
Swindon .....	5	8	8	Scarborough .....	270	0	Friend" .....	5	0	0
Trowbridge .....	140	9	9	Scarborough, &c.....	15	0	A Northumbrian .....	5	0	0
Upton Scudamore.....	8	5	0	Selby .....	20	13	Bailey, Miss M. A.,			
Westbury, &c.....	7	9	6	St. James' .....	55	17	Leamington, for defi-			
Winkfield .....	21	12	5	Sheffield .....	2365	1	ciency .....	10	10	0
Worcestershire:				Siladen .....	4	3	Bevan, Miss G. M.,			
Blackheath .....	10	3	6	Slaiburn .....	3	14	Trent Park .....	25	0	0
Brilles, &c.....	15	14	7	Snaith, &c.....	27	11	Bevan, Mrs. Philip C.,			
Bromsgrove .....	49	5	1	Sutton-in-Craven.....	11	2	March Baldon .....	10	10	0
Cleeve Prior .....	5	9	0	Thirsk, &c.....	43	17	Bishop, Frederic, Esq.,			
Coolkey .....	27	4	3	Thornthwaite .....	4	0	Cannes .....	50	0	0
Eldersfield .....	2	16	0	Tickhill .....	7	0	Briscoe, Miss Margaret .....	5	0	0
Great Malvern .....	208	14	10	Todwick .....	13	25	Brooke, C. de Capel,			
Christ Church .....	16	0	0	Wakesfield .....	180	6	Esq., Market Har-			
Hales Owen .....	49	3	9	Wales .....	18	1	borough .....	5	0	0
Harrington .....	2	13	4	Wetherby .....	16	14	Brown, Messrs. Wm. &			
Kidderminster, &c.....	2	1	0	Whitby .....	247	1	Co., St. Mary Axe .....	10	10	0
Langley .....	4	7	0	Whitley .....	2	17	Brown, Miss, Broad-			
Rodditch .....	33	13	9	York .....	729	19	stairs .....	5	0	0
Saintbury .....	1	0	0				Buckle, Mrs., Bath, to-			
Stourbridge and Lye.....	75	13	6	ASSOCIATIONS IN WALES.			wards meeting the ex-			
Stourport .....	23	5	2	Anglesey: Beaumaris .....	3	3	pected deficiency .....	10	10	0
Suckley .....	3	8	5	Brecknockshire: Builth .....	4	11	Buttanshaw, Rev. John,			
The Lickey .....	4	14	0	Llysuan .....	3	0	Bath, "As an expres-			
Wolverley .....	13	5	4	Llanelli .....	3	0	sion of attachment to			
Worcester .....	107	19	11	Carmarthenshire:			the Society's principles"			
Ladies' Association .....	9	2	10	Carmarthen .....	26	14	100	0	0	
Yorkshire:				Cwm Amman .....	4	1	Campbell - Colquhoun,			
Arkenale .....	6	7	7	Llandoverly .....	18	7	Rev. J. E., Westerham .....	25	0	0
Arthington .....	12	12	3	Llangeler .....	7	18	Carrington, R. Smith,			
Barnsley .....	91	10	6	Llanelli .....	2	5	Esq., St. Cloud .....	10	0	0
Bempton and Speeton .....	4	12	0				C. H. B. ....	5	0	0
Bentham:				Carnarvonshire:			O. H., Thankoffering.....	10	0	0
St. Margaret's.....	12	17	10	Bangor .....	16	8	Chamneys, Rev. Canon,			
Beverley .....	203	0	0	Carnarvon .....	96	2	Hastingden .....	50	0	0
Bilton .....	21	0	0	Glanogwen .....	5	0	Churchill, Miss L., Dor-			
Bradford .....	403	3	6	Lleyn and Eifonydd .....			chester .....	5	0	0
Brasserton .....	29	17	5	Deaneries .....	22	7	Crabb, R. H., Esq.,			
Bridlington Quay.....	89	4	11	Denbighshire: Chirk .....	25	11	Chelmsford .....	200	0	0
Brierley .....	108	2	0	Denbigh .....	23	1	C. T. F. ....	50	0	0
Calverley .....	125	5	9	Gresford .....	13	13	Dixon, Miss, Tunbridge			
North Cave, &c.....	25	16	6	Henllan .....	5	13	Wells .....	20	0	0
Clapham .....	17	0	0	Iaycoed .....	4	3	Dixon, Miss E. A., Tun-			
Cleveland .....	131	0	0	Wrexham .....	23	9	bridge Wells .....	15	0	0
Cowthorpe .....	3	10	6	Flintshire: Biatre .....	6	11	Dixon, Miss M. E., Tun-			
Dewsbury .....	34	17	5	Holywell .....	37	1	bridge Wells .....	20	0	0
Doncaster .....	819	11	6	Hope .....	17	8	Dixon, Miss E., Tun-			
Driffield .....	143	7	0	Mold .....	13	16	bridge Wells .....	20	0	0
Green Hammerton.....	4	8		Rhyl .....	20	16	Dunmergue, Miss Bea-			
Giggleswick .....	17	11	0	St. Asaph .....	20	7	trice G. ....	10	0	0
				St. Asaph .....	20	7	"Ebenezer" .....	20	0	0
				Tremeirchion .....	6	8				

Fell, Mrs., "A small memorial of late dear husband, Rev. John Edwin Fell, Rector, Sheepy, Atherstone".....	5 5 0	Hopkins, Amy & Lizzie (Miss. Box).....	15 0	St. Andrew's.....	30 0 0
Fell, Miss, Carlisle.....	5 0 0	Inwood, Miss C., Philbeach Gardens (Miss. Box).....	1 3 5	New Brunswick: St. John's.....	28 8 7
Fenn, Rev. C. C., Wallington.....	25 0 0	Kibble, Mrs., Catford.....	1 2 8	New South Wales.....	205 4 7
From Readers of <i>The Christian</i> , by Messrs. Morgan & Scott.....	111 17 6	Lewin, Miss, Pimlico (Miss. Box).....	14 0	New Zealand: Richmond.....	14 8 8
Hale, Mrs., Red Hill.....	10 0 0	McKie, Mrs., Mothers' Meeting, from St. Matthew's and Christ Church, West Kensington.....	16 9	Switzerland: Davos Platz.....	27 18 5
Hamilton, F. A., Esq., Founder's Court.....	100 0 0	Missionary Boxes at C.M. House.....	2 11 0	Geneva.....	4 7 1
Hamilton, Rev. Walter, Waidershare.....	5 0 0	"Missionary box formerly collected in, successively, by two little sisters now at rest together," by Mrs. R. Monro, Sen.....	2 2 9	CHILDREN'S HOME LEAVING SCHOLARSHIP FUND. Sell, Rev. Ed.....	5 0 0
Herbert, Miss M. A., Mandla, by James Mott, Esq.....	40 0 0	Pelham Institute Women's Bible-class, by Miss Neve.....	15 6	MEMORIAL CHURCH AT FRERE TOWN FUND. G. S. ....	5 0 0
Holland, Mrs., Hyde Park Gardens.....	10 0 0	Pelly, Master R. S., Hereford.....	1 0 0	Norfolk Island, Bishop Patteson's Memorial Chapel.....	10 0 0
Hutchinson, General and Mrs. G., towards meeting the expected deficiency.....	25 0 0	Shackell, Francis Theodore, Calverden, by Mrs. Shackell.....	3 16 0	Stock, Eugene, Esq.....	5 0 0
H. S. ....	20 0 0	Thorpe, Albion, Esq., Battle (Miss. Box).....	2 0 0	Wigram, Rev. and Mrs. F. E., Hampstead.....	25 0 0
"In fulfilment of the wishes of a departed friend".....	10 11 6	Tucker, Miss Lucy E. (coll.).....	9 16 0	OSAKA GIRLS' SCHOOL FUND. Clitheroe Association (Miss Mary Garnett).....	10 0 0
"In memoriam".....	25 0 0	Y.W.C.A. Sunday Bible-class, Chelmsford, by Miss Hodder.....	2 10 0	BISHOP OF THE NIGER'S FUND. By the Missionary Leazes Association.....	6 13 0
"In memoriam, from Ireland".....	50 0 0	LEGACIES. Buttler, late Miss Jane Grace, of Camden Town: Exor. & Extrix., Rev. J.N.B. Woodroffe and Miss E. White.....	50 0 0	Drawing-room Sale of Work, by Miss Kathleen East (part).....	13 13 0
"In memory of the late Rev. Thos. Evans, of Goytre, by Mrs. Evans.....	100 0 0	Cameron, late.....	62 17 8	ARABIA MISSION FUND. C. S. ....	100 0 0
"In memoriam, T. M. U., Mar. 24th, 1888.".....	5 0 0	Cooper, late Wm. (share of residue).....	1774 11 0	EGYPT, PALESTINE, AND PERSIA FUND. Coles, Mrs. Z. L. V., Guildford, for Egypt.....	5 0 0
Lady E. ....	31 10 0	Fisher, late J. C., Esq., of Woodhall Bridge, kirk: Exors., Messrs. J. F. Crowthwaite and P. J. G. Dixon.....	235 0 0	Manchester Assoc. for Persia.....	5 0 0
Marchant, T. W., Esq., Deptford.....	10 0 0	Francis, late Robert, Esq.: Extrix. & Exors., Miss E. Francis, Mr. W. F. Rendell, and Rev. W. Francis.....	500 0 0	EXTENSION FUND. Stanton, Rev. V. J., Halesworth.....	500 0 0
"Non nobis Domine".....	8 5 11	Havergal, late Miss Maria V. G., of Bewdley: Exors., Rev. F. T. Havergal, Mr. J. E. Prestage, and Rev. W. H. Shaw.....	50 0 0	DISABLED MISSIONARIES' FUND. Smith, Abel, Esq., M.P. ....	10 0 0
Norman, R. M., Esq., Jernym Street.....	5 5 0	Jackson, late Mrs. McFarquhar, late Mrs., of Leamington: Exors., Messrs. J. G. Potter and W. Gordon.....	135 0 0	Thankohering.....	10 10 0
Part, Mrs., St. Albans, Thankohering.....	40 0 0	Warburton, late Peter, Esq., Chester: Extrix. and Exors., Miss E. M. Williams, Messrs. F. Devereux and W. Seward.....	90 0 0	C.M. HOUSE FUND. "In memory of the late Rev. G. F. & Mrs. Whidborne" by Rev. G. F. Whidborne.....	250 0 0
Paynter, Rev. Samuel, Bolton Street, for deficiency.....	500 0 0	FOREIGN CONTRIBUTIONS. Cape Town: Mowbray: St. Peter's.....	3 15 7	JAPAN BISHOPRIC FUND. E. S. N. ....	412 13 10
Pole, Mrs., Stanhope Place, for deficiency.....	5 0 0	Wynberg: St. John's.....	25 3 6	JERUSALEM BISHOPRIC FUND. A debtor to Israel.....	100 0 0
R. D. ....	5 0 0	France: Pau.....	22 0 4	Hoare, Rev. Canon.....	5 0 0
Sale of Jewellery, per A. G. Lagoe.....	5 0 0	Jamaica.....	2 7 10	Tabor, Rev. R. S.....	5 5 0
S. B. ....	5 0 0			Whidborne, Rev. G. F.....	5 0 0
S. G. ....	50 0 0			RUGBY FOX MEMORIAL FUND. By Rev. J. Sharp.....	19 5 8
Sleath, J. H., Esq., Manchester.....	5 5 0			By Rev. P. Bowden Smith.....	23 17 2
S. M. G. ....	5 0 0			GLEANERS' UNION. Contributions.....	15 5 1
Upcher, Rev. A. W., Bath.....	10 0 0				
Western, E. Y., Esq., Craven Hill Gardens.....	100 0 0				
Winslow, Mrs. J. D., by Miss Seas.....	10 0 0				
COLLECTIONS. Allbut, Mrs., Sandon (Miss. Box).....	11 8				
Clarkson, Miss, York (Miss. Box).....	3 0 0				
Drury, Miss S., Hackney (Miss. Box).....	10 6				
Fisher, Miss, Alma St.....	16 0				
Forest Hill House School Miss. Box, by Miss J. Tucker.....	15 0				
Hodges, W. A., Esq., Mansfield Woodhouse, Children's Miss. Box.....	1 5 0				

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon and Co., 20, Birchin Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

JUNE, 1888.

## THE EIGHTY-NINTH ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.

**S**AILING over the smooth surface of a summer's sea " savours more of romance than of reality. Even under such circumstances fogs gather and dangers thicken. The true sailor may be grateful for occasional fair weather and for prosperous gales, but he is fully conscious that his vocation is to contend with baffling winds, with cross currents, and, at times, the fury of the storm. What occurs upon the ocean has its counterpart in the region of politics, and in the experience of the Church of God. A few years ago we heard of the financial prosperity of England advancing by leaps and bounds, but not much has been said about it latterly. More sober calculations prevail, and what are probably more wholesome views are entertained; England has not all that is wished or perhaps hoped for, but it has wherewithal to be content. So, too, with religion and morality. All is not as enthusiasts would rejoice in, much remains to be amended and purified, in some cases progress is so slow as hardly to be perceptible, yet there are not wanting indications that there is substantial improvement in many quarters, while there still remains much to sadden and perplex. It would be strange, indeed, if the Church Missionary Society did not, in some measure, share the common lot of all other institutions in the midst of which it finds its sphere. It is composed of individuals whose interests are bound up with, and affected by the common weal. If they are pricked, it bleeds. It never has been a Society upheld by millionaires, or indebted, except in very rare instances, to the great and wealthy of England for its support. Once it was the province of the writer to preach a sermon for the Society in a church where there was a collection of nearly 100*l*. On quitting it the clergyman remarked that there was at least one person present who could have given the income of the Society for the year, then exceeding 100,000*l*., and who would not have felt in the slightest degree inconvenienced by doing so, but he did not give it then, there, or elsewhere. Throughout its existence the C.M.S. has been upheld and carried forward by the warm and hearty sympathy of the Evangelical clergy and laity, who have found in it a medium corresponding to the profound convictions and earnest desire of their souls, the proclamation of the Gospel of Christ in its purity, in its fulness, and its simplicity. This is the

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*raison-d'être* of the Society by which it has stood and prospered, by which it must, and we trust ever will, stand—or fall. Now, it is upon the classes supporting the Church Missionary Society that the brunt of the recent hard times has fallen with peculiar severity. In England there is no lack of money, probably in some quarters there is a plethora of it. Recent financial measures have testified indirectly, if not directly, to the fact. If the hearts of all men were to be touched by the power of the Holy Ghost, means would not be lacking for any work of mercy or charity, temporal or spiritual. But it is a notorious fact that of late years some classes of the community have been most injuriously affected, and their means straitened to an abnormal degree. Conspicuously among these have been those who form the backbone of the Church Missionary Society, the mass of what may be termed relatively the inferior clergy, the middle-class gentry, farmers, and others in a similar category. Some years ago, when writing on a similar occasion, we sounded a note of warning on this point. It is a fact, that over large portions of England, the incomes of the clergy, not magnificent in their original condition, have been largely reduced since that period, by amounts varying from twenty-five to fifty per cent. In some cases the incomes have disappeared altogether, and Bishops have experienced difficulty in filling up livings thrown on their hands by patrons unable to find nominees, no stipend being forthcoming in places where formerly there was a fair income. The same distress has also largely affected all persons of every class whose incomes are derived from the land; our personal knowledge does not extend further. Need it be added that this has entailed strict curtailment of expenditure, which may perhaps have been sometimes unduly lavish, while it has seriously crippled the resources of those encumbered with large and rising families.

As we have already noted, this financial difficulty has told with unusual severity upon the supporters of the Church Missionary Society. The incidence of it has fallen upon them, just as recently in the Indian famine the Hindus were visited disproportionately to the Mohammedans. We hold it, therefore, to be no small proof of the deep-rooted attachment of the genuine supporters of the Church Missionary Society that the income from various sources has for the last ten years gone on increasing in volume, the associations especially rising to the occasion, so that whatever else has been curtailed in domestic expenditure or family concerns, there has not been falling off but rather increase in the contributions to the Church Missionary Society. We do not pretend to say that they have done more than they ought to have done, or, indeed, all that they ought to have done, notwithstanding the incessant and imperious calls upon them for all sorts of schemes of benevolence, real or fanciful. Still, we hold they have done well in the face of serious difficulties in doing that which it was their duty to their Master to do, and we do not doubt the continuance of these exertions so long as confidence is unimpaired. Even this year, when from a serious deficiency in the item of legacies the general income has not advanced as it had done previously, the diminution from asso-



ciations has been small indeed. It would be interesting to note in what districts there has been falling off. Plainly there is continuous vitality in the Society when in the face of what have been to it peculiarly disastrous circumstances it has held its own so gallantly and so well.

But it may be argued, indeed it has been argued, why not urge upon the attention of the great and wealthy, who can command almost unlimited resources, the paramount claims of the Church Missionary Society? Some effort has been made in this direction, but hitherto the results have not been encouraging. In his speech at the meeting this year, the Bishop of Rochester called attention to the fact—a melancholy fact he termed it—that only 1000*l.* out of 200,000*l.* is subscribed to the C.M.S. by persons with titles to their names. We do not know whether the Bishop included his brethren of the episcopate, or whether he extended the term “titles” to baronets and knights; probably he did in the latter case. Again, he noted that one-third of the parishes in the Province of Canterbury contributed nothing, or even the merest trifle, to any missionary society. Without closer analysis of all this, which would bring out most uncomfortable results, what is the real truth involved? It is simply this; that the upper ranks of society, and that no small proportion of the clergy, are still wholly unmindful of the duty devolving upon them as Christians, of the duty of propagating the Gospel. It is not that they have not been appealed to, but that they have been, and still are, deaf to the appeal. It would be difficult for those who have not had constant and familiar access to the clergy to understand how largely even among them scepticism and indifference regarding missionary effort still abound. We are not now referring to vapouring unbelievers and crotchety-mongers, but to ordinary clergymen of the average type. There is not open hostility, but simple incredulity regarding a province of Christian obligation, which they have put aside without proper examination.

What, then, is the moral of all this? After nearly a hundred years, perhaps with some difficulty, 1000*l.* is extracted from the titled of England, not all wealthy, but many of them very wealthy. A large body of the clergy stand aloof from all missionary effort of any kind, no matter by whom or how conducted. Is it sense or policy to try to lean on these arms of flesh? or will much effectual sharpening of iron result from going down to these Philistines? The true policy, evidently, is to enlist more deeply the sympathies of those who, even under adverse circumstances, give heartily, give steadily, because it is not with them a question of fashion or conceit, but it is a profound conviction that the duty of evangelization is a duty beyond all others, only to be effected by the faithful dissemination of the pure Word of God.

The income of the Church Missionary Society is the index, and a most correct index, of the extent and depth of Evangelical teaching and feeling in the Church of England. Its range beyond is most limited. If, we will not say in the next hundred, but in the next ten years, the titled aristocracy of England could by importunity be in-

duced to double their contribution of 1000*l.* per annum, the cause of Missions would not be seriously benefited, but even that may be viewed as very problematical. We have dwelt upon this aspect of the Bishop of Rochester's speech because it bears immediately upon the present difficulty, which will, we trust, be speedily surmounted, and that the Society will again go forward financially, so as to be able to meet the overwhelming calls upon it. The nature of the difficulty and the pressing call is explained sufficiently in the Report presented by the Hon. Secretary. Already a considerable response has been made to it, and we trust that there will be no difficulty about the remainder.

As regards the Anniversary itself, it had much in its favour. The weather was singularly favourable, which is not always the case, tempting many to venture forth after the long imprisonment of the winter. It is satisfactory to find that the custom of meeting for prayer previous to the general proceedings found its place this year, and that the attendance at Sion College was encouraging. Prayer, indeed, formed a considerable element of the Anniversary gatherings, and was a wholesome feature connected with them. There was an overflowing attendance at St. Bride's Church on the Monday evening, when the sermon was preached by the Bishop of Exeter from the text 1 Tim. i. 11. It has already, in an abridged form, been made public in the columns of the *Record*, and will be printed and circulated *in extenso* as usual. The collection made after it was unusually large, exceeding in amount 100*l.* The Archbishop of Canterbury was present in the church, and gave the parting benediction. The usual clerical breakfast previous to the great meeting on Tuesday was well attended, and addressed by the Rev. George Everard, formerly well known and esteemed at Wolverhampton. When the doors were opened, the great hall rapidly filled with as large an assemblage as we have ever witnessed on a similar occasion. On the platform, and no doubt from the body of the meeting, many faces once very familiar were, from age and infirmity, missing, but the void was only perceptible to practised eyes, and was well supplemented by fresh accessions.

Among those present at the meeting were:—

The Bishops of Gloucester and Bristol, Rochester, Exeter, Sodor and Man, and Waiapu; Bishops Perry and Crowther; the Dean of Ripon, Dean Bagot; Archdeacons Long, Martin, Richardson, and Wilkinson; Canons Bernard, Brooke, Cadman, Christopher, Gibbon, Green, Hoare, Knight, Patteson, and Ripley; Prebendaries Billing and Edmonds; the Revs. W. Allan, H. A. Askwith, A. Baring-Gould, B. Baring-Gould, W. H. Barlow, J. Barton, Dr. Bruce, A. R. Buckland, T. Campbell, C. V. Childe, C. F. Childe, R. Collins, A. W. Cribb, T. Y. Darling, T. W. Drury, H. E. Eardley, G. Everard, Carr J. Glyn, J. H. Gray, J. P. Hobson, H. James, J. H. Keen, J. F. Kitto, W. Knight, E. A. Knox, F. V. Knox, B. Lamb, C. E. Lamb, R. Lang, R. H. Maddox, J. W. Marshall, H. Meyer, W. Ostle, E. R. Parr, Dr. Porter, R. B. Ransford, T. Richardson, H. Sharpe, N. Sherbrooke, T. T. Smith, W. J. Smith, E. D. Stead, W. Walsh, C. F. Warren, J. G. Watson, H. W. Webb-Peploe, Dr. L. B. White, J. B. Whiting, E. O. Williams, and others; Sir T. Fowell Buxton, Sir Douglas Fox, Sir M. Monier-Williams, Sir Rivers Thompson; Mr. S. Gedge, M.P., Mr. Abel Smith, M.P., Mr. Fowell Buxton; Generals MacLagan, Bruce, and Touch; Dr. R. N. Cust; Colonel Channer; Messrs. A. Beattie, G. Arbuthnot, R. W. Dibdin, H. Gibson, H. G. Malaher, C. J. Plumptre, F. Sellwood, P. V. Smith, W. N. West, and others.

The chair was taken punctually at eleven o'clock by the President, Sir J. H. Kennaway, Bart., M.P., who called upon the Hon. Secretary to read the abridged Report which is usually presented to the meeting. It was in many respects of the usual character, a mingled tale of joy and sorrow, but it had some new features of especial interest deserving particular notice. Of the forty-three candidates accepted during the past year, no less than twelve were ladies, four of whom go out entirely, and one partially, at their own expense. No less than forty-six female candidates for mission-work have offered themselves, of whom thirteen, besides the twelve already accepted, are still under the consideration of the Committee. This is an unprecedented occurrence in the history of the Society. There are many other features of interest in the Report, but we do not advert further to them here, as the Report itself will have been extensively in the hands of all the chief supporters of the Society long before this brief chronicle of events, which is only meant as matter of record, is put in circulation.

In the outset of this article we suggested that the carrying on Missionary operations is not all sailing on a summer sea. This was abundantly evidenced in the progress of the Anniversary we are describing. In the morning, it was to all appearance fair weather, but unconsciously to the Society all the day long the storm in its blackness was rolling up nearer and nearer, till it burst with fearful violence on the vast throng assembled in Exeter Hall for the Evening Meeting. None of them when they thronged about the portals had the faintest consciousness of what they were about to listen to, nor how terrible was the surprise in store for them. In the morning Mr. Wigram had dwelt with just emphasis and reasonable hope on the extension of Christianity in East Africa by the efforts of Bishop Parker, and the anticipations of Mr. Gordon. He was then chronicling what the dead would have done had life been spared, and what the captive (at least we fear so) would have put his hand to had he been free. We do not for one moment doubt that all this, as every other similar trial has been, will be overruled for good by the gracious Master Whom we serve. To Him in faith and prayer the issues may safely be committed without fear or misgiving. But we cannot wonder that for the moment the meeting reeled under the shock. The calamity, for such to human apprehension it is, of the sudden and unexpected removal of these faithful and devoted labourers in the full spring-tide of their energies and efforts, like the rod of Aaron swallowed up all other thoughts and emotions. One feeling, we are told, was prevalent, that of chastened humility. Every effort was made by the Bishop of Sodor and Man, who was in the chair, and by the several speakers to carry on the meeting to a successful conclusion, and their labour was not in vain. But the voice of the Almighty God had been heard in His mysterious providences, and it came more home to the hearts of the assembly. We trust that it will prove that it was not without some purpose that it was thus audible at this particular time, and that it may perhaps even there have reached some to be baptized for the dead. We do not dwell upon many touching accessories connected with this painful

event. They will, no doubt, find due place in our periodicals when the work of Bishop Parker and Mr. Blackburn is detailed, with the full particulars of the removal from the scene of their labours. All that need be added here is to record the just encomium paid by Mr. Lang to one in whom "self seemed to find no place." We cordially agree that in Bishop Parker "the Society had just the right man given to them by God for a most difficult, a most delicate, and a most important work;" that "they could thank God for his holy and lovely life, and his whole-hearted consecration to his work." Bishop Parker died unmarried; but much sympathy will be felt and many prayers offered for Mrs. Blackburn, who was on the point of setting out to join her husband in a few days' time. What may be the issue of the news from Uganda may perhaps be further known before the month closes. All that is proclaimed at the Anniversary period is that Mr. Gordon's position is "pre-eminently perilous."

It is satisfactory to be able to record that at the close of the proceedings of the Anniversary the debt of 12,100*l.* had been reduced to 7400*l.*, and has since been further reduced.

At the morning Meeting the President opened the proceedings with the following address:—

*The President's Address.*

You have heard what the Report tells us of work and blessing during the year. You have also heard of trials, anxieties, and disappointments. It would be no true picture had those been left out. They are sent to us by our Father for the deepening of our faith and the kindling of our love, and we accept them at His hands. To-day, however, we look on the bright side. Even as the gloom of last May has given place to the sun of to-day, we look on the bright side, and we rejoice to think in the first place of the general increase in the interest inspired by missionary work, and we take some credit to ourselves for having been allowed to stir up and increase that interest. We rejoice to think also that the interest in our own particular Society has been fostered and developed, as far as human means go, by the agencies, the associations, and the means which have been called into existence, and which are evidenced by large gifts from loving hearts—large, perhaps, not so much in themselves as in the sacrifices they have entailed, and the self-denial without which they would have been impossible. We thank God for the offers of service increasingly given. We thank Him for the devotion—unwearied amidst discouragement and difficulty—the devotion and faith-

fulness of our missionaries abroad. We thank Him for the patient labours of our Committee at home, and the untiring zeal of our Secretaries, who fill posts of much difficulty, often, I fear, with scanty recognition. You have given Mr. Wigram a welcome such as can only be given at this anniversary and in this place to one who has deserved well of the Society. Little did I think when we were boys together at Harrow that we should be privileged in our mature life to stand together on this platform on behalf of this great cause. We propose shortly to welcome our missionaries from India; and we must not forget our Treasurer, Sir Fowell Buxton, on his return. We give thanks for the fruits of our labours, for seed sown, for germs of which we see not the fruit as yet, but which we know will in due time swell the volume of the harvest, and help to fill the heavenly garner. Of myself I would say as little as possible, but I should be wanting did I not acknowledge with heartfelt gratitude the prayers which I know have been offered, and are being offered by many on my behalf, and the unfailing sympathy and constant support received from one and all in my imperfect endeavour to realize the trust, and to discharge the heavy responsibility imposed upon me. How

great the trust and responsibility is upon us all, I pray we may more and more be enabled to recognize. We are the first of Church missionary societies, wielding the influence and working with a power which those who prefer other methods of missionary work are constrained to admit and to envy. We are carried on by an enthusiasm and cheered by a personal interest in our Society very different from the ordinary relations of Committee and subscribers. It is rather akin to the devotion of a child to its mother, or of a knight of ancient chivalry to the lady of his love. But we want to be aroused, and I think Canon Taylor has done something to arouse us to a more earnest effort on behalf of the world's evangelization. "We are but playing at Missions," says the Secretary of the American Board of Missions, and under these circumstances the duty presses upon us with tenfold obligation to look neither to the right nor to the left, but to go forward with one object and with one aim—to promote the missionary cause at home and abroad. At home the interest needs to be aroused, as, says Mr. Bosworth Smith, a religion which does not propagate itself is only half alive; and when we reflect that only one in a hundred knows anything about Missions at all, that of that proportion very few are really acquainted with them or work for them, it is evident that we require to give our full energy to the object we have at heart. We need to strengthen and consolidate what we hold, to build up the Native Churches, to educate Native pastors, and to advance as God's providence shall give us openings and opportunity.

We go forward on the old lines. We stand on the old principles which have called down blessing, and which, under God, has made the Society what it is. Do I hear the question, "Is there a tendency to depart from them?" The reply rushes to my lips, "I am not careful to answer in this matter." Then there comes the thought that there are some few good friends who have been sorely troubled by the breath of a suspicion that the C.M.S. should be unfaithful. I fully admit that they are right to ask the question. Perhaps I should best answer it by asking another. What of the men we are training? What of the men we have

sent forth? What of the message they are now delivering? Look at the standard we require for our men. Look at the testimony everywhere borne to them. By them and by our work alone am I content to answer the question, "Is the C.M.S. what it was and what we hope it always will be?" Is there reason, I would ask, to believe that our work is done, that we can afford to stand by with folded hands, as we must do if support is not forthcoming to enable us to send out the men who are offering so freely? Is not the cry as bitter as ever from the heathen world, "Come over and help us"? Can any one say that we have turned a deaf ear to such requests? Have we failed in any way to gird ourselves up to the work? When the outcry arose that Islam had outstripped Christianity we did not allow ourselves to be discouraged. We rather regarded the raising of the question as a call to us to go forward. We issued appeals for men and for money. Is it a forlorn hope? Dr. Bruce, who has just come in, will tell you far otherwise. What does General Haig say? "Give us the right men and Arabia may be won for Christ." Look at the Punjab, described by Mr. Clark as the border province between the Mohammedans of Central Asia and the Hindus—the natural basis of all missionary efforts for Central Asia, now so wonderfully opening up through the advance of the Empire of Russia and through our own frontier policy. The great frontier line is held by the Christian Missions of one Church and one Society alone, and that is our own. If we are obliged to retire for want of support, is there any one else that will take our place? Will the work be better done? Will it be done at all? With all the strength at our disposal we are trying to keep abreast of, and to guide into right channels, the rising tide of Christianity in Japan. The standard we have raised in Central Africa, the faithfulness of our converts, their devotion even unto martyrdom, are the cause of joy and thanksgiving throughout the whole Christian world. Who will care for them if we are obliged to withdraw? I am sure that one and all of us will repudiate the suggestion that such a thing is possible. All of you gathered here to-day will say that it is not to be thought of. We know what our short-

comings are before God. We know that it is not given to us always to form the right decision. It was the old Duke of Wellington who said that he was the best general who made the fewest mistakes. That is true; but we do claim that, to the best of our power, and according to the light given us in the ever-varying phases of our work, it has been our intention and desire to follow the God of our fathers. His hand beckons us on. His arm upholds

us. By His help we continue unto this day. To the Spirit of Truth we look for guidance unto all truth. We long for the accomplishment of the prayer that all may be one. The time is not yet, but it will be when there shall be no more divisions amongst us; and meantime, encouraged by your support, upborne by your prayers, we go forward with confident assurance to the battle and the victory; for the cause is not ours, but God's.

The first Resolution, which was as follows,—

That the Report, of which an abstract has now been read, be adopted, and printed under the direction of the Committee; that the thanks of the Meeting be given to the Right Rev. the Lord Bishop of Exeter for his sermon before the Society last evening, and that it be printed and circulated; that Sir T. Fowell Buxton, Bart., be the Treasurer of the Society; and that the Committee be appointed for the ensuing year, with power to fill up vacancies,—

was moved by the Bishop of Rochester, who in support of it said:—

*Speech of the Bishop of Rochester.*

The first resolution, which I have the honour to propose to you this morning, I cannot treat in a merely technical and formal way. I am invited, first of all, to convey from you to a beloved friend of thirty years, the Bishop of Exeter, your thanks for his sermon of last night, a sermon which, preached from such a text, and delivered with the electric earnestness with which all his utterances on the Gospel are marked, must have thrilled the hearts of many of you. The son of a missionary and the father of a missionary must have felt it a great privilege to preach that sermon. I think all my brethren behind me will concur with me in thinking that to preach the annual sermon of the Church Missionary Society—that Society which is not only a pillar of the Church of England, but a pillar of the Church of God—is one of the greatest honours that an English clergyman can receive. But after all, a missionary sermon is but an incident in the life of one whose whole career is inspired and blessed by the missionary spirit. I have also to invite you to accept Sir Fowell Buxton as the Treasurer of the Society, and I am sure you will with me welcome him back from his journey in India; and I have further to ask you to accept the names of the Committee for the ensuing year. When those names are read out to you I think you will concur with me in the emphatic conviction that we may safely

and cheerfully trust the gentlemen who bear them for wisdom and untiring diligence in the affairs of our great Society, for a reasonable charity, for a tenacious and inflexible adherence to the faith of the Gospel as taught by the English Church, and for good sense. There are two points which I would presume to press on you to-day in the handful of time which, wisely, no doubt, has been allotted to us—points on which, perhaps, I may presume to speak diffidently, and yet with something of positiveness, gained from personal observation. The first is this—I think it wants saying—in all our great enthusiasm for sending the Gospel to those nations which fill our imaginations, the multitudes of China, and India, and Central Africa, I pray you not to forget for one moment the inferior Native races, about which I think our dear Lord would say, if we could go to Him, that they are the least, but still His brethren. There are two peoples in this relation which I have in my mind—the Negroes and the North American Indians. I do not mean to dwell more than a moment on the subject of the Negroes whom I have come across in Jamaica; but I want to say this. Do not think for a moment that the work of your missionaries in the West Indies, suspended some years ago when the missionaries were withdrawn, has been lost. Long sleeps the summer in the sea; and God, who took

a great deal of time to prepare this world for man's habitation, takes His own time in preparing him for the Gospel. When I was in Jamaica some two years ago, I made the discovery that, if you want to find a parish where there is real spiritual discipline of the best kind, you must not come to England for it, you must go to a place called Mandeville for it. There I came across the clergyman, a son of one of your own missionaries, who fifty years ago, amid unexampled difficulties, preached the Gospel to the poor slaves, when the slaves used to start on Saturday night, walk all night over the mountains, listen to the Gospel on Sunday, and walk back at night to their work and their masters. They found the Gospel to be a solace to their tired and burdened lives. I saw the tree where one of them was hung for publicly reading the Bible; but I saw, also, that the Bible had left its mark among the negroes of Jamaica. The people, however, of whom I wish more especially to speak are the North American Indians. I have seen a good deal of them. I have seen them in what I may call the completest Christian condition in the settlement of White Earth, Minnesota, where my dear friend about whom Professor Westcott said he seemed the most apostolic man he had ever seen—I mean Bishop Whipple, of Minnesota—took me to enjoy the privilege of preaching the Gospel to the Indians. I am not quite sure whether I concur with our friends who have come back from India as to the charm of preaching through an interpreter. I found that the interpreter took so long to explain, amplify, and improve what I said that when he came to the end of my—or perhaps I ought to say his—sentence I had quite forgotten what the next was to be. One thing struck me as very formidable in that Indian audience. They listened with such tremendous attention. One felt how good what one was saying ought to be, and one had a secret misgiving that it was not as good as they might wish it to be. Those Indians did not protect themselves as some of our hearers in Exeter Hall do. A nervous speaker may feel either consoled or depressed about it, when we observe some of our hearers preparing themselves for dull speeches by taking care that their fingers shall be busy, whatever their

ears may be. I pass now from the Indians in their highest Christian condition; but oh, one does feel the power of the Gospel in that settlement of White Earth! There are no Natives, no prejudices, no savagery, which the power of Christ cannot subdue. I went to Alaska, where you see in its most savage, most painful, and most repulsive form the paganism of the Red Indian. You are aware, no doubt, that Alaska is in the territory of the United States. The American Church is going to send a Mission there. I passed on my way a place the name of which has a melancholy sound—Metlakahtla. I did my utmost to call there, but unluckily we passed twice at midnight. I would have given a good deal to have paused there to give the right hand of fellowship and a word of kindly sympathy to Bishop Ridley, whose manfulness, perseverance, and beautiful charity have raised up once more the broken standard of Christ. I may say that I went into that matter thoroughly with a great deal of documentary evidence. I am not going to trouble you with it now. It has been a sorry business, but there was something in it which God meant us to learn. It seems to me that everybody concerned in that business has more or less erred. Our Committee has erred with a generous error in trusting and waiting and hoping a little too long. But this we may be sure of, first of all, that God is building up the shattered ruins of that temple, and presently it will be once more one of the fair places of the earth. In the second place, never, never, never, for the sake of any man or woman on this earth, let us think it wise, let us think it right, let us think we can earn God's blessing by compromising one single principle of His teaching or by falling short in one iota of the clear commands of Jesus Christ. Well, I saw the Indians again in a transition state as I was going across the great continent. I came across them continually in various places—or, rather, I will not say that I came across them so much as I came across those who are labouring amongst them. I allude especially to the interesting Missionary Conference at Winnipeg. The Bishop of Saskatchewan was to be consecrated in August, and I was invited by my dear friend the Metropolitan of Rupert's Land, than

whom there is not a more useful or a greater bishop, to go and assist him in the consecration. I went there; but what interested me most, what still simmers in my mind and heart, was the Missionary Conference at Winnipeg. There must have been there seventeen or eighteen of the missionaries of the Society who are working in the south-west. There were eight bishops; but I am bound to say I do not think they went there for very much. The persons who went for most there were the missionaries, who told us with simple manly earnestness of their work, and, though they did not mention it themselves, we could gather some idea of their hardships and trials in preaching Christ to the Indians. There was one person there of whom they made a great deal. In fact, they delighted to honour him. That was Frederic Wigram. I see you agree with me that they were right. They felt that he was on an unexampled journey, taken at his own charge, and taken at the cost of very great bodily fatigue. I have been told since that no civil servant of the Crown ever travelled so hard as he did. At Winnipeg they listened to him with the deepest interest, and we all sat at his feet when he preached the synodical sermon. I do not mean to say that there may not have been a little human nature in the reception that they gave him. I do not mean to say that their gratitude for this Society, of which he was so important a representative, was not mingled with a little hope that it might do still more for the work in which they were engaged. But what I want to impress on you and the Committee is this. I beg of you for the sake of Christ, I beg of you for the sake of the poor Indians, I beg of you for the sake of these manly witnesses and champions of Jesus, not lightly to let the work drop in that part of the world, not even for the sake of the Chinese or the Hindus of the great East. These belong to England as much as the others. They want help greatly. They have a savage climate. They need warm clothing and fuel, and many things which those who live in sunny climates do not need. They are the poor who have no helper; never let us relax our efforts while they need assistance. If we do, the Romans will occupy the ground. There are Romans there now

working diligently, and I say all honour to them if they believe in their creed. But we prefer to do our work in our own way. We think it better. When I was at Vancouver's Island the Bishop said to me with sadness, "We have no funds for carrying on all of our Indian Missions. The Propagation Society, as it was bound to do in its wisdom, withdrew its assistance, as it was going to start a great Mission in Madagascar. What happened? Our Missions fell through. The Romans came in and took them up, and have worked them ever since." I hope we shall do all in our power to prevent the recurrence of such a misfortune as that. A young missionary whom I saw gave a striking exemplification of the hardships they have to endure in that part of the world. A party of them, out on an expedition, had come to the end of all their food. They had nothing left to eat but strips of moose-skin. They spent the day in prayer that God would send them food, but how it was to come nobody knew. Sleep made them forget their troubles, and in the morning one of them discovered that one of their dogs had traces of blood on his tongue. An Indian, who was of the party, said, "We must follow that dog, for he has found some prey." They followed him, and discovered the body of a dead moose which the wolves had attacked in the night, and which, contrary to their almost invariable custom, they had not torn in pieces. They had simply sucked the blood from the throat and left it. That moose saved the lives of the party. Do you wonder that they thought God had answered their prayers? Now I have two minutes more, and I have not half done. I will leave unsaid the half that I have yet to say. I am very sorry, but I cannot help it. I want to say two things. How is it that you and I are basking in the light of the Gospel while millions and millions elsewhere are in the darkness of heathendom? How is it? There is only one way of accounting for it. Because it has so pleased God. It is through the merciful, inscrutable grace of the Almighty. What follows from that? God, who has called us out of darkness into His marvellous light, desires us to set forth His praise by spreading this light into the darkness around us—darkness which may be felt. It is a melancholy fact



that in the province of Canterbury a third of the parishes send no contribution whatever to either of the two great missionary societies. It is another melancholy fact that in the great metropolis a fourth of the parishes send nothing. It is still another melancholy fact that only 1000*l.* out of the 200,000*l.* a year forming this Society's income—that is to say, only a two-hundredth part of the income—is subscribed by persons with titles to their names. There is abundant room for us to promote our cause, and there is abundant gold and silver in the country if we will but ask for it cheerfully and bravely.

It was supported by the Master of Trinity College, Cambridge, in the following address:—

*Speech of the Very Rev. Dr. Butler.*

I have been asked to second the Resolution which the Bishop of Rochester has so feelingly moved. You will agree that it is not easy to follow the Bishop of Rochester. He, like our Honorary Secretary, Mr. Wigram, speaks not only as an eminent Christian, but as a great missionary traveller. Like Cæsar, he comes to us to say: "I went, I saw, and I have to tell you of the conquests that I have brought home." But if I cannot affect to speak to you in such language as he is privileged to use, I can with my whole heart and soul express my interest in the matter of the Report which has been laid before us, and my most earnest sympathy with the great cause that brings us here together. It is natural, my friends, that in the very few words to which I must limit myself—for the Bishop has reminded us that our very minutes are numbered, and we speak under the consciousness of the extreme shortness of life—it is natural for me to refer to those points in the wide field embraced by the Report which come home more especially to myself. Allow me to invite your attention to one sentence which was recently read to you by the Secretary, and which I was glad to see was heartily received. It is where he states the number of devoted men who have offered themselves to your Society for the work of the ministry. Eight, he says, during the last eventful year have offered themselves from the University of Cambridge, making within the short period of two years twenty

When God puts it into the hearts of men to offer themselves for His work He will in consistency with His own divine purpose put it into the hearts of men to give gold and silver whereby the work may be done. We must beseech Him in prayer with the conviction that He cannot deny Himself. We must take it into our hearts that what we have to do is to send the message and the light of the Gospel to all the world. Christ for us is the way of peace. Christ with us is the bond of charity. Christ in us is the hope of glory; and Christ by us is the salvation of the world.

candidates, a number far exceeding that of any former period. That number, I may be permitted to say, has to be added to others whom you would allow to be not less earnest than those that labour on behalf of your own Society—those who under the auspices of Dr. Westcott and the Bishop of Durham have formed themselves into a Christian brotherhood at the city of Delhi. I think we may say—and I speak as knowing something of Cambridge—that so long as you leave us there the services of Mr. Barton in the Vicarage of Trinity, the services of Mr. Handley Moule, as Principal of Ridley Hall, and lastly, the services—though I am afraid they must be but occasional—of my distinguished neighbour Dr. Bruce, who has made his English home at Cambridge, the zeal of the young men of Cambridge for the sacred cause which we identify with the name of Henry Martyn is not likely to fade away. We had a great missionary event at Cambridge only a few months ago at the opening of the Henry Martyn Memorial Hall. It was impossible to observe the services and the meetings which took place on those memorable days without seeing how deeply had been planted in the hearts of the young men of the University the desire to serve Christ by devoted work for His Church abroad. There is another point to which I may be allowed to refer with thankfulness, if it be only in a single sentence. It is that important part of the Report which speaks of the special offers that have been received

from Christian women. It is there stated that no less than forty-six offers have been made to your Committee during the last year; and I may be permitted, as the brother of one Christian woman who died at Sierra Leone, after only a few months of Christian service as the wife of one of your most devoted missionary Bishops—I mean John Bowen—it may be permitted to me to express my thankfulness that among the Christian women who have offered themselves to God and to you during the past year is the daughter of the first Bishop of Sierra Leone. There is another and most important matter which has occupied the attention of us all during the year 1887 and the beginning of the current year, and to which allusion of an emphatic kind is made in the Report. It is, to use its own words, a “distinct challenge” which has been given to the Church in reference to the spread of the knowledge of God’s truth. I rejoice, my Christian friends, whenever a distinct challenge is given to the Church of Christ. The periods of distinct challenges carefully and faithfully answered live hereafter as the epoch-making periods of the history of the Church. It was in answer to a distinct challenge that the memorable reply was once made, “We ought to obey God rather than man.” It was in answer to another distinct challenge that another memorable reply was made, “We are lighting this day a candle in England which by the grace of God shall never be put out.” It is a distinct challenge of this kind which is now before us; and I for one am not disposed to think unkindly, much less in this assembly to speak uncharitably, of the man whose words, whether we consider them wise or unwise, fair or unfair, have been the means of bringing directly before the conscience of the Church of Christ in England the question whether, in all the multitudinous efforts she is making abroad for the spread of the Gospel, she has devoted herself adequately to the great aggressive power of Islam. I observe that you say that, although you yourselves are face to face with Islam in so many of your mission-fields, your best energies have almost everywhere been of necessity thrown into other departments of the work. Surely the time has now come when our best and most concentrated

efforts must be applied in that part of the kingdom of the enemy. It will remain as one of the great events of the year 1887 that the Church of Christ in England, and notably the members of this Society, have acknowledged that this will be for the future not the least earnest part of their great Christian enterprise. I should like, in seconding this Resolution, to say just one word on that joyful event which is present to the minds of us all—the happy missionary journey of my dear friend and old schoolfellow who sits on my left. I do so with the less reluctance, because, as I followed suspiciously the Report while he was reading it, I observed that, doubtless for personal reasons, he omitted one sentence which ought to be known. He read as far as this: “The Committee thank God for the successful completion of his journey,” but what follows he omitted. I will supply the omission: “They set a high value upon it, not merely for the interest it has stimulated in missionary circles at home, but still more for its direct influence in the encouragement it everywhere gave to the missionaries visited, and for the comprehensive view of the field and its needs which it has given to himself.” I am certain, my friends, that the beneficial results of that tour will be felt, not only in the council room of your Committee, when you are trying to feel the pulse, as it were, of your distant friends abroad, but also by every missionary who is engaged in a labour which at the best must be most anxious. He will feel cheered by the knowledge that he has at home to speak for him not only an impersonal Committee, but also a personal friend whom he has seen, with whom he has prayed, and who has assured him of his personal sympathy. One topic more, my Christian friends—shall I dare to call it a burning topic? I am very much mistaken if one of the most remarkable events of the history of your Society during the past year, to be taken in connection with many triumphs and many most joyful events, has not been that rumour at least of partial dissension which has caused distress to not a few of your friends. I believe it is best on these occasions not altogether to shirk such questions. And perhaps it is well that, if referred to at all, they should be referred to,

however lightly and inadequately, by one who, while feeling the keenest interest in the cause which unites us all, yet lives necessarily independent of the innermost working of your Society. What I wish to point out, Christian friends, is this, that there is scarcely anything—short of direct unfaithfulness to God, and this happily we need not fear—which can so obstruct your success as the belief existing in the Christian world that you are, or are likely to be, a body divided against itself. That is precisely the result which your enemies would most desire. In the days of pedants, when Virgil was quoted for everything, the line that would inevitably have sprung to the lips of a friend, at all events of a Cambridge man, would have been,—

*Hoc Ithacus velit et magno morcentur  
Atridæ,*

which has been translated by the latest translator of the *Æneid*—I do not mean Sir Charles Bowen, that brilliant son of one of the warmest-hearted friends of your Society—but a still later poet, who puts it into English thus :—

Intestine quarrels place an obvious lever  
In every hand of every unbeliever.

I beg you, my friends, classical or unclassical, to take this respectful warning to yourselves. And observe, the danger is not only in gratifying opponents. It is far more in chilling the feelings of your friends, and above all—and here I venture to speak with some little authority—the younger portion of your friends. It has been my fortune to know something of young people, first of young boys, and now of young men; and one happy conviction that has been impressed on my mind is this, that there is no part of the Christian life which comes home to them as more interesting, more noble, more appealing to their chivalrous and heroic instincts, than the work done by missionaries at home and abroad. Further, there is nothing which young men more cordially detest than religious quarrelling. It seems to them to be the very meanest and poorest part of the Christian life; and it is my

firm conviction that, if unhappily there were to be prolonged for even two or three years a belief that the best friends of the Church Missionary Society were in any serious way divided among themselves, you would soon see a falling off in missionary zeal among those who are the very promise of the religious life of England. My friends, let me in conclusion remind you of one of the most solemn moments in the historic life of this country. It was on the day before the great day of Trafalgar, when the very life of England was at stake. Many of you know the story. Nelson had sent for his great friend and second in command, Admiral Collingwood, to come on board the *Victory*. "Where is your captain?" he said. "We are not on good terms," was the reply. "Terms!" said Nelson; "good terms with each other!" Instantly he sent a boat for Captain Rotherham, Admiral Collingwood's flag-captain. He came on board. Nelson took the two men together, pointed to the enemy's combined fleets, stretching out before them, and said, "Yonder are the enemy; shake hands like Englishmen." I venture to say, that impressive scene is a parable for Christian soldiers. In the name of the great cause which we all desire to serve by our prayers at least, if not by our personal sacrifices; in the name of the great traditions of your Society, which, I believe, were never safer than at this moment; in the Name which is above every name, the Name which alone gives the victory, and for which so many of your servants have lived and died, and are now living and are prepared to die, I say, "Look! yonder are the enemy." I quote from your own Report, "Look upon the wide wastes of heathendom and the grim fortresses of Mohammedanism." Look! yonder are the enemy. I will not say, "Shake hands like Englishmen," for that would be unnecessary; but I do say, Sink your differences; minimize your grievances; bury your jealousies, without hope of resurrection; be of one accord and of one mind.

### The second Resolution—

That this Meeting heartily endorses the action of the Committee in putting forth a special appeal for picked men to work amongst Mohammedans. The claim on England of the great Indian Empire is paramount; and the success vouchsafed in converts made from amongst the Mohammedans of India in the past may be regarded as the

hopeful prospect of a rich harvest to be gathered when the Church at home has awakened to its responsibility and put forth efforts in some degree commensurate with the great opportunity. While the difficulties in the way of missionary work in lands under Mohammedan rule may well appear to the eye of sense most formidable, this Meeting is firmly persuaded that so long as the door of access to individual Mohammedans is open, so long it is the clear and bounden duty of the Church of Christ to make use of its opportunities for delivering the Gospel message to them; in full expectation that the Power of the Holy Spirit will in God's good time have a signal manifestation in the triumph of Christianity in those lands,—

was moved by Sir Rivers Thompson, K.C.S.I., Vice President of the Society, in the following terms:—

*Speech of Sir Rivers Thompson.*

I take it, ladies and gentlemen, that this is the answer which the Church Missionary Society gives to the issue which has recently been raised as regards the relative influence of Islam and Christianity in the world. I do not stop to consider the merits of the controversy, for this is not the place for it, but I cannot help noticing what I have no doubt has occurred to many in this large hall, that since the publication of the famous address by a Canon of the Church of England at the Congress at Wolverhampton, nothing has occurred in recent years to direct more prominent attention to the cause of Christian Missions throughout the world. It has been the subject of an animated correspondence in our daily newspapers, and in the more detailed pages of our periodicals, and I have not the slightest doubt that it has resulted in the greatest practical advantage in bringing directly home to the minds of Englishmen and Englishwomen who are not too prone to look at things at a distance unless they are attended by something like a crisis, and to impose upon committees and secretaries, and chairmen of our great societies—and notably of one society, the Church Missionary—the duty of considering the ways and seeing the methods by which they are working and applying where necessary a remedy. Well, the reply of the Church Missionary Society is that we go forth, as the chairman has said, on the old lines. We believe that the Gospel of Christ is still the power of God to the salvation of every one who believes it, and we make now a special appeal for men and for means for carrying on that spiritual warfare against one of the most deadly foes of Christianity. You will remember that among the literature to which that correspondence gave rise there was a remarkable paper which was read

by my friend Sir William Hunter at the Society of Arts. He was speaking there as a layman to laymen, and in a society whose aims and objects are directed chiefly to the social aspects of questions. Therefore he strictly confined himself to the immediate objects of that Society. He showed the exact position of the work of the three great religions in India—of Hinduism, of Mohammedanism, and of Christianity. He showed their past work, what they were doing in the present, and, more than that, their adaptability to accommodate themselves to the new problems which advancing civilization in India was compelling them to face. We should have been glad if he could have gone on a little further, for our interest begins just where his ended; and with your permission I should like to say a few words from my own personal experience of India of the influence which Christianity is exercising upon the two other religions in that great continent. Now, confessedly, by the admission of our opponents, our success as missionaries has been most pronounced and indubitable amongst the aboriginal tribes—the low-castes and the no-castes—throughout the country. We can claim, I believe I am right in saying, something like 500,000 converts to Christianity, chiefly from among that class of the community. But we live now in days when a good deal more than that can be said of the results of our missionary work in India—work which can be directly shown to be the outcome of the labours of Protestant missionaries throughout the country, and especially in connection with the circulation of the Bible. I was noticing the return last year when the British and Foreign Bible Society held their meeting in connection with the Jubilee. It showed that in

the year 1837 the issue of Bibles from the central dépôt in England to India amounted to 45,000 copies of the English edition. In the year 1886 that total had increased to 318,000. Of course, you may say that that is only the English Bible, and that they can have very little effect in a country like India. Then I must tell you that there are six auxiliary societies in India in connection with the Parent Society at home, and as President of the Calcutta Society during the last three years of my residence there, I speak with authority when I say that the demand for the Bible (which is never given, but always sold) is shown by very striking figures in the last two years' reports. In the year 1885 the number of Bengali Bibles issued was 50,000; in 1886 it was 86,000. In Madras in the year 1885 it was 109,000; in the year 1886 it was 119,000. The Christian missionaries of India have always been loyal supporters and assistants of Government in the cause of Education. They have been assailing every form and phase of heathenism and of false worship for very many years. Is it wonderful, then, that there should be astonishing results, and that all these appliances—the preaching of the Word, the circulation of the Bible, and the education of the Natives—have resulted in stimulating the intellects of the people, in raising their moral consciousness, and in enabling them to think seriously upon the position of their own religions in relation to Christianity? The fact is—and I can vouch for it—that our students stand forth now from our colleges and universities directly repudiating their gods and their goddesses, denouncing idolatry, and declaring that the religion on which they have hitherto relied has been a false religion. I am afraid we cannot say that they have accepted Christianity; but there they stand at this critical moment, having cast away their idols to the moles and to the bats, and yet not having accepted that which the Bible offers to them. But still there are marks and signs which show how the thing is working upon their minds when we see that in one of the largest churches in Calcutta the other day crowds of these students pressed in to hear an Englishman preaching upon the evidences of Christianity; and that about the same time,

1500 miles away, crowds of up-country youths thronged into the lecture-room of St. John's College, Agra—one of the noblest institutions that belong to this Society—to hear, not the preaching of an English missionary, but to listen to the words of two converts from their own faith telling them their experiences of the Gospel of Christ. It is no fiction what Dr. Baumann—one of our best and oldest missionaries in Calcutta—said in connection with the Jubilee Report. He said, "These fifty years have seen great triumphs and victories over bigotry, superstition, and heathenism in all phases. The men who preceded us, who attacked the old Dagon, found it to be a heavy, dark, inert mass and block which gave forth sparks of indignation and wrath when they struck it; and it seemed as if no human power assailing it could ever make the slightest impression. But now, thank God, the men who attack the same Dagon find the senseless image giving forth such a hollow ring as to show that all its internal substance has passed away, and that the whole structure is ready for demolition." We can count by the hundreds men of high social position and education who, having made sacrifices such as we Englishmen here can never have a conception of, have accepted with all their hearts the Gospel of Jesus Christ, and have become faithful servants and workers in the very missionary cause which we are advocating. But there are also to be counted by hundreds of thousands those of whom no record exists, as of old in the case of Joseph of Arimathea, who are secret disciples of Jesus, but do not confess Him for fear of the people. I know this as a fact from the many instances which have come before me, and further it is a remarkable thing, that beyond all these there are known cases which have come to light—how many there may be we shall never know until the last books are opened—where men have turned from heathenism to the living God from no act of man and with no human agency to guide them. It was only a few days before I left Calcutta that a Native Christian gentleman came to wish me "Good-bye," and he was telling me of his tour in the cold season. He said, "As we were going up the river one night we had to stop rather earlier than usual because my men were tired. We had to anchor near

a village whose name I did not know because I had never been there. I took a walk to see what the village was like, and as I passed along the street I heard voices singing, and, what was more, they were singing a Christian hymn. This so interested me that I stepped up on the verandah, and, moving aside the screen, I looked in, and there I saw the master of the household, with all his family about him, holding Christian worship." I said, "What is the explanation?" The man, he said, was an artisan, whose duty led him to go to Calcutta on occasions to buy materials. Once when he was there he picked up one of the Gospels translated into Bengali. He took it home, and read it, and found it was only a part of the greater book. Upon his next visit to Calcutta he purchased the whole Bible. With the study of that book and the illumination of God's Holy Spirit upon it, and without the intervention of any human agency, that man believed and his whole household. This resolution asks us to consider the claim upon England of the great Indian Empire, and how paramount that is. I think, ladies and gentlemen, that we are all proud of the Indian Empire—at least we ought to be. May I tell you that at the last Census in 1881 the total return of the population of the whole of the Continent came to the enormous figure of 254,000,000 owing allegiance to our Queen. By this time, if the normal progress has gone on—and I have no doubt that it has, for they have been years of peace and prosperity—that population cannot be less than 258,000,000. May I tell you that the total number of Englishmen and Englishwomen in India is something under 150,000, including 65,000 troops. It must often occur to every thoughtful mind what a marvel it was that England with 150,000 men should be dominating 255,000,000 of people. If it had not been that the hand of our good God had been upon us we could not do it. It is because we hold India from God that it becomes our paramount duty to render Him thanks for the great benefits and blessings which He has conferred upon us. You may remember Keshub Chunder Sen—he came over here; what must have been the condition of the mind of a man placed as he was, a Hindoo of the

Hindoos, who came out from among them to proclaim throughout the length and breadth of the land a denunciation of idolatry? It is a curious thing that he never addressed the people with any effect until he learnt English, and perhaps you may be surprised to know that an audience as big as this can be called together in Calcutta and addressed in English, and the address will be followed by the audience as readily as by you who are here. When speaking to one of these large audiences one day, and he was a great master of oratory, he said, "England has done great things for us. She has given us good governors-general, good governors, excellent laws, liberal and good education, and in a hundred ways she has shown us marvellous things. The prowess of her military arm who can deny? There have never been told the feats which the British army has performed in India. But all that passes into insignificance in the presence of the fact that England has brought Jesus Christ to the knowledge of India, and Jesus Christ governs India now." I am afraid my own infirmity rather than my will compels me to stop, for there are many things I could say which would bring home to you how true it is, what a great work has been done, and what a great work still remains to be done in the moral and spiritual development of India. It is a pitiful thing to sneer at the missionary. It is worse than pitiful to ignore the sublime results of his labours. The men who go forth now, as you have heard from the Report, from our public schools and from our colleges and universities, are just the same men who, if they had stayed at home, would have been at the Bar, in the Church, or in other professions, and yet they go forth working for nothing, looking for no human reward, thinking of no earthly recompense; passing lives exposed to the most terrible climate and fearful malaria. Many places in India are strewn with the tombstones of missionaries who have hazarded their lives to the death. It is monstrous to say that men like that, giving their whole devotion and their lives to the cause, are to be met with anything else than respect and love. In their cause and in the cause of the Master whom they serve, I appeal to you to accept this Resolution.

The Rev. Dr. Bruce supported it, saying :—

*Speech of the Rev. Dr. Bruce.*

My Christian friends, I know there are many in this hall who join with me in looking upon our mission work as the great preparation for the second coming of the Lord Jesus Christ. This Gospel shall be preached for a witness unto all nations, and then the end of this dispensation shall come. Jesus will come to take the heathen to Him for an inheritance, and the uttermost parts of the earth for a possession. I think it, my friends, the very greatest privilege, which no man in the world is worthy of, barely to be a fellow-worker with God in hastening the second coming of our Lord Jesus Christ. I believe—and many here will agree with me in believing—that the one work of man which our Lord has appointed to hasten that coming is Mission work, and I believe He will come to carry on that Mission work—to take to Him the heathen for His inheritance and the uttermost parts of the earth for His possession—in a far better way than we can do it; and therefore it is our great privilege to hasten His coming in this manner. It has been my privilege to labour for thirty years in Mission work—the first ten in the Punjab, the last twenty in Mohammedan lands. When I was in the Punjab the Mission work was almost in its commencement there. I remember taking a tour there twenty-five years ago with Mr. Patterson, a Scotch missionary. If he and I had been privileged to baptize one or two converts we thought it a great success. The other day I got a letter from Mr. Patterson to say that his son was carrying on the work, and that he and his colleague had baptized 2000 converts in the last two years. Although the work in the Punjab is so new, I believe God has raised up a witness there, for the work so long carried on by European Missions is now being carried on by Natives. But I wish to bring before you that part of the world in which the Gospel has not been preached for a witness, and the enormous difficulties that are met with—such as are met with in no other part of the heathen field; especially that part of the world in which a false witness is borne to Christianity and to the Word of God, which false witness must, I believe, be counter-

acted and done away with before the Gospel can have its true force. I allude to the Mohammedan lands. They are, generally, Egypt, Turkey, Persia, Arabia, Beloochistan, and Turkestan—the centre of Asia. In only three of these, Egypt, Turkey, and Persia, and now just commencing in Arabia, has the Gospel been preached; in the others the Gospel has not yet been opened even. Who can think of Egypt, Palestine, Media, Parthia, Babylon, without remembering that they are the lands of the Bible, without longing that that Word which came from these lands shall again have free course and be glorified in them? We cannot but think it very strange that these should be almost the only lands in which the Word of God should not seem to have free course and be glorified. With regard to the controversy on Mohammedanism, already alluded to, there are only two or three remarks which I should like to make. One is, that many of those who have written and spoken about Mohammedanism have made a great mistake in referring to Mohammedans as if they were exceptionally bad people. My experience is altogether against this, and the matter is altogether apart from the question. All we have to say is, that they are just as bad as Englishmen, and no worse, and that they need the Gospel for the very same reason that we do. Again, it has been said that they worship the very same God that we do, and therefore they do not need the Gospel of Jesus Christ. But these are two very great mistakes. They do not worship the same God that we do. The God of the Christians is a Triune God—God the Father, that is love itself, and He has shown His love to us by the blood of His Son, and has poured that love into our hearts by the Holy Spirit He has given us. Now if there is one doctrine of Christianity against which Mohammedanism is specially directed, it is the doctrine of the Triune God. Also, Mohammedans have not the slightest idea of a God who is love. One of the most melancholy chapters of the Jewish world and the Christian Church is that which tells us of that earnest man, and seeker after truth, Mohammed, when, after praying

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and fasting, as was his custom, for one month together in the deserts of Arabia, in his search after the truth of religion and the true God, he went first to the Jews, who were not able to guide him to the water of life he sought for, and then went to many Christians in Arabia and Syria, and went to them in vain. They not only have not got the true God, the God of God's Word, and, above all, the Trinity, but they have got a false God. The only idea the Mohammedans of Persia have—and the only idea Mohammed himself had—of the Christian Trinity was that which they have derived, and do derive at present, from pictures in Eastern churches, that Christians worship a husband and his wife and their son as three gods; and it was for this reason that Mohammed found it necessary to start a new religion for Arabia, and afterwards for the world. It has also been said that Mohammedanism has a wonderfully civilizing and elevating effect on a nation and a people. I think it has an elevating effect on individuals, but I altogether deny that it produces that change on a nation. It is to me one of the strangest phenomena in history, the utter weakness of Mohammedanism, and its inability to elevate a people. I have often been asked, "Have you no railways in Persia?" The answer is, that they have not yet learnt to make the wheel of a wheelbarrow, let alone railways. Take the city of Bagdad; I do not think there is a city inhabited by a finer or more capable race of people, or rather races, than Bagdad. I have heard that there is one carriage in the city, but there is no road for it to travel on, and there is no effort in any Mohammedan land I have been in to do anything for the good of the public. It has been said that Mohammedanism is a wonderfully missionizing system. I will tell you how it has acted in Persia. For 1200 years there have been Jews, Parsees, and Christians in Persia, and the only way in which the Mohammedans have tried to gain them over has been by oppression. That state of things has entirely passed away, I am glad to say, and the Christians are entirely delivered from it. When I first went to Persia a Christian was a Christian dog in the eyes of Mohammedans, and in the city of Ispahan no Christian was allowed to enter the Mohammedan part of the

city on a wet day. The reason was, that a Christian was a Christian dog; a dry Christian was not considered to pollute them, but a wet dog was, and so no Christian was allowed to visit the city on a wet day, for fear his wet robe should touch a Mohammedan and pollute him. This is only one way in which Christians and other races were made to feel themselves inferior animals in order to prevail on them to accept the religion of Islam. And I think we ought to value and love those Eastern Christians when we remember that for 1200 years they have borne the greatest persecution, contumely, and oppression from the Mohammedans, and still remain faithful to the God of their fathers. I would wish to bring before you the Persians and Arabs. In that missionary district of the Church Missionary Society there are two great divisions; it includes the whole of the south of Persia and Babylonia, the north being worked by the American missionaries. We have Julfa, a suburb of Ispahan, and Bagdad, the capital of Babylonia, a centre especially for work among the Arabs. It is a very remarkable fact that no Christian Church or missionary society took the initiative in commencing missionary work for either of these most interesting peoples; and it is also an interesting fact that mission work was commenced for each of these lands of the Arabs and Persians by two young Cambridge men, each of whom had taken the highest honours, each of whom bore his own charges, and each of whom, in God's mysterious providence, died in a year after commencing the work—I mean Henry Martyn in Persia and the Hon. Ion Keith-Falconer in Arabia. God led me to pass through Persia, and, as Lord Chichester afterwards said, there never was a Mission taken up by the Society in which God more clearly guided us than the Persian Mission. We found ourselves in Ispahan surveying the parish or district which God had permitted us to work; and we found we had a district of not less than 500,000 square miles, containing three of the ancient empires known to all students of the Bible—Babylonia, and Elam, and Persia, together with the borders of the Persian Gulf and the northern part of Arabia. I mention this for this reason, that our colporteurs are able to work the whole of it. I



might treble the size of the district in the north and east, where there are great tracts of country to work, but no missionary society, and we also are not able to reach them. But it is not only the size of the district which is a difficulty, but the great variety of races and the difficulty of travelling—inasmuch as, owing to the wretched means of travelling, it takes me three months to get from one end of the district to the other. Then there is an immense number of Jews scattered through the district—30,000 Jews in Ispahan alone—and I am one of those who believe God still loves His ancient people, and that we ought to go to the Jews first. Then we have Armenian Christians in Bagdad and scattered in every place. Then we have the Shiahs in Persia and the Sunnis in Babylonia and Arabia—the two great divisions of the Mohammedans. The old sainted chief of our Society, the Rev. Henry Venn, contrived to keep me in Persia to carry on the translation and revision of the Bible, and for the last fifteen years I have been engaged in that branch, for which I have been and am so unworthy, which is enough for three men—that is, the translation of the New Testament. We are now also trying to carry on the translation of the Old. When I first began work in Ispahan, numbers of Mohammedans came to me, and joined in reading the Word of God and in prayer. Though I was in the midst of the Armenian Christians, and had near me an Armenian congregation, I refused to receive converts from any but Mohammedans. An Armenian gentleman asked me to take charge of a small school of Armenian boys, and I said, "If you will bring the school next door, and open a door through from the Mission, I will look after it two or three times a day, but it is not my special work." Well, he brought the school, with twenty boys; now there are 200 boys and 100 girls in it. After the translation of the Word of God, the next most important work is the training of Native labourers. I have the highest respect for those poor Native labourers whom I knew in India, and who are still carrying on the work in the Punjaub; but I think I may safely say that the Armenians in Central Asia turn out more efficient workers than the labourers in India. I think I never saw more earnest and

effective Native workers than those we have in Ispahan. I will mention one of our colporteurs, Benjamin. He came to me from the North-West of Persia as a groom; he could just read the Bible in the Nestorian, but he is now able to preach the Gospel in five different languages. I think there is not a town or village in that vast district, which I call our parish, in which Benjamin has not preached the Word of God. And in all the biographies of Christian saints I have ever read I never read of a more brave or self-denying soldier of Jesus Christ than Benjamin is. I think it is just as true of him as it was of Lord Nelson, that, as Nelson is said not to have known what fear was in fighting the battles of the king, Benjamin does not know what fear is in fighting the battles of the Lord Jesus Christ. In one town he was bastinadoed by the High Priest, without any trial. You do not know what terrible torture bastinadoing is. But I got a letter from him; and, like Paul at Lystra, he went again to the town where he was bastinadoed, and he first called on the priest who had bastinadoed him; and before doing so he took off his boots and put on slippers, that the priest might not have the trouble to draw off his boots, as he had done at first. But, thank God, he was received with great kindness, and was not persecuted in any way on his second visit. I should like, in conclusion, to give you some idea of the present state of our work, and what our wants are. We have got two stations. We have one medical missionary, Dr. Hoernle. He is not the only labourer, for we have a lady missionary. And we cannot over-value the work of our lady missionary, Miss Read—I cannot speak too highly of the whole-hearted way in which she gives herself to the work. She devotes several months every year to teaching the infant school, and then goes to the Armenian hills for change of air. She always prefers going with the poorest of the people in their donkey caravans. We are looking out for another lady to help her. I have been to Ireland, to only three cities, and have got 30*l*. for an outfit, and 70*l*. per annum to enable us to send out another lady. Then I will mention Bagdad. It is the capital of the ancient Babylonia; I may even call it Babylon itself, for in the walls

of Bagdad there are now bricks bearing the name of Nebuchadnezzar. Bagdad has 30,000 Jews and 100,000 Sunni Mohammedans. It is visited by all Shiah Mohammedans in the whole world in death and in life; they visit it in life, and their dead bodies are carried there. And the Afghans visit it, to see the tomb of a great Mohammedan saint. We are looking out for a young clergyman to volunteer for this work, and I think there is not any place I would

rather commence work in than the great city of Bagdad, and among that noble race of people, the Arabs. I believe God loves the Arabs also, and I have been much struck in reading that glorious book of prophecy, the second book of Isaiah, as I call it, to see that the promises of the extension of Christ's kingdom have special reference to the Arabs, the children of Abraham according to the flesh.

After the singing of the hymn "Hail to the Lord's Anointed," the collection was made in the room. It amounted to 215*l.* 19*s.* 9*d.*, with promises of 500*l.* more. The third Resolution—

That this Meeting, while thanking God for His protecting care over the members of the recent Special Winter Mission, and over those other friends who have visited India and Ceylon, or have returned from their visits to other mission fields during the past year, sees, in the many evident tokens of spiritual life amongst the Native Christians of the various nationalities visited, to which their friends are able to bear thankful testimony, a bright and blessed prospect of a rapid extension of the kingdom of Christ through the evangelistic energies of those Christians amongst their own countrymen; and recognizes the need of increased prayerful effort in behalf of the Lord's work amongst the non-Christian communities of the world under a solemn sense of the responsibility which the success of the past and the boundless opportunity of the present places upon it,—

was then moved by the Bishop of Waiapu, who said :—

*Speech of the Bishop of Waiapu.*

I am here as the representative of the Society's work in a part of the mission field which, unhappily for ourselves, was not visited by your Hon. Secretary, and which did not come within the range of the Winter Mission. Had the missionaries of that Mission, indeed, come to New Zealand, they would have found it summer there, and not winter. A London clergyman said to me the other day that his church school had been classified without examination, and that he took this as a very distinguished compliment to the excellence of the school. I do not know whether I am entitled to assume that our dear and honoured friend Mr. Wigram omitted to come to New Zealand and inspect us from the same confidence he had in our general excellence; but if he had come, he would have found what some who are called in New Zealand "globe trotters" have not found. Many of these travellers who have honoured us with a visit in their circumnavigation of the globe have, with all their unrivalled powers of description, failed to take much notice of what our dear Honorary Secretary would have found—a Native Church. The seed was no doubt sown by the

hands of Europeans; but through God's grace the seed has taken root, and now spreads in Maori hearts, and throughout New Zealand in the Northern Island, where the remnant of the race is chiefly to be found, wherever you go you will find some at least gathered together Sunday by Sunday, and day by day, in their Native villages, and ministered to by men of their own race. In my own diocese we have numerous honorary lay readers. I have in my hand a list containing the names of some fifteen Englishmen who are doing good work, I do not mean in the mission field, but in reading and in conducting services among their own countrymen. Following their names, there are those of no fewer than 119 Maori lay readers. I am glad to say, especially in view of the serious deficit we are hearing of to-day, that not one of these Maori lay readers has ever drawn a penny of missionary money. There is this distinguishing excellence, I think I may say, of Maori Christianity, that, from the very first, we have never had paid readers or paid catechists in Maoriland; the work they have done is a work they have been glad to do gratuitously. Of

course those lay readers are not, except in special and rare instances, evangelists outside their own villages; but they maintain the worship of God, according to the forms of the Church of England, throughout their scattered hamlets. As showing the vitality of the Native Church in New Zealand, I may say that in my diocese there are at present thirty-five churches built by the Maories—I mean, not with their own hands, but with their own money. They generally now-a-days get a plan from an English architect, and employ English labour very often. Of these thirty-five churches, twenty-two have been built within the ten years I have been in the diocese, erected at an expense ranging from 300*l.* to 600*l.*, with scarcely any assistance from Europeans. Although New Zealand has been almost crowded out of the Report this year, and is very nearly crowded out of this Meeting, yet I am glad there is one significant sentence in the Report, and it refers to the fact that we have a very considerable body of Native clergy. Altogether there have been forty-seven ordained in New Zealand among the Maori race, and at the present time there are nearly thirty of them at work. In my own diocese we have thirteen. There had been several deaths among the Native clergy, which had reduced the number to ten; but just before I left—a week before Christmas—at Waiapu itself I had the joy of ordaining three worthy men. They had been trained in a college belonging to the Church Missionary Society, and conducted by one of our senior missionaries. In the same college some twelve students are being prepared for the ministry. What I want you specially to note is that these worthy clergymen are paid quite independently of the funds of the Church Missionary Society. We have made a rule in the diocese of Waiapu, for instance, that before any Native pastor is placed in charge of a district, that district must have shown its desire for a pastor by contributing at least 400*l.*, which forms the nucleus of an endowment for the pastor's salary, which is supplemented in various ways by the people themselves. That is a gratifying circumstance. Our dearly honoured friend, Henry Venn—whom I almost see again in our midst, with his mien

of dignity and lofty calm, and eye so full of vigour and fire at every mention of the triumphs of the Cross of Christ in heathen lands—dear Henry Venn, in one of his papers on the Native Church, used this expression: “The euthanasia of missionary effort is the establishment of a self-supporting, self-governing, and self-extending Church.” I have ventured to say something to show that there is real genuine self-support in the Maori Church of New Zealand. I could say something also to show that this self-supported Church has a government provided for it by the very statutes, canons, and constitution of the Church of the Province of New Zealand, which distinctly recognizes that, owing to differences of language and circumstances, it would be found impracticable to govern a Native Church through an ordinary Church Board; and so, by that very constitution which had the *imprimatur* of the late Bishop Selwyn himself, distinct Native Church Boards are recognized, under that constitution they have been established, and, I am happy to say, are carried on. There are lay representatives elected by the Maoris, associated with the Native clergy, meeting under the Presidency of the Bishop or his commissary, and they legislate on all matters which concern their Church. This is done under the direct sanction of the Church as a whole. Again, as to self-extension, my dear and honoured friend, Archdeacon Clarke, of Waimate, in the north, has of late years gone into the Waikato district, where, during the Native war, there was a great apostacy from the truth; and his efforts have been fully seconded by the Native clergy who have accompanied him. That is not all. A few months ago, I was casually passing through the Waikato district, which is not in my own diocese, and there in a town—I am sorry that the Master of Trinity is not here—called Cambridge, which is thirty miles from another town called Oxford—I met a Maori clergyman who had been in our Training College down in Poverty Bay, in my own diocese. He was a middle-aged man; he was toiling along, carrying a bundle on his back and a saddle on his arm, and on my asking where he had come from, he told me he had been on an expedition by himself to the Hau-hau

Natives, had met with a cordial reception, and was warmly invited to come again. I have just had a letter from Archdeacon Williams, who is in charge of the college, stating that he is about to receive a young man from that very district and of the very tribe which fought against us in the late war. Both the young man and his wife are going to the Training College, the wife being an old pupil at our Mission Boarding-school in Napier. It has been said by a distinguished colonial statesman that "if the Maoris be a decaying race"—as it is to be feared they are—"let us," he said (advocating a generous policy to them with regard to their lands), "at least smooth their dying pillow." I take up the sentence, and I say, we can do more than smooth their dying pillow; we can point them to the better land to come; and the Maoris respond to such teaching. If time permitted I could give you many instances of Native death-beds, illu-

minated by Christian hope, in proof of that statement. What I have seen myself encourages me to hope that if the Church of Christ still shows its kindly sympathy with this offshoot in distant Maoriland, the last days of the Maori may be his best days; at even-time it may be light—all light—to use their own emphatic expression. The Maori Church joins happily with the Church of our own countrymen. As the Maoris themselves are fond of saying, you are "the shepherd of both races." Let me, as Bishop among the Maoris, appeal for your continued interest and sympathy in the work which is going on in that distant land. Believe me, there is no Mission of the Church Missionary Society for which, in spite of all its failings and shortcomings, we have more reason to bless God than that Mission, which has turned the sanguinary savages of New Zealand into a God-fearing and Christ-loving people.

It was supported by Sir T. Fowell Buxton, in the following terms:—

*Speech of Sir T. Fowell Buxton, Bart., Treasurer.*

Sir John Kennaway, I have to thank you for giving me the opportunity of acknowledging the appointment, by this meeting, of myself to the post of Treasurer for the second time. I feel it to be a great honour, and I have to thank you for it. I must also thank you and many of the friends before me and behind me who have so kindly welcomed me and my son on our return from a rather extended journey. We have indeed much to be thankful for. We have returned in health and safety after travelling so far, and after the many hardships and long sufferings which you are kind enough to suppose we have undergone. I have found that there is no man in India of whom they appear to have more dread than the "cold winter" traveller, who comes and goes and writes a book or an article, or makes a speech, and proposes to set them right on every point that may arise. I had frequent occasion to assure my many kind and hospitable friends that they need fear no such attempt from myself. I fear they will think me but a faithless spy when they find that before I reached the shores of Europe I was committed to the making of a speech and a narrative of my im-

pressions. I hope they will forgive me; and, so far as I can I will dwell upon my few recollections. I think it is impossible for any traveller, whether he has before been interested in missions or not, to visit India without coming to the conclusion that the missionary body are exercising a very great and very valuable influence over the whole community. I believe it to be true of the Natives, of the English, of the Christians, and of the non-Christians of the present generation, that the missionary body, as a whole, are exerting a very great and an undoubted influence. I think it may also be accepted as true that the Natives, as a whole, show a very kindly disposition towards the persons of the missionary body. It has been my privilege to come across several proofs of what I am saying. I remember well being in the house of a missionary at Benares, and meeting fifteen or twenty of the leading Native gentry, who had been asked to the house because they felt it was the house of a neighbour, and who were altogether at their ease because they had learned to recognize him as a friend as well as a neighbour. It was impossible to suppose that they

would have come together unless they had felt they were received with a hospitality and a kindness upon which they could depend. Another instance occurs to me. I have no doubt that many will remember the accounts written by Edmund Wigram of the journey of his father, and the incident of his being in Madras, and of his being present when he and the Bishop received an address from a large number of the Hindu community. It was my good fortune to be present at a similar incident, in which Mr. Sell, our corresponding secretary, was concerned. The time had come for him to leave that city and the sphere of his labours. On that occasion the Mohammedan body determined to present to him an address, and I confess it was one of the most striking scenes I ever witnessed. There was a large house of a Native gentleman, but, large though it was, it was not large enough to contain the overflowing number of co-religionists who had drawn together for the purpose of doing honour to Mr. Sell. But he was not there alone. There was a large number of Europeans, and amongst those who had been invited were the ladies and gentlemen who formed the missionary community. Taking these two incidents together, it is, I think, impossible to suppose that the Hindu body in Madras and the Mohammedan body are influenced by any other feelings than those of goodwill and kindly feelings towards the missionary body as a whole, and towards their persons as individuals. We have then abundant reason to believe that the missionaries sent out by various societies, belonging to various bodies of Christians, are living near together and associating together in the spirit of the utmost harmony and goodwill. It is impossible to doubt the immense importance that it should be so. That it is so is, I believe, almost the universal rule; I have come across no exceptions to it. It happened to me to meet the whole missionary body in Calcutta, Benares, Colombo, and other places, in the house of one missionary or other; and this not as an exceptional incident, not that they were asked to meet the treasurer of this Society, but as a monthly meeting which they always looked forward to, and in which they nearly always took a part. Then

again, I cannot but think that we ought to acknowledge that a very kindly feeling is exhibited towards the missionary body by the officials and those who hold high office in India. I do not pretend to say that they always entirely sympathize with, or appreciate the work which is being carried on; but I do say that the feeling exhibited is one of neighbourly kindness. There is, I think, an almost universal recognition of the value of the services the missionary body render in the matter of education. They do acknowledge that very freely, from the Viceroy downwards; I think we may say it is universally acknowledged in India. Any traveller in that country cannot but come across the fact that there are very serious questions constantly coming up and pressing for consideration and reconsideration from time to time. There is the question of higher education—how far it is expedient for a missionary society to take a leading part in the great schools. Now, I am not supposing for a moment that it would be well to give up any work that is in hand; but, when proposals are made for the extension of the work, I feel it is an open question; it is one which needs very careful and very prayerful consideration. Then there is the question of the expediency of grouping together the Native Christians—those who are called out from the mass—grouping them into Christian villages. I have seen four or five such Christian villages. I cannot attempt, within the short limit I have, to describe them in any detail; but it has become a question of pressing importance, and I would ask all the friends of the Society to assist by giving their attention to it—whether it is expedient to carry on any further this effort of grouping them together rather than leaving them as points of light, as Christian families, in the midst of the whole Indian community. We must also acknowledge that, though missionary work is doing a great deal, there are many other signs of Christian work, monuments to Christian influence—excellent institutions, such as technical schools, which are springing up, and, above all, the large hospitals which are being raised in all the great towns, and even secondary towns, throughout the country. Great efforts are also being made,

above all by Lady Dufferin herself, in the work of enabling women to relieve the sufferings of women. These efforts ought to be regarded and accepted by ourselves as signs and monuments of Christian work. I wish to say how greatly I appreciate the kindness and the hospitality of many of those who represent our Society in India and Ceylon. I should like to mention many, but this is not the place nor have I time to do so. I have had the pleasure of meeting them, I am sure I may say, in the most friendly and intimate way. I have heard of their anxieties as to their work, their families, and their children in India and their children at

home. The last scene almost before I left that country was one that brought near home to me the risks to which they are exposed. While I was at Kandy, it fell to me to be present at the funeral of one of our missionary staff, Mr. Allcock, of Ceylon, who had died on the Sunday morning. It was my duty—my mournful gratification—to follow his funeral on the very next morning. One cannot but feel that in the cares, the anxieties, and the perils to which they are undoubtedly exposed, they have every claim to our most earnest sympathy and our most cordial prayers.

The meeting was then brought to a conclusion by an address from the Rev. Horace Meyer, of Clifton, who spoke in further support of the Resolution. He said,—

*Speech of the Rev. Horace Meyer, M.A.*

I have listened, as no doubt you all have, with great interest to the Report and to the speeches which have followed. One tone, one aim, one theme, has run, as I anticipated, through all the speeches—the conversion of souls, the propagation of the Gospel, the extension of God's kingdom by the preaching and teaching of Jesus Christ. The field is the world. Roughly speaking, the populations of the world are composed of about one thousand millions of the human race, of whom six hundred millions are Brahmans, Buddhist, Confucians, and Mohammedans. I cannot stay to analyze them—the hour is too late for that; but I do ask you to let your imaginations have some play. Exercise those imaginations as far as you can; seek to realize the suffering, the degradation, the sorrow which the systems that I have indicated inflict on the human race, and I am quite sure that you will never to the full extent succeed. The very existence of these false systems declares to us that men, though blind, are groping after God. We, as Christians, to whom God has given the sacred Scriptures, have learnt that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life." We, through faith in Christ, have peace with God. We rejoice in hope of the

glory of God. In Christ we are reconciled to God and God to us. There is the contrast between those false systems and the happy position in which the believer in Jesus Christ stands. What is it that has been the secret of the Church Missionary Society's growing influence and power both at home and abroad? It has been her fidelity to the Gospel of Jesus Christ. Some of you can recall the voices, now hushed, of Dean McNeile, Dr. Miller, Canon Hugh Stowell, who electrified us by their eloquence in this hall, and the faces of others who were wise in counsel, such as the Rev. Henry Venn, Henry Wright, and Edward Auriol. They have handed down to us the charge committed to them by their fathers; and I trust that the enthusiasm of this meeting to-day will assure the Committee, the President, and, not least, the Hon. Secretary, my dear friend Frederic Wigram, of our entire confidence in their fidelity—not, indeed, entire confidence in their infallibility—that they do not ask for—but entire confidence in their fidelity to those principles in which the Society was cradled at the close of the last century. What encouragement we have to go forward when we compare the present with the past! During the first five-and-twenty years of this century Missionary Societies were a subject of ridi-

cule to the wit and of contempt to the proud ecclesiastic and layman, and it was as if an oracle had come when an East India Director said it would imperil the British Empire to preach the Gospel among the Natives of India. At that period Carey, Marshman and Ward were compelled to leave English territory and take shelter in Serampore. Thank God! those are things of the past. Though a great deal of ignorance and a great deal of prejudice still prevail, public opinion is far more respectful than it was. There is a very great change in the tone of the articles in the *Times* on missionary work now from the tone of those ten years ago. And well there may be, when we can point to such results! There are now 100 Protestant Missionary Societies. There are 3000 ordained ministers, with 2400 ordained Native pastors, working in the Mission-field; and there are two and a half millions of converts gathered into the fold of Christ. These results are doubtless encouraging, and with such living agencies in one hand, with the Bible in 220 languages at our command, with the enormous increase of wealth in this country, what might not the Church of God effect if only she were fully alive to her responsibility and opportunities? The fact, however, remains that, after all, less than three millions is all that the Church has gathered from the thousand millions of heathens and Mohammedans living in ignorance of the great salvation which God sent His Son into the world to procure and to offer freely to all men. What is needed to make us take advantage of our position, not merely to wipe away the deficit which hangs like a millstone round our necks, but to cause the Church and people of this land to rise to the level of that high and devoted sacrifice which our blessed Lord calls upon us to make, is the baptism of the Holy Spirit. It is this that we

need. Oh, that God of His infinite mercy, love, and tenderness would make this meeting effectual in His hand to awaken, deepen, and widen our interest in this holy undertaking! My dear friends, we have had during the last fifty years, during the last five-and-twenty years, during the last ten years, during the last three years magnificent examples set before us. Let the example of men like Bishop Patteson, Bishop Charles Mackenzie, Bishop Hannington, Keith-Falconer, yes, and the martyrs of the infant Church at U-Ganda, as well as that of the noble men who are now in the missionary field, make us more devoted, more energetic, more earnest in this great crusade on behalf of the human race. Let us remember that ours is no losing cause; we are on the winning side. The other day I read that when Garibaldi had been defeated at Rome he put forth this appeal to his Italian comrades:—"Soldiers, I have nothing to offer you but cold and hunger, rags and hardship; let him who loves his country follow me," and thousands of the men of Italy sprang to their feet at this appeal. Our blessed Lord does not say to us merely, "Come unto Me, all ye that labour, and I will give you rest," but He also says, "If any man will come after Me, let him take up his cross and follow Me," and "He that will lose his life shall save it, and he that will save his life shall lose it." Shall we obey or not? My dear friends, may God by His grace not only enable us to make speeches and to listen to them, but enable us to give up ourselves as a living sacrifice! May He help us during the coming year to do more than we have ever yet done! Let us remember that the Lord is leading us to victory. Yes, the Lord of Hosts is with us, the God of Jacob is our refuge.

The Bishop of Exeter finally closed the proceedings by pronouncing the Benediction.

At the evening meeting there were as usual no resolutions. The Bishop of Sodor and Man made an excellent chairman. The substance of the Report was given by the Rev. R. Lang, Secretary of the Society; the speakers were the venerable Bishop Crowther, the Rev. J. Bambridge, from the Sindh Mission, the Rev. Dr. Elliott, medical missionary from Gaza, Mr. J. Roscoe, from Mamboia, who spoke in faltering accents

and under deep emotion, and the Rev. B. Baring-Gould, who has just returned from the Special Winter Mission to India.

K.

A further account of the solemn proceedings at the Evening Meeting will be found included in the article on Bishop Parker.

The Anniversary proceedings were concluded by Mr. Wigram's Breakfast to the Committee and the Hon. District Secretaries, which took place at Cannon Street Hotel on the Thursday morning. About 300 gentlemen sat down, including the President, the Earl of Harrowby, the Bishops of St. Asaph, Exeter, and Waiapu; Bishops Perry and Crowther; Mr. Abel Smith, M.P., Mr. S. Gedge, M.P., Archdeacons Long, Martin, and Richardson, &c. The Rev. J. Gurney Hoare read a devotional paper, which is printed on the following pages; and prayer was offered by the Rev. C. F. Childs. Among the subsequent speakers were the Rev. J. Barton, the Rev. J. Sharp, the Rev. E. D. Stead, Canon Green, the Rev. H. Sutton, Mr. T. Faulkner Allison, Sir John Kennaway, the Rev. H. W. Webb-Peploe, and Canon Hoare.

## THE MISSIONARY'S MOTIVE, POWER, AND REWARD.

*An Address to the Hon. District Secretaries of the C.M.S.,*

BY THE REV. J. GURNEY HOARE, M.A.,

*Vicar of St. Dunstan's, Canterbury.*

John xiv. 11—24.



HE bond that unites us this morning is Missionary Work. Some of those present are, I believe, directly engaged in the foreign field; and the rest of us are, each in his own degree, workers at home. We look with admiration, not unmixed with envy, at those in the battle's front. They are in the post of honour; yet we, too, would claim a place, an humble place indeed, but yet a place in the missionary band. When England goes to war, the soldiers only are on the battle-field, yet the whole nation bears its part. An army is powerless without a nation behind; we all claim a part in the victory. With kindling eye, and proudly beating heart, England's children still say, and their children's children will ever say, "*We won at Waterloo.*"

So it is with the army of the Lord of Hosts. There are soldiers at the front, they face the foe; veteran leaders lead them on to victory; theirs is the special honour, and the great reward; yet we, the garrison, we, who have by gifts, by work, by prayers supplied the sinews of war, we who have tried to rouse the martial spirit, we will say, and rightly say, when the news of victory in China, India, Africa comes in, "*We won.*" So I claim the privilege of addressing you as a missionary band, though myself but a private in the garrison.

Looking at the passage which I have read, let us notice:—

### *I. The Missionary's Motive.*

Missionary work is a work of obedience; "Go," the Master says, and the motive of that obedience is love (verses 21—23.) "He that hath My commandments, and keepeth them, he it is that loveth Me." "If a man love Me, he will keep My words." The love precedes the obedience. Experience tells us



the same thing. When love for a personal Saviour moved the heart, then the missionary fire began to burn—and not till then. There will be no missionary spirit in us, nor in others, until there is the spirit of love. Whence, then, is this love? I turn to the words of this Evangelist, written in his 1st Epistle, iv. 7, and I read, “Beloved, let us love one another.” Yes, but how says the heart? how shall I make myself to love? He adds, “For love is of God, and every one that loveth is born of God, and knoweth God.” Love is of God; He is the source and fountain from which alone love flows; His is the great supply. Would I have the missionary spirit, I bring my empty heart that He may fill it with love, or rather may fill it with Himself, for He is love. Would I stir the missionary spirit in others, I try to lead them to God. It is not the state of the heathen that is the motive power, but it is God. “We love Him because He first loved us,” so runs the familiar verse. The R.V. omits the “Him,” and the revisers seem at the first reading to have spoilt our text. But, no, they have enlarged its scope, we love—Him, indeed, but not only Him—our friends, our countrymen, and the great heathen world; we love, because He first loved us. Love—all love—is of God.

## II. *The Missionary's Power.*

“Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father.” (John xiv. 12.) Here is, indeed, a weighty utterance; ushered in by the solemn Amen, Amen, it is singled out for special notice, even amongst the wonderful words of this most wonderful chapter. Man places his Amen at the end, “so let it be.” Christ places His at the beginning, “so it is.” The word is confirmed, as it were, by an oath. And what a word it is! “He that believeth, the works that I do shall he do also; and greater works than these shall he do.” This passage is not to be slighted by the missionary band—that little company that goes forth to conquer the world. It is a passage with its condition: “He that believeth on Me.” It is a passage with its promises: (1) “The works that I do, shall he do also;” (2) and “greater works than these shall he do.” It is a passage with its reasons: “Because I go to My Father, and” (we will leave out the full stop after Father) “whatsoever ye shall ask the Father in My name, that will I do, that the Father may be glorified in the Son.”

Because He is on the throne, and man may come boldly to that throne through Him, “he that believeth shall do these works and greater works.” Or, if we may gather from the whole context, because He is, not only on the throne exalted, but still amongst us; because, as we are told, the Father is with you, the Son is with you (verse 23), the Holy Spirit is with you (verses 16, 17); because, again, the Son is in you (verse 20), and the Holy Ghost is in you (verse 17), he that believeth, “The works that I do, shall he do also, and greater works than these shall he do.” No wonder, when each Person of the Blessed Trinity, Father, Son, and Holy Ghost, is *with* and *in* each child of God.

But it is a passage with its difficulties. There are many who, in spite of the emphatic “Verily, verily,” in spite of the unmistakable character of the language used, in spite of the grandeur of the promises of the indwelling of Father, Son, and Holy Ghost, would yet rob us of these promises. There are some who say, “Because we do not see these greater works (and who has seen any one heal the leper at a touch, or heard one speak a ‘Lazarus, come forth’?), because we do not see these, therefore they are not, and the ‘greater’ is hyperbole.” May we not ask, “Is it not more probable that the condition is

wanting, the faith conditioned in the 'he that believeth,' than that there is exaggeration in the word of the Living God?"

We ask first, have not great wonders been wrought? Can we not see many tokens that God is with us of a truth?

When I see the sordid money-grasping mind of some wealthy worldling turned to the bold open-handedness that ventures its wealth in the bank of Christ, a bank which guarantees no present dividend, such as the world appreciates—though even the present dividend is great to the discerning eye,—it is a great work.

When I read how Henry Martyn said "that the conversion of a Hindu is like the raising of the dead," and yet know that thousands are converted and are living godly lives, it is a great work.

When I see how fear combines with passion to hold the followers of Mohammed with an iron grasp, and yet how that religion has often been compelled to relax its hold, not by force of sword, nor by an inducement of a paradise more sensual than its own, but by some subtle influence that new-creates, I say it is a great work.

When I see African boys reared in the midst of the foulest surroundings, the grossest superstitions, the filthiest lusts, braving the sword of the executioner, roasting over a slow fire, yet enduring still,—enduring? no, triumphant! for from the midst of the torture, till the shrivelled tongues refuse to sing, I hear the words which Africa has given to England,—

"Daily, daily sing to Jesus;  
Sing, my soul, His praises due,"

I can but say, These are great works indeed! what hath God wrought!

May we not also ask those who would embrace everything at a glance and measure Heaven's workings with their span, may we not ask them—Can *we* measure greatness? Which was the best day's work, that of John iv. or vi.? The quiet talk by the well side with the solitary sinning woman, or, if I may call it so without irreverence, the more showy work done before more than 5000 people—the miracle of the loaves? Who can tell? All we do know is that after the one many believed on Him; after the other, many went back and walked no more with Him. Is not greatness to be measured by results? and no eye but that which scans eternity can estimate results. The promise is one to be claimed in faith, and to be used as a resting-place for hope. When we see a Morrison starting alone to attack the idolatry of China's millions, a Judson sailing for Burmah, a Marsden for New Zealand, a Krapf for Africa, a—but why name all the hero band? When I see at home men and women bowed in expectant, trustful prayer, I can but say, These all believe; they do Christ's works and even greater works "in Him," though *we* see not the end from the beginning.

I cannot but remember, too, how here, where we see not, man is being prepared for service beyond, where we shall see. Also, that the greatest gift of Jesus to mankind, after the great gift of Himself, namely the gift of the Spirit, was after, not before, His resurrection. I cannot but think—nay, more, I expect, that after our resurrection, as other faculties, so those developed and trained by missionary work will be enlarged and purified, and have freer scope and a yet greater sphere, and that then, when there will be no longer fear of faith lapsing into conceit, we shall see—wrought on a grander scale than here, on some field that we know not—these greater works.


### III. *The Missionary's Reward.*

There is another point that I must touch upon, but my words shall be few.

Missionary work is emphatically a work of obedience. The Master says to the missionary, "Go," and he goeth. The cost of obedience should be and must be calculated. "For which of you intending to build a tower, sitteth not down first and counteth the cost?" Let us calculate also the reward. We find it in this passage. (Verses 15, 16) "If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." (Verse 21) "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." (Chapter xv., verses 10, 14—16) "If ye keep My commandments, ye shall abide in My love." "Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you." Bringing these passages together, we find that the baptism of the Spirit; the manifestation of the Son; the indwelling of the Father; the abiding in Christ's love; the privilege of His holy friendship; the fruit that remains and the power of prevailing prayer, all wait on the *obedient*.

When we think of the missionary life we think of the motive that prompts, the obedience that goes, the work that results. Looking at this passage, with these points in view, we see love moving, obedience keeping, faith working; or, to put it another way, we see love, and its great source; faith, and its great works; obedience, and its great reward. May we be moved by love, may we work the works of faith, may we reap the rewards of obedience! May we? Rather, we shall, we will! We have entered on the work; love has moved us. We have reaped the reward, God has been with us. We have seen great works and answered prayers. And still we go forward with confidence. Our fathers' God is our God; and with the Father with us, the Son with us, and the Holy Spirit with us, according to promise here; with the Son in us, and the Holy Spirit in us, as we learn here; with the Father for us, the Son for us, the Holy Spirit for us, according to the word in Rom. viii. 26, 31, 32, 34, we will be loving, trustful, and obedient still. We will charge the hosts of Satan with confidence. We will take the watchword of the Psalmist (Ps. cxviii. 6, margin) upon our lips, and inscribe it on our banner—the cross. "Jehovah"—Jehovah, the three Persons, the one God—"Jehovah for me, I will not fear, what can man do unto me?"

### BISHOP PARKER.

" WAS dumb, and opened not my mouth, because Thou didst it." This was our prevailing feeling on that sorrowful Tuesday afternoon, between our two great meetings. That two such men as Hannington and Parker should have been called away in succession at the very threshold of their work, is mysterious indeed. Very different men were they. If one was an Elijah in boldness, in independence, in strength, in faith, shall we say in vehemence?—the other was an Elisha, in gentleness, in love, in quiet wisdom. If the one was a born

pioneer, fitted to stand alone, and to do great things even if no man stood by him, the other was almost the ideal of the leader and teacher of a school of the prophets. Now the great Master has summoned both to rest. It has pleased Him to use Hannington's death as a mighty influence to stir men's hearts; may it please Him through Parker's death to draw many into His service in the mission-field.

We are relieved of the necessity of compiling a sketch of Bishop Parker's life and character by the fact that it has been well done by a writer in the *Record*,—whose account (with a few slight corrections) we take leave to copy into our own pages, with the less compunction because part of it consists of extracts from our own notices in former numbers of the *Intelligencer*, woven together with skill and taste:—

(From the *Record*.)

Bishop Parker was a Trinity (Cambridge) man, and graduated with second-class honours in the Theological Tripos in 1875. Amongst his most intimate friends at Cambridge was the Rev. Jani Alli, who exerted a strong influence over him, and it is generally understood that the constant intercourse that took place between the two first led Henry Parker to turn his mind to foreign missionary work. The news of his death, which only reached Cambridge on Wednesday morning, caused much distress amongst a large circle of friends. Our Correspondent, writing on Wednesday night, says:—

"To many of us the sad news did not come till this evening. The Lord and Master 'gives no account,' and we can only feel redoubled certainty, in view of the blank mystery, that He will carry on the work though He has buried such a workman out of the scanty band of our East African missionaries. Dear Bishop Parker had been writing very earnestly of late to friends in England, imploring through them the Christian Church at home to do something special, and on a large scale, for the terribly urgent needs of the vast 'diocese.' And private accounts from our Cambridge missionaries had recently also brought accounts full of thankful joy of the wisdom and love with which the Bishop was doing his work and drawing his brethren round him. And now he is gone, in little more than eighteen months since he paid us his farewell visit, full of love and quiet devoted purpose, full of his dear Gonds in India, and of his future flock in Africa. Somewhat coldly the University Council had declined to recommend his name for the D.D. degree, which every Bishop in England, whether distinguished for learning or not, receives as a matter of course. But he met the trial in a spirit of thoroughly Christian happiness and peace. He has now already heard from the Lord of Life the 'Well done, good and faithful servant.' Most earnestly do I trust that his death, and Mr. Blackburn's, will prove a call to many hearts and lives, louder than their living voices could have uttered, to devote themselves, 'while it is yet called to-day,' to Africa."

Parker did not proceed at once from Cambridge to the mission-field. He took holy orders in 1876, and for nearly three years he served under the Rev. Prebendary Davis as Curate of Holy Trinity, Exeter. In 1878 he offered himself to the C.M.S., and at first it was proposed that he should go to Bombay, where Mr. Jani Alli was then stationed; but just then the state of health of the Rev. J. Welland, the Secretary of C.M.S. in Calcutta, rendered it necessary that a Joint Secretary should be associated with him, and to this post Mr. Parker was appointed. Just a year afterwards Mr. Welland died, and Mr. Parker became sole Secretary. He was six years at Calcutta, doing the Society most valuable service; and the Bishop appointed him one of his chaplains. In the early part of 1885 he came to England, and spoke at the C.M.S. Anniversary in that year. In November he returned to India, but, at his own earnest desire, not to the important office

he had filled so well, but to direct evangelistic work among the aboriginal Gônd people of the Central Province. To receive such a comrade (in addition to two younger brethren) was a great encouragement to the Rev. H. D. Williamson, who had been labouring among the Gônds for six years. Mr. Parker's special object was to form a Mission which, from the first, should be at the cost, not of the Society, but of the people themselves (except, of course, the maintenance of the English missionary). He thoroughly believed that this could be done, and that a Native Christian community gradually built up on such a system would be more stable than the dependent congregations that look to the missionary to provide them with churches, schools, and teachers.

On the untimely death of Bishop Hannington, the Committee of the C.M.S. did Henry Parker the great honour of offering him the Bishopric. He was very young, being at that time only thirty-four years of age, but it was felt that his practical missionary experience, and the special training of the Calcutta Secretariat, an office which brings its holder into contact with civil and ecclesiastical authorities, with business matters of all kinds, and with men of varied characters and dispositions, rendered him specially qualified for that arduous and difficult post. But so intensely interested was he in his work amongst the Gônds that he only consented to be nominated for the Bishopric on condition that another missionary should be sent out in his place. He took farewell of his friends in India on August 2nd, 1886, when a special service of the Holy Communion was held in the Cathedral. There was a very large number of communicants, amongst whom were not a few of the poorer members of the congregation of the old church, where Mr. Parker had ministered when he was in Calcutta. The Bishop officiated, and gave an address:—

He spoke of the sacrifice Mr. Parker's Indian friends were then making. They laid him, he said, bound hand and foot, on the Altar of God to be a whole burnt sacrifice unto the Lord. Seven years ago he had been called to fill an important post in the Diocese of Calcutta, and he (the speaker), as Bishop of the Diocese, could say that the post had been filled with unexpected ability. Last year he had felt the urgency of the call to more direct missionary labour, and had been appointed to a difficult but most interesting field of labour in the diocese; but almost before he had settled down to this work, another call had come, most unexpectedly, to none more so than himself, and he had answered to the call and was leaving us for work of a kind which he had never contemplated. It was a striking instance of how God took them at their word. He felt that he might safely say that when their brother determined to give himself up to Mission work he had no thought in his mind of the kind of work to which God would so soon call him. But how often it was so, not only in spiritual matters, but in all the concerns of life.

A missionary of the C.M.S. [Rev. R. Elliott, M.B., formerly of the Santal Mission, now of Gaza], who worked for some months with the late Bishop whilst he was still in India, writes of his work there as follows:—

"I was associated with the late Bishop Parker for some seven months during the year 1879, living in the same house and sharing in the pastoral work at the old Church, Calcutta. I need hardly say that to hear of his death was a severe shock, for during our short intercourse I had learned to know and love him as a dear brother in Christ. Many and many a time we have knelt together and besought God for our work, and what seems to me now, as I look back, the most prominent point in his character was his earnest spirit of prayer. He never undertook anything, however trivial, without first seeking the Divine guidance and blessing. His temper and disposition were singularly sweet and loving, and his manner most winning, his influence especially being most powerful among young men. He never allowed any personal consideration to interfere with his

duty to them, and I well remember how his first and worst illness in India was caused by standing too long exposed to the heat of the sun while he pleaded and spoke to one of his young men, who had gone astray, and whom he sought to win back again to Christ. He was an earnest speaker and preacher, and his sermons, if not eloquent, at least were full of loving devotion and counsel. His one aim and object was to preach Christ and Him crucified. I can recall many a case when his faithful testimony was blessed to the edification in Christ's Church in Calcutta. But his desire was ever to enter upon more direct missionary work; and when I returned to my station in Santalia, where I was doing medical work at the time, Henry Parker often came to visit me, and told me how much he longed to be promoted to labour more directly for the evangelization of the heathen. He seemed especially to be drawn towards the aboriginal tribes. And at length, after some years' excellent and faithful service as Secretary in Calcutta, and pastor of the old church, he was called of God to enter the Gônd Mission. Of this part of his life I can say little, as I left India in 1882; but I have heard how the same spirit of earnestness and devotion and self-sacrificing labour was exhibited then too; and I know well what a struggle it must have been to him to leave his Gônd Mission to undertake the more onerous duty of superintending the Central African Church. Few men could have been more fitted for this the last scene of his labours. His experience in the Secretariat in Calcutta had eminently adapted him for Africa, and during the short period of his episcopate he was enabled to show his wonderful power of organization. His character was indeed a singularly beautiful one, and his Christian fragrance will not soon be lost. Eminently a man of prayer, he loved to know that others too prayed for him; and how touching that sentence in his last letter, 'I wept tears of gratitude when I thought how many in England were praying for me!' He possessed a very clear judgment, and was wonderfully prudent and sagacious. His temper, too, was so even and calm that he never appeared in the least degree irritated or ruffled, even when the most trying circumstances and difficult positions confronted him. He was bold and fearless, yet never rash or headstrong, a loving and most sympathizing friend."

Mr. Parker was consecrated Bishop on Monday, October 18th (St. Luke's Day), in St. James's, Paddington, the officiating Prelates being the Archbishop of Canterbury, the Bishops of London, Carlisle, Mauritius, and Sierra Leone. The sermon was preached by his friend, the Rev. Handley C. G. Moule, of Cambridge, who, in glancing at the characteristics of the diocese which that day received its second bishop, alluded in pathetic terms to the murder of Bishop Hannington. "And now," he added, "his successor is before us ready in the same cause, for death or for life, in this great sacred field."

But although Bishop Parker's Episcopate has lasted but eighteen months, it has not been spent in vain. He arrived at Frere Town on November 27th, 1886; at once visited Zanzibar; was presented to the Sultan, and took counsel with Bishop Smythies. Then in December, 1886, returning to Frere Town, he visited Rabai, Kisulutini, of the Giriama country. Taita and Mr. Wray, Chagga and Mr. Fitch, welcomed the Bishop in the succeeding January. After some months spent on the coast, the Bishop, in June, accompanied by Mr. Blackburn, set out on a more extensive journey of 400 miles through Usambara and Unguru to Mamboia, which was reached on August 5th. From Mamboia their route lay to Mpwapa, and on through Ugogo to Uyui, which was reached on September 19th. Here a month was spent in the company of Mr. Douglas A. L. Hooper. Hence the Bishop moved on to Wusambiro, west of Jordan's Nullah, at the south end of Victoria Nyanza.

On November 15th the Bishop left Wusambiro still in company with Mr. Blackburn, to explore the country south of Speke Gulf, with the object of selecting a new station. Having found what seemed a promising position at

Nasa, he returned to Wusambiro. Here Bishop Parker met his band of missionaries, and for a fortnight (from December 13th to 28th) considered, in company with Messrs. Ashe, Mackay, Blackburn, Walker, and Hooper, all the problems connected with their work. Not all of these were easy of solution, yet every proposal made by the Bishop was unanimously accepted. Writing soon after the end of this Conference, at least one of the missionaries present recorded in very thankful terms his sense of the Bishop's tact and love throughout this time, and of the spiritual profit derived from a little time in his company. Bishop Parker's plan was to pass on around the lake in the direction of Kavirondo, and to explore that country in connection with his plan for a more direct route to and from the coast. He had expected to leave Nasa early in February, hoping to complete the journey and get back in time to start on the homeward route about the middle of April. Mr. Blackburn seems to have fallen ill upon March 5th; consequently the Bishop and he had probably been travelling for three or four weeks, and the sickness—whatever it was—may have been contracted in the district either west or north of Speke Gulf.

Bishop Parker combined in an exceptional degree the qualifications needed for his arduous work. Of deep spirituality, intense devotion, sound judgment, and withal of a loving and tender personal disposition, he exercised a remarkable influence upon the noble little band of missionaries under his supervision, every one of whom was ready to follow him with the most devoted loyalty. Nor was it only within that circle of C.M.S. men that his remarkable personality made itself felt. A Nonconformist missionary came across the Bishop's path, and went on his way, strengthened and uplifted by communion with the Bishop. All the characteristics which won the admiration and love of our correspondent, who writes of Henry Parker as he knew him in India, were observed and their influence felt in Africa. Nor were the organizing and administrative qualities of the man less conspicuous than those which go to form his more personal character. A clear thinker, he grasped with remarkable rapidity the situation in his vast diocese, the steps which seemed essential to success, and the best way of setting about their realization. The need of more men he saw and felt keenly; and the paramount necessity of giving the people the Word of God in the vernacular he had but recently given expression to in a letter to the secretary of the Bible Society. Writing on January 12th from Wusambiro, he showed how helpful it would be to the Missions in Mombasa, Frere Town, Giriama, Shimba, Kisulutini, Taita, and Chagga, if the British and Foreign Bible Society were to establish a depôt for Scriptures in Frere Town; and the Bishop asked that this should be done. He considered that mission-work, in the part of Africa to which he referred, had suffered because inadequate attention has been given to the preparation of vocabularies, grammars, and to translations of the Scriptures, &c., into the languages understood by the people. There is now a consensus of opinion, he said, amongst the labourers in the field that more must be attempted, and there are already a printing press in Frere Town and a translation committee. The Rev. W. E. Taylor has been set apart at his suggestion to make translation work his first duty.

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All who came in contact with Bishop Parker give the same testimony to his remarkable wisdom and the beauty of his character. His letters to the Society, on all the branches and departments of the Eastern Equatorial Africa Mission, and describing his plans for their development, were singularly able and wise; and although the mis-

sionaries are men of diversities of gifts, they all looked up to him. Mr. Mackay wrote to ourselves, on December 30th: "Bishop Parker pleases me immensely. I hold him in the highest esteem, both for his own personal qualities, and for the generous spirit which he constantly shows." And Mr. Ashe, on the same date: "We are all greatly pleased with, and deeply thankful for, our new Bishop. We have now been for some time with him, and he has won our respect and esteem for his gentleness, and his thorough businesslike way of doing things. Self seems to have no place in his calculations. I think he is a great help and blessing to work and workers." The Rev. A. D. Shaw, who is at home invalided, writes to Mr. Lang: "It is a great trial of faith to us who know the sterling worth and great ability of the man, but the battle is the Lord's, and He will accomplish great things by the power of His own arm. Now our dear friend is gone we know what a loss it is. He was a man amongst men." The Rev. J. G. Davis, whose curate Parker was at Holy Trinity, Exeter, writes to us:—

"The late Bishop Parker was ordained to the Curacy of Holy Trinity, Exeter, 1876, by Bishop Temple. He had already given himself to missionary work, and with this in view, frequently attended the Devon and Exeter Hospital. During the two years he was in Exeter he won the esteem and affection of all. His organizing powers proved of very great value, and his name is a household word among the parishioners to the present day. His deep spirituality, prayerfulness, laboriousness, and conscientiousness marked him out as one likely to take a foremost place in whatever part of the Lord's vineyard his lot might be cast. Besides this, he was a man of very strong affections.

"Another trait in his character was his strong unwavering faith. Never shall I forget the day of his consecration. Though fully conscious of the dangers to which he was exposed, he was calm, trustful and hopeful. Every detail was made by him a matter of prayer, and thus the Peace of God, which passeth all understanding, kept His heart. Such labour cannot be in vain in the Lord. It *must*, it *will* tell. To God be all the praise."

But we must not forget that the death of the Rev. J. Blackburn is also a serious loss to the Mission, and its circumstances are peculiarly pathetic. He was one of the party of 1882, led by Hannington on his first going out, before he was Bishop. He was three years at Uyui, and then came home to recruit his health. While in England he was married, but he went back to Africa last May alone, leaving his wife to follow him after a time. She was to have sailed this May to join him, proposing to leave behind her the little babe given to her after he left, when the crushing blow came, and called forth all our sympathies for one so quickly in succession a bride, a mother, and a widow.

As the article on the Anniversary, on another page, does not give any detailed account of the peculiarly solemn proceedings of the Evening Meeting, we extract also the account of it given by the *Record*, which is not in the least exaggerated.

(From the "*Record*.")

It is almost impossible to adequately describe the complete revulsion that was brought about at the Evening Meeting by the intensely sorrowful announcement that Mr. Wigram had to make at its very beginning. Exeter Hall was packed from end to end with an audience full of enthusiastic zeal, and there seemed to



be every probability that the meeting would be one of the most striking demonstrations on behalf of foreign missions that even Exeter Hall has witnessed for some time. But in a moment all was changed. As soon as the news of the loss the Society had sustained was made known, there seemed but one feeling prevalent, both on the platform and in the hall—that of chastened humility. It seemed as though a thunderbolt had fallen from a clear sky, and the meeting was perfectly electrified by the shock.

The Bishop of Sodor and Man (Dr. Bardsley) was in the chair; the opening hymn, "Zion's King shall reign victorious," was sung, and the Rev. W. Gray had read a passage from Acts xvii. and offered prayer before it was known that anything was wrong. As soon, however, as the Chairman rose, as the meeting thought to make his opening speech, he quickly stemmed the tide of applause with which he was greeted, saying that they met under a great sorrow, and he would ask Mr. Wigram to make known the extent of their loss. Everybody was at once on the tiptoe, as it were, of expectancy, for there were no rumours of disaster at the morning meeting. What could it all mean?

Amidst almost breathless silence Mr. Wigram said that from the opening of the Anniversary the previous afternoon at Sion College, to the close of the morning meeting in Exeter Hall, only a few hours before, he had felt that the Lord was with them to teach them, and he had no doubt that He intended that that meeting should teach them His own lesson. He calls away His workmen (proceeded Mr. Wigram), but He carries on His work. Oh, may He give us grace to bow in submission to His will and to learn the lesson of entire dependence upon Him! I hold in my hand a telegram from Zanzibar, which reached Salisbury Square this afternoon. It is as follows: "Blackburn dead, ill ten days. Bishop Parker dead, ten days later; same sickness, ill one day." This is all we know at present, but it is enough that we should know this.

It is no exaggeration to say that for the moment the meeting was stunned by this announcement; relief was sought in prayer, the Rev. Henry Sharpe very tenderly commending Mrs. Blackburn, "a bride, a mother, and a widow so soon," and the other bereaved ones to the gracious care of a loving Heavenly Father. Every head was bowed, and a fervent "Amen" was heard throughout the Hall at its close.

It was no easy task to address a meeting after such an unexpected episode, and the Rev. R. Lang did not conceal his embarrassment when he rose, according to custom, "to speak the Report." All thoughts were centred on the sad news, and he at once proceeded to speak of some of the more recent actions of the Bishop. He paid a high tribute to his deep spirituality and intense devotion, quoting a passage from the last letter from Mr. Ashe, "Self seems to find no place in him." The Bishop (proceeded Mr. Lang) was one in whom the Society felt they had just the right man given to them by God for a most difficult, a most delicate, and a most important work. The Committee trusted to him so entirely that perhaps the lesson the Lord would teach them was that they must not depend upon even the holiest and the wisest agents He gives, but only and entirely upon Him. Every detail connected with the work of that difficult field was left with every confidence to the discretion of Bishop Parker on the spot. They could thank God for his holy and lovely life and his whole-hearted consecration to his work. It was his loving, personal influence that had endeared him to every member of that noble band, and had made them ready to follow him with loyalty. The Bishop's letter by the last mail gave an account of a Conference he had had with the missionaries of the district. Messrs. Mackay, Blackburn, Hooper

Deekes, Walker, and Ashe had, presided over by the Bishop, for fourteen days been in Conference at the south end of the Lake, a gathering such as had never before been known in the very heart of the dark continent. The Bishop wrote:—

“*Wusambiro*, Dec. 28, 1887.

“I have more than once shed tears of gratitude since I arrived here last Monday fortnight. The answers to prayers, both our own and yours, in far-off countries, have been so very marked. I knew that great difference of opinion existed among the members of Conference. Probably we all dreaded painful breaches of Christian harmony and love. But God has lovingly rebuked our feeble faith. We have had the Holy Communion together twice; we have had prayer-meetings every day with very few exceptions. Every single minute or resolution has been passed unanimously, with one solitary exception, which I hope to explain by next mail. I believe the Conference now gathered here is at this time the most competent body on earth to decide most of the questions before it, and I have assured them that the Parent Committee will regard their opinion as of great weight. They have bestowed an amount of time and thought upon the subjects which you will realize better when I tell you that we have had sittings almost every day during the last fortnight. We are all in good health, and have been spiritually refreshed. I believe we have spent together such a happy Christmas season that we shall all look back upon it with thankfulness.”

That letter (continued Mr. Lang) touched the Committee deeply when it was first received, but what must be their feelings in the light of the present news? Amongst the results of the Conference it was proposed to try to arrange for a Mission station at the east side of the Lake, and it seemed probable that while they were on that very journey to Kavirondo Bishop Parker and Mr. Blackburn were stricken down. There was one thought of comfort for the bereaved widow, who was to have started from England to join her husband on the 9th inst., that during his last days he was so closely associated with the very man whom she would have chosen to be his companion. In an earnest appeal Mr. Lang pleaded for more workers. The Bishop had asked for nine, and now he and his chaplain had been called up higher.

The Chairman's address had for its key-note, as indeed had all the subsequent speeches, “The blood of the martyrs is the seed of the Church.” The dark clouds, the Bishop pointed out, might break rich in blessing, and with much pathos and earnestness he pleaded with his audience to lay themselves at the feet of the Master, determined to do His bidding if He should call them to the Mission-field. Recalling the words of his predecessor, Bishop Rowley Hill, spoken from that platform last May, “Time is short; eternity is near,” Dr. Bardsley said that not only was that the lesson taught them by that evening's news, but the heathen fields themselves presented opportunities which must not be neglected. Sir William Hunter's paper on “The Religions of India” had shown that the field there stood ready and white with harvest, while the golden sickle was in the hands of the people at home. More men were wanted, but they must be picked men whose trumpet gave forth no uncertain sound.

No sooner had the Bishop resumed his seat than he rose again to say that another telegram had just been received from Zanzibar, of the contents of which he was evidently in ignorance, for he expressed the hope that it might afford some measure of consolation. But it had reference to another matter, and was a fresh surprise of an almost equally painful character as the earlier one. Mr. Wigram prefaced the reading of it by saying that it could not fail to evoke sympathy and give point to our prayers. Very earnestly did he plead for prayer that “we Secretaries may be guided from above in the answer that we shall have to wire to-morrow;” and he also added a pathetic appeal for prayer for the safe preser-

vation of "young Cyril Gordon, who is isolated in Uganda." The telegram (he proceeded) is from our own Consul-General, Colonel Euan Smith, of Zanzibar, and is as follows:—"Mwanga, King of Uganda, is incensed and terrified by reports which have reached him of German and English proceedings on the coast, and this renders the position of the Rev. Cyril Gordon, who is in Uganda, pre-eminently perilous." This second blow following so closely upon the first, made a profound sensation, but again the Meeting took its trouble to the throne of grace, and "laid it before the Lord."

For the rest, the meeting proceeded on its normal lines.

## THE GOSPEL IN KIU-SHIU.

ENCOURAGING LETTERS FROM THE REV. A. B. HUTCHINSON.

[These letters carry on the story from our March number, and are most interesting.]

*Nagasaki, Week of Prayer, 1888.*



STARTED early in December to visit and cheer the Christians and catechists at Saga and Fukuoka and the Chikuzen district, and to examine the English school at Kumamoto in connection with the Church there. To each of the little groups of Christians I administered Holy Communion, to their great refreshment, specially in view of the coming Christmas festival.

At Fukuoka I was much cheered by finding some eight youths, of ages varying from eighteen to twenty-three, who, with the sanction of their parents, are under instruction as catechumens. They have rented a small house close to our preaching-place, in which to live and study the Scriptures under the guidance of the catechist. They have a set of rules and a time-table to work by. The first rule runs thus—"Every one coming here promises to make the religion of Jesus Christ his chief study, and to live obeying the commands of the Lord;" and the second is, "That each one will do all he can to influence his friends to become Christians." It was really to me a most unexpected and welcome sight, having sprung up since the visit of the Bishop in October last. I had with me some sets of the Old Testament, which is now all but completed, so I presented them with one to help them in their study. Whilst at Fukuoka the parents of two or three came to see me, and thank me for the care bestowed on their teaching by the catechist. One man had been a bigoted Buddhist, but his opposition is vanishing, and he expressed himself decidedly as to the

doctrine of Jesus having a very good effect upon his son. I urged him to give his attention to it himself, and he would find it, by God's grace, the most precious thing in the world. Mr. Sato, a convert from Tokiyo, baptized by Mr. Lloyd of the S.P.G., formerly head of the Middle School, and now a professor at the Normal School, upon whom the Bishop kindly called with me, has had his spiritual life revived (one result of our opening an out-station at Fukuoka) and has freely and kindly volunteered to give a daily lesson in English to these youths. Thus one work stirs up another. The catechist will not be at all tied to Fukuoka by this work, but visit and evangelize as before. But it promises to give him friendly access to families in the district, access which he is skilled in turning to account for the spread of the Gospel. Please help us in this matter with your prayers.

Then at Onodani I was greatly interested in hearing that the recent visit of our Bishop has drawn attention to the work in many ways. A Native agent of Rome visited the Christians there in November. He told them he had heard that there were Christians in Onodani, and had come to inquire if they were descendants of the old Christians, three hundred years ago. Yasuyemon, the delegate to the Kumamoto Council, as spokesman, told him—No: they had been Buddhists, but by God's grace were now Christians. He asked who taught and baptized them, and the reply was that Mr. Maundrell and myself had visited Chikuzen, that our catechists diligently

came and taught them, and that I had baptized them. "Ah!" was the reply, "their Church is nearly the same as ours; it is well you are baptized, but if you want to be quite safe you must join ours, which is the only true Church." Yasuyemon answered, that believing the assurances of Christ and His Apostles in the New Testament they felt quite satisfied as to their salvation. "Ah!" was the rejoinder, "but your religion is the invention of a pestilent heretic named Luther: you are in serious error." "Well," replied our convert, "I have heard his name, but I know very little about him. I never heard that he wrote the New Testament. We hold to that—we read it daily—we believe it—and we don't want anything better than God's Word." Whereupon the troublesome visitor left them. I thanked God for His grace given to these dear people, who have had far less help than those living close by the catechists. But I mention this to show how on the alert we have to keep, having some 23,000 Romanists in Kiu-shiu. Quite recently Rome has adopted aggressive measures in our district. A large propagandist institution has been opened at Fukuoka, and also at Oita on the east coast. We sadly want more Native agents.

At Kumamoto I was exceedingly pleased with the examination of the scholars who are learning English in a self-supporting Christian school belonging to our congregation there. The reading was excellent, and the conversation fair considering the short time the school has been in working. When we remember that a daily Bible-lesson is given by Mr. Brandram in the vernacular, we have abundant grounds for hope that much fruit will, with God's blessing, result.

I was surprised to see at Kumamoto an inscription at the doors of several eating-houses, in large characters, which read, translated, "Thirteen miles." On inquiry I found it was a play upon words well understood, which serves to illustrate the peculiar ingenuity of the Japanese mind. I do not know whether I can convey the idea of it; if not, please excuse my inability. The sign "Thirteen miles" signifies "Sweet potatoes," which are just now in season, and, baked, are a popular dish. But why call them "thirteen miles"? Be-

cause they are thought by the people of Kumamoto to be better than chestnuts, whether baked or boiled, also a popular article of diet there in the winter. Now the name for chestnut is *kuri*, and *kuri* means also "nine miles." "Better than" is signified by the word *yori*, and again *yori* means "four miles." Adding *nine* and *four* together you get thirteen; hence sweet potatoes, being better than chestnuts, or "kuri yori," are called "Thirteen miles." Tastes are not the same everywhere. In Tokio the people think sweet potatoes are not so good as chestnuts; so, again playing on the sound of the name, they call sweet potatoes "eight miles and a half," or *hachi ri han*, as chestnuts are *ku ri*, or "nine miles." The Japanese do enjoy and chuckle over a pun; would that all were as harmless as this!

Now for an illustration of their earnestness and endurance as heathen. The illiterate and superstitious inhabitants of the country villages amongst the mountains have a curious custom, which is unknown to the dwellers in the towns, and has only just now come to my knowledge. When disputes arise between rival villages about property or anything leading to litigation, in order to secure the aid of the *hotokesama* or gods, the people make up parties of from five to ten different relays, going on different nights, now men, now women, and stripping themselves almost naked, will start out at about 10 p.m. to visit some neighbouring shrine. The leader only carries a lantern, the rest follow, all chanting either the name of the god or some Buddhistic formula. Arrived at the shrine, each, notwithstanding the intense cold (for this is practised from November to March), pours cold water entirely over him or herself, and then prays for a decision to be granted in accordance with their wishes. This is sometimes done for four or five winters in succession. Of course, if the case is won, it is attributed to the efficacy of this singular form of asceticism. What may not people capable of such perseverance and determination effect when they give themselves to Christ! What may they not be ready to do and endure for the Lord who bought them!

Now to conclude this letter. The closing days of the year have brought me an invitation as follows:—

"*A request to enter the doctrine.*—The people of Oyamada village, in the Chikugo province, 272 in number, send as delegate Arami Morehei, to make a humble request of great England's national Church. They wish respectfully to enter the good doctrine of the perfect, flawless, holy Lord, the Heavenly Father. Please in your heart grant a hearing to this prayer. If you are pleased to listen, send at once to this village, and we will henceforth remain your disciples. Nevertheless, the people of this village, being but poor, feel that they are in an easy way making a troublesome request; but, by the grace of the Heavenly Father, please care for us. If so, the people of this place will be made happy by the goodness of the Heavenly Father; therefore we humbly present this request. Dec. 31st, 1887."

I had two long interviews with the delegate, his companion, and three friends resident here, none of them Christians. I found that the delegate had applied to one of these for guidance to a missionary. He had noticed the signboard of a new book-shop, opened for the British and Foreign Bible Society, in the centre of the principal street of Nagasaki about a month since, and under my care, and so guided them to me. Three years ago some agents of Rome visited the neighbourhood (which is nearer to Saga than either Fukuoka or Kumamoto), but soon withdrew; occasionally a missionary has preached some four or five miles off, but there are no Christians within eight miles. Dissatisfied with idolatry, they thus put themselves in the way of hearing the Gospel; so, as a preliminary, our Saga catechist, accompanied by my old teacher and convert, who recently rejoined our communion, have started to visit them, to arrange for regular teaching, and to report on the aspect of affairs on the spot. May God mercifully guide and bless this effort!

I may add, that I found the Christians in Chikuzen active and earnest. They have grouped themselves for organization on the lines of the "Canons" into two congregations, each with its Vestry or Church Council, and, I trust, in the new year will be able to do something towards self-support and extension. There are some twenty catechumens, who will ere long, I hope, be ready for baptism. The weather was intensely

cold, and I was suffering from a severe attack of bronchitis—the only drawback, as I could not preach as much as I wished to do.

P.S.—We have had this week capital gatherings for prayer, daily, of nearly all the missionaries in each others' houses *seriatim*, from 4 to 5 p.m., and the Native Christians of the three Missions, to the number of about 150, in our school and the Presbyterian and Methodist chapels in turn. Following the precedent of the foreign missionaries during the past year, the Christians have now arranged for one *united* prayer-meeting *monthly* during the present year.

*Nagasaki, March 2nd, 1888.*

I have just returned from a most encouraging visit to the out-stations under my charge, and before starting for the Annual Conference at Osaka, I hasten to send you a brief report of the same. My recent communications will have prepared you somewhat for the good news. I sent a copy of an invitation received from Oyamada, near Kurume, to bring the Gospel of Jesus Christ to a people ready and waiting for it. I mentioned that we thought it best to work in this direction from Saga, where Nakamura San, our most recently appointed catechist, has his headquarters and preaching-place. Knowing the importance of prompt action in such cases, I despatched Hemmi San (my teacher and convert four years since, who left us for a time to work as a catechist for the Methodist Church, who returned to us last autumn and is in charge of our central book-shop), to seek Nakamura, and go on with him to see how matters really stood at Oyamada. The report from both these brethren was most satisfactory. More than thirty families had entirely thrown away their idols and removed from their dwellings every trace of Buddhist and Shinto worship, and put themselves at once in the hands of the evangelists for instructions. After five days of constant preaching and teaching Hemmi San returned to report progress, and Nakamura San, after a brief visit to Saga, spent the greater part of his time, from December onwards, amongst these dear people, preparing them for baptism. They were very anxious for a visit from a foreign missionary, so as soon as I had replaced

my passport, which has to be renewed every six months, and had ascertained that the leisure time after the new year (old style) would best suit them, I started *via* Saga. There I learnt from Nakamura San, that there were some ninety adult candidates prepared for baptism, so acceding to the suggestion that two brethren who were anxious to do so should accompany us, we arrived on Ash Wednesday morning. The village is situated at the foot of a range of steep mountains facing the north, and just then covered with snow. Most of the inhabitants had come out to welcome us, and all the way up the hill it was a succession of introductions. We were most hospitably entertained in the house of the headman (sodai) Anami Morihei San, who had made at some expense alterations and additions to his house specially for the comfort of the foreigner, and in view of a series of visits, not only on my part, but ultimately, it is hoped, of the Bishop. This looked like earnestness. After a rest, for I had had two long days of journey, about seventy adults assembled to greet me. Anami San gave an account of the way in which they had been led to take the step of inviting me, which is briefly as follows: four years since there was a movement towards Christianity in Chikuzen and Chikugo, in which at first they had joined, but were persuaded by Buddhist influence to withdraw. Strong endeavours were made subsequently by famous preachers from Kiyoto, who so abused and denounced Christianity, that curiosity was aroused; the manifest good conduct of a body of Romish converts in a village a few miles away told against the denunciations of the Buddhist. What one and another had heard at different Protestant preaching places helped on the growing dissatisfaction with idolatry; the advice of friends in authority prevented any application to the Romanists, suggesting instead that they should enter the doctrine of Jesus. Visits paid to the Presbyterian church, at Kurume, by two or three of the villagers, made them anxious to know the truth from the fountain-head, if possible, so at last the decisive step was taken (as I wrote you) of coming to Nagasaki to see a foreigner, either American or English, and learn from him all about this doctrine. I

rejoice here to see an undoubted proof of divine grace at work, preparing the way for the Gospel. No foreign missionary or Native evangelist had ever visited these people, and they had never seen a New Testament; surely it was the Holy Spirit working on their hearts which led them to discard idols, and hunger for the Bread of Life. They came to Nagasaki, and here the fact of our new book-shop having been just opened, was the providential means by which they were led to us. The New Testament I gave Anami San at that interview was the first ever read and pondered over on that mountain side. The teaching of our faithful catechist had unfolded its meaning—and they longed now to profess themselves followers of Jesus Christ, believers in the Crucified Saviour. I had previously ascertained, by close inquiry, that no ulterior motives were at work—so I responded with the simple story of the Cross, and pointed out that it was my responsible duty to ascertain by individual converse, the reasons which led them to seek admission into the Church of Christ—the Kingdom of God: so after prayer the work of individual examination commenced, and my heart was filled with thankfulness as one succeeded another from morning till evening, day after day, until Saturday evening. The catechist alone was with me during this anxious time, the two brethren being kept busy teaching each a large class of earnest inquirers, seeking to learn all they possibly could. In all I accepted as satisfactory seventy adults, thirty-nine men and thirty-one women. Eighteen others I deferred for fuller instruction, promising to visit them in about two months. The majority are between thirty and forty years of age. Some are over seventy, a few only under thirty. About a third only can read—it was surprising how the others had gained so firm a hold upon essential truth. We stopped examination each day at 6.30 p.m., and at eight o'clock had preaching. In spite of snow and rain the numbers were 150 the first evening, and 300 on Saturday, when we gave them four addresses. On Sunday morning we four partook of Holy Communion, only Anami San and three of those to be baptized being present, and following the prayers most reverently; then at

ten o'clock I first baptized the men, as it was not possible for both husband and wife to leave their homes together. Happily the house was large and roomy, so the service proceeded with the greatest order and quietness. These thirty-nine candidates looked quite a regiment to be added to Christ's army. They are fine, manly-looking fellows, taller and larger built than the average Japanese. Morning prayers shortened, the service for holy baptism, my sermon and the hymns, lasted nearly three hours. Our two brethren, acting as sidesmen, helped to make all go smoothly, and altogether it was one of the most impressive and solemn baptismal services in which I have ever been privileged to take part. Then at 2 p.m. came the women and children. The same helpful order and reverence prevailed, and it was with devout thankfulness, albeit with somewhat of exhaustion, I gave the blessing at five o'clock. A day to be remembered, for seventy elders and thirty-nine children had entered into new covenant relation with the true God, through His dear Son Jesus Christ. I am sure your hearty thanksgivings will ascend with ours, and I ask your continued prayers for these our new brethren—their neighbours; and for us and our dear Native helpers in our responsible duties with regard to them. It is God's work,—“I will pour water upon him that is thirsty, and floods upon the dry ground, and they shall spring up as among the grass, as willows by the water courses. One shall say I am the Lord's, and another shall call himself by the name of Jacob.”

I cannot attempt to give you full details of so many cases, but one or two answers I must mention that struck me:—“Baptism requires repentance and faith. What evidence have you to offer of repentance?” “Why, I used to worship idols very earnestly, and now I've thrown them all away and will only worship the true God, Jesus Christ.” “What advantage do you hope for in receiving baptism?” “The forgiveness of my sins.” “Will the water of baptism wash them away?” “No, my sins are in my heart, that is a sign of their being washed away.” “What, then, will wash them away?” “The blood of Jesus Christ shed on the

cross.” “And who applies that to your heart; can I?” “No, not man, only the Holy Spirit of God.”

Two aged men, nearly seventy, unable to read, were very disappointed on the first day that I put them back, notwithstanding their earnestness, for defective knowledge of the Creed, Lord's Prayers, and Ten Commandments. On Saturday afternoon they came again, and told me they had been studying diligently with Yezonye San, meanwhile would I once more examine them? I did so, and very closely, varying my method so as to find out whether they understood what they were about, and to my surprise and gratification they quite satisfied me. They did look happy. On Monday I had to leave for Fukuoka, after arranging that on at least alternate Sundays for the present, Nakamura San should be with them to help in bringing on the catechumens, and guiding them in the use of the Prayer Book. Yezonye San will also continue to give them instruction, by way of helping on the good work. Nearly all are farmers, none really wealthy, some quite poor, but they clearly understand their duties as to their heathen neighbours, and also as regards the provision they ought to make for divine service amongst themselves. How far this work may extend I cannot say. It is ours to watch for every indication of God's will and way, and to be ready to follow up every opening. I doubt not that there is a like work of grace going on in many spots around us. May we be directed to them, and guided in dealing with them!

Then, at Fukuoka, I found seven adults quite ready for baptism. Four young men full of zeal, a widow lady, a barber, and a gentleman with private means. Nothing could be more satisfactory in every way than the tone and spirit of their testimony as to their faith in our Lord and Saviour. Nakamura San, the gentleman referred to, has a meeting of some twelve or fourteen neighbours every Sunday afternoon at his house by invitation, and Watanabe San, our catechist, is giving them full instruction on the great truths of Christianity; some of these have begun to attend the preaching, and in April I hope to baptize several of them. Our catechist is invited, also, to give one or two evenings a week to

explaining Christianity to the students of the Central School at Fukuoka. At Hakata, the port two miles and a quarter from the Fukuoka preaching-place, we have just succeeded, in conjunction with the Bible Society, in renting a large building to serve for book-shop and preaching-place. We responded to an invitation from two catechumens to hold a preaching a few doors from this, and 300 people attended, and listened most attentively from 7.30 till 10.15. I hope, in April, to revisit this district. Our catechists, both here and at Saga, are full of zeal and rejoicing at the bright signs of promise opening out before us.

I should have mentioned the zeal shown by the younger members of the Church at Oyamada in learning hymns. I could not leave the house till Saturday evening at sunset, when I climbed a spur of the mountain to get a glimpse of the Kwinme Valley, across which, some twenty miles distant, were the mountains of Chikuzen all covered with snow, and the pass by which Fukuoka is reached. I passed many little groups seated under the pine-trees engaged in practising the only tunes they know as yet; and I brought home with me an order for fifty more hymn-books.

So we leave them for the present, only once again asking to be earnestly remembered at the throne of grace.

March 22nd, 1888.

You will be pleased to hear that our people at Oyamada are showing an earnest desire to realize the blessings of Christian brotherhood and to secure the advantages of orderly worship. Whilst I was absent at the Conference a deputation came to Nagasaki to inspect and measure the church buildings, it being their intention to set to work on a church for themselves, only they said, "Your Nagasaki churches are too small for us." They feel also that a decent and substantial church will be a reply to the sneers and taunts of the Buddhists, about theirs being a hole or corner or private family faith. From Kumamoto I hear that they have addressed a touching letter to the Church there which Inutsuka San read one Sunday morning to the congregation. It spoke of their joy at being members of Christ's flock, and asked the earnest prayer of the Kumamoto brethren on their behalf. They also invite me to come soon, as some thirty to forty more candidates await baptism.

### THREE AUXILIARY SOCIETIES.

#### I. THE CORAL MISSIONARY FUND.



It is interesting to record that the *Coral Missionary Magazine* commenced its useful career in March, 1838, and is therefore keeping its jubilee this year. The magazine and the Coral Missionary Fund take their name from the work of the coral insects, which produce useful results from multiplied small efforts. The Coral Fund may take its place as a foreign missionary society of the class known as "home aid," for it appears that since its foundation it has supplied 40,000*l.* to the benefit of Missions, attaching itself, like the Missionary Leaves Association, as a satellite to the Church Missionary Society. Both branches of its quiet, unostentatious work have been greatly blessed, for the magazine has supplied matter worthy to be read, and the Fund in its own quiet way, assisting orphanages, furnishing the means of sustenance to rescued slaves, paying the cost of an additional bed in a hospital, contributing to the maintenance of a scholarship in Africa or India, has done deeds worthy of being recorded, and being better known. Exploring the less familiar corners of missionary enterprise, I have been more and more struck by the great reflex blessing brought to many a Christian home by the multiplied and intensified opportunities of doing works of benevolence in the name of that Saviour who has set us the example and given us the power to follow it.



## II. THE MISSION TO LEPERS IN INDIA.

In India the number of lepers is calculated at 135,000, and the poor sufferers are objects of our tenderest pity. Leprosy is the type of sin, and therefore there is not one of us who can say, "Stand aside: I am cleaner than thou!" For the last fourteen years a special Mission has been labouring to alleviate the physical sufferings of these unhappy ones, and bring them within hearsay of the Gospel. In many of our English parish churches there is still the slanting "leper window," through which the poor English leper of the middle ages was able, though forbidden to enter the sacred edifice, to see the mass performed, and thus share in the worship of those who restricted worship to ritual. Our religion is more spiritual, and the good people who conduct this Mission care for the souls as well as the bodies of the poor sufferer. 6*l.* per annum will support a leper for one year, and 20*l.* per annum will supply a Native Christian teacher to a leper asylum. In the Punjab, when we occupied the country in 1846, we had to put a stop to the burying alive of the lepers; later on, in 1858, we had to forbid their entering any towns, but the towns had to contribute to the support of the lepers congregated in secluded spots near tanks of water. What a much better memorial to a deceased friend would it be to endow a leper asylum with medical and spiritual comforts, than to erect a painted window or put up a reredos!

It need scarcely be said that the Society, like the Bible Society, is catholic in its constitution: under the peculiar circumstances that every Native community, as a rule, has one or more lepers, a grant in-aid to this Society by the great missionary societies would not be contrary to sound principles. (Secretary, 17, Glengyle Terrace, Edinburgh.)

## III. GERMAN WOMAN'S ASSOCIATION FOR FEMALE EDUCATION IN THE EAST. (*Berlin.*)

This association has been in existence twenty-one years, and publishes a monthly periodical in the German language. It is catholic in its constitution, and has a double work: (1) Training female agents for the field, (2) Sending out female agents and supporting them. The C.M.S. is indebted to this training institution for Miss Ellwanger, one of its own female agents in India; but seven agents sent out at the expense of the Berlin Society work in connection with the C.M.S. in the Secundra Orphanage, near Agra, in North India. Two agents of the Berlin Society work in connection with the American Presbyterian Mission at Etawah and Lahore. The whole number of trained women who have gone out from this Society to India, and are now at work, amount to thirteen.

In Palestine the Berlin Society supplies a superintendent to the famous German Orphanage at Jerusalem, known as Talitha Cumi. The expenses of this institution are defrayed by a special association known as the Jerusalem Society.

In South Africa the Berlin Society has sent out agents to the Cape Colony, the Orange Free State, and the Transvaal.

It is possible that in future this German association will be fully employed in supplying female agents to the new German missionary enterprise started in German colonies, but it is right that the services rendered in India to English and American Missions should be recorded.

*April 25, 1888.*

R. N. C.

## THE EPISCOPATE IN INDIA.

## RESOLUTIONS OF THE INDIAN BISHOPS AND OF THE C.M.S. COMMITTEE.



LAST month we mentioned that the Bishop of Calcutta had forwarded to the Society some important Resolutions recently adopted by the Bishops of the ecclesiastical Province of India and Ceylon. They are, first, on the general subject of the increase of the Indian Episcopate, and, secondly, on the Bishopric of Travancore and Cochin about to be vacated by Bishop Speechly. The C.M.S. Committee have, formally, only dealt with the former; but their Resolutions, adopted unanimously on April 26th, will be seen to have a bearing on the proposals for Travancore also.

## RESOLUTIONS OF THE INDIAN BISHOPS.

*Increase of the Episcopate.*

*Resolved that :—*

I. The subject of the increase of the Episcopate, and of provision for vacant sees, has been pressed upon our attention by demands arising in the diocese of Calcutta, by the approaching avoidance of the see of Travancore and Cochin, and by regulations recently adopted by the Synod of the diocese of Colombo.

II. We hold it to be essential, before dealing with any one of these cases individually, that the principles upon which action in all such ought to be taken should be clearly stated.

III. For the appointment of a Bishop otherwise than by Letters Patent, for any district within the existing dioceses, or adjacent to any one of them, the initiative should be taken in the Province.

IV. While we recognize to the full our responsibility to the Church at large for every step that we may take as a Province, and would not only welcome but invite counsel and the expression of wishes on the part of all interested, we hold that no direct action should be taken in regard either to the formation of a new diocese or to the filling (otherwise than by Letters Patent) of a vacant see without the full knowledge and consent of the Episcopate of the Province, whether as to the method to be adopted, the status to be conferred, or the person to be appointed.

V. The consecration of all Bishops other than those appointed by Letters Patent should take place within the Province, unless it be otherwise provided at the request of the Metropolitan.

VI. As to the obedience which Bishops so consecrated may require, it is sufficient that it rest upon canonical consent rather than upon what is called coercive jurisdiction, provided that such consent shall have been secured as a condition precedent to appointment.

VII. Before consecration care should be taken to secure to the Bishop adequate and permanent guarantees of maintenance and of scope for the due exercise of his functions.

*Bishopric of Travancore and Cochin.*

*Resolved that :—*

I. The resignation of the see of Travancore and Cochin by Bishop Speechly makes it necessary that provision should be made without delay for the appointment of a successor; and towards this end the Metropolitan should communicate with the diocese, and direct that steps be taken for enabling the diocese to suggest the name or names of one or more fit persons to be nominated for the office.

II. The steps to be taken must secure that the nomination expresses the sense of the diocese through at least two-thirds of the clergy and two-thirds of a body adequately representing the laity, and is accompanied by the promise of canonical obedience to the person so nominated if he be eventually consecrated upon such nomination.

III. Should the person nominated not be approved, the name of any other person thought to be more eligible must be submitted to the diocese for acceptance before consecration.

IV. Should no name obtain a sufficient majority by the method of nomination,

or should the diocese in the first instance prefer to adopt the method of delegation, it may decide either that the nomination shall be left to the Metropolitan and his Suffragans, or that it shall be committed to the Archbishop of Canterbury, either alone or with one or more of his Suffragans.

V. Whichever method be adopted, its result must be reported to the Metropolitan, by whom steps will be taken to provide for the final appointment, and for the consecration in India or elsewhere, as the case may require.

VI. It is understood that before consecration a guarantee will be obtained for the continuance of the stipend during the canonical tenure of the office by such Bishop.

#### RESOLUTIONS OF THE C.M.S. COMMITTEE.

The Bishops of India having forwarded through the Bishop of Calcutta certain Resolutions, and having invited the opinion of the Committee thereon, the Committee have given very careful consideration thereto, and beg leave respectfully to forward to the Bishop of Calcutta the following Resolutions in reply:—

1. That in the opinion of this Committee it is premature to lay down any general rules respecting the appointment of Bishops for new dioceses, or for the filling up of vacant Sees in India, because it is necessary for the adoption of any general rules upon the matter referred to that there should be a body of Bishops, Clergy, and Laity duly constituted for the purpose, and no body so constituted at present exists in India.

2. The Committee are not opposed to the general principle of the election of a Bishop by a Diocese, so soon as there is a sufficient organization, and the Diocese is prepared to guarantee his maintenance.

3. The Committee are not prepared to agree to the principle that the approval of the Bishops of a Province as a whole is necessary for the appointment of a Bishop, in whatever way the selection has been made.

4. The Church Missionary Society cannot guarantee a stipend for a Bishop appointed according to the proposed Resolutions, as it is their general principle not to provide the stipend for any one unless they have a voice in the selection of the person receiving it.

As expressing their view generally with regard to present arrangements for Church Organization, the Committee think it well to call attention to the following Resolution passed by them on November 16th, 1886:—"That the Society deprecates any measure of Church Organization which may tend to permanently subject the Native Christian communities in India to the forms and arrangements of the National and Established Church of a far-distant and very different country, and therefore desires that all present arrangements for Church Organization should remain as elastic as possible until the Native Christians themselves shall be numerous and powerful enough to have a dominant voice in the formation of an Ecclesiastical Constitution on lines suitable to the Indian people—a constitution which the Society trusts will, while maintaining full communion with the Church of England, be such as to promote the unity of Indian Christendom."

#### NOTES ON OTHER MISSIONS.

**T**HE Magila station of the UNIVERSITIES' MISSION, which was visited first by a famine and next by the fires, was on the 18th of February visited by a tornado, which did great damage to the roofs of the buildings, and on February the 27th an attack was made on the Mission station by the Masai.

We regret to have to record the loss of another valuable S.P.G. missionary, the Rev. A. H. Sheldon, of Essington, in the diocese of Caledonia. He was drowned by the upsetting of a canoe.

The BIBLE SOCIETY has just published St. Matthew in the Kifi dialect of North Africa. Mr. Mackintosh, the Society's agent at Morocco, has for the first time reduced this language to writing. It is not known to any other European.

## THE WINTER MISSION TO INDIA.

### MEETING AT EXETER HALL: RECEPTION OF THE MISSIONERS.



WHEN the members of the Special Winter Mission party were taken leave of, on the point of their sailing from England, the valedictory meeting was held in the hall of Sion College. The Mission had excited very little attention even in Church Missionary circles, and it was a pleasant surprise to find that small room full of sympathizing and praying friends. When the time came for welcoming the Mission preachers back again, it was a question whether the same hall would not do; and although this thought was put aside, many felt it to be a very doubtful venture to engage Exeter Hall, in which even two thousand people look a thin meeting. The result surprised us all. It is evident that the interest in the Mission was growing all the time our brethren were away; and many, as we know, have been deeply touched by the accounts in our pages. At any rate, the gathering on Tuesday, May 15th, was remarkable. The Hall was not packed in every corner, as it was a fortnight before at the Annual Meeting; but except in the far corners it was crowded, and many persons stood the whole time. The proceedings were most interesting. The meeting could only last two hours, as the Hall had to be vacated; but in that time there were nine short speeches, four prayers, and five hymns, and a very solemn spirit pervaded the meeting.

The President took the chair at 2.30 p.m., supported by Lord Kinnaird, Sir T. Fowell Buxton, Bart. (Treasurer), Sir Richard Temple, K.C.S.I., Mr. S. Gedge, M.P., Mr. Abel Smith, M.P., and a large number of leading lay and clerical friends. The hymn, "Rejoice, the Lord is King," was sung, and Mr. Wigram offered the opening prayer. After another hymn, "Come ye yourselves apart and rest awhile," the President said a few introductory words, and read a letter from Viscount Cross, Secretary of State for India, expressing interest in the Mission, and regretting inability to attend. Archdeacon Richardson, to whose labours, in conjunction with General Haig, were due the original arrangements for the Mission, including the raising of the necessary funds, then gave a very short address, full of thankfulness for the success and blessing attending the effort, and rendering all glory to God. The Rev. H. W. Webb-Peploe then offered a thanksgiving prayer for all the mercies vouchsafed to the Mission preachers; and the hymn, "How are Thy servants blessed, O Lord," was sung.

The Mission preachers were then called upon in turn to speak for ten or twelve minutes. The Rev. H. E. Fox and Mr. Swann Hurrell, who took Madras and the Telugu country, came first; then the Rev. F. Sullivan, who alone represented North India, Mr. Clifford having remained out for a time. After these addresses the hymn, "Praise the Lord, ye heavens adore Him," was sung, and the Rev. F. A. P. Shirreff, Principal of the Lahore Divinity School, offered another thanksgiving prayer, with special reference to the work done among the Native Christians. The Rev. G. C. Grubb and Colonel Oldham, who took Western India and Ceylon, followed; and then the Revs. B. Baring-Gould and G. Karney, whose field had been Travancore and Tinnevely. It would be invidious to attempt to draw comparisons between the speeches; but it may fairly be said that Colonel Oldham's made distinctly the greatest impression, rousing the meeting to an enthusiasm that could not be repressed; and that the letters read by Mr. Grubb made a profound sensation.

The meeting was closed with prayer by the Rev. Nevile Sherbrooke, and the hymn, "Take my life and let it be."

There was no regular reporter, but a friend has kindly furnished us with some rough notes of the addresses:—

The Rev. H. E. Fox remarked that it was but seven months since the Special Missioners were dismissed with prayer; but, if those months were measured by God's mercies which had filled them, they seemed like seven years. He briefly alluded to their outward voyage, with its privileges of Christian fellowship; to Madras, where God's blessing rests so manifestly on the work of the Native Church; to the Christmas cheer he had enjoyed further north, in company with some Native Christians who had travelled fourteen days' journey to be present; to the despised heathen of the lower classes, many of whom were pressing into the Kingdom among the scattered villages of the Kistna and Godavery deltas. His memory went back to his encampment under a tamarind tope, with the villagers coming out after their day's work and listening intently to the message; to his work in the Telugu country; to the blue Nilgiris and Ootacamund: and as these passed before his mind, he could but praise God for all he had been allowed to see, to do, and to say. Difficulties had been removed; the preaching by interpretation had been turned sometimes to a positive advantage. Never was India so ready to receive the Gospel. "Hinduism," he said, "is like one of its own old ruined temples." "But, Christians, are we to leave the ruins there?" It was for us to set up churches in their place; for India was passing through a great crisis, and there was a danger lest something short of Christianity should take the place of ancient Hinduism. In concluding, he spoke of the loneliness which our missionaries must often experience, and expressed his conviction that this Winter Mission had made them feel—and the Native Christians too—that they were not forgotten by their brethren at home.

Mr. SWANN HURRELL told of his work at Madras, and among the simple agricultural people of the Telugu country; of four young men who, like Nicodemus, used to visit him after dark, and of another whose joy in a newly-found Saviour led his wife also, though bitterly opposed at first, to the feet of Christ. A happy time was spent with Mr. Stone at Masulipatam, where they would take out a band of fifty or sixty Native Christians singing hymns in the streets to attract others to the preaching of the Gospel.

The Rev. F. SULLIVAN mentioned a few subjects for thanksgiving. First, he thanked God for the interpretation, which, instead of hindering, proved a help to the speakers, and gave leisure to the hearers to take in the truths set before them; also for the interpreters themselves, Native Christians who were with them heart and soul, who had hard work at all the meetings. Secondly, for "the spirit of preparation" which was evidenced in the places they visited. Meetings cannot be advertised suddenly in India as in London; but, as he travelled from place to place, he would often on arrival be presented with a letter by the elders of the Church expressing the expectancy with which they were looking for God's blessing on the Mission. The "spirit of hearing" was also manifested; many came long distances, trusting their possessions to God's care, and showing genuine anxiety to receive a blessing. Our missionaries afford another cause for deep thankfulness, watching earnestly over the spiritual welfare of the individuals of their flocks. Truly, may many a lonely missionary say, "My all is on the altar!" And the ladies, not less than the men, are doing a noble work. But there is a dark side too. The workers are terribly over-wrought, and yet there is a crying need for more work to be done. As he rode from village to village many begged him to stop and tell them of his message, but he was obliged to turn away that he might keep his engagements. *It was not pleasant.*

The Rev. G. C. GRUBB began by quoting a verse which he said he never really believed before, but he believed it now—Eph. iii. 20, "Able to do exceeding abundantly above all that we ask or think." He bore testimony to the high spiritual character and evangelical soundness of the C.M.S. missionaries—"they could even get on with such a rabid Protestant as himself." He gave illustrations of the work at Bombay and Poona, particularly mentioning the Y.M.C.A. at Bombay, from which, since the Mission, forty volunteer workers go forth to

preach Christ. Going on to Ceylon, he spoke of a young men's union formed since the Mission at Colombo to rescue from the devil the new arrivals at that port; also of much blessing among the English planters in the island, several of whom were now preaching the Gospel to the coolies on their own estates. Colonel Oldham and himself had received 400 letters of thanksgiving during the four months. He read two or three of them: one from a Native pastor, who said he no longer felt the burden of his work, for Christ now carried it for him; one from a young man, lately a sceptic, who had been astonished to hear that Christ could deliver from the *power* of sin, and now rejoiced in that experience; and one from an ex-Ritualist, who had been very religious in his way, going to confession, and repeating the name of Jesus over and over again as a charm, yet still living in sin, but who was now at peace in the full liberty of the Gospel. Also a telegram from a business-man, put into their hands just before they sailed for England—"Your message from God has saved my soul: henceforth I live for Jesus: farewell to you both."

COLONEL OLDHAM began by quoting Ps. xi.:—"Many, O Lord my God, are Thy wonderful works which Thou hast done; they cannot be reckoned up in order unto Thee; if I would declare and speak of them they are more than can be numbered." He proceeded to put to himself the various questions usually asked of him by friends, and briefly answered them. (1) How did you get on? Splendidly, because God carried us all the way. (2) Did your health suffer? We missed not one of our engagements, averaging three meetings a day each throughout the whole four months. (3) What sort of meetings did you hold? Morning: Bible-readings for missionaries and agents, often those of other societies attending; afternoon and evening, for Native Christians, and for non-Christians. (4) How about interpretation? A complete success; in some cases like a double-barrelled gun, as many Natives know some English, so could follow both address and interpretation. (5) What were your impressions? As an old Indian, absent from India for six years, he felt that the Missions were better manned, and the Native Churches stronger and more independent than six years ago; that the Church of England in Bombay was striding towards Rome; but that purity and simplicity marked the worship in the C.M.S. churches, particularly in Ceylon. (6) What were the results of the Mission? In Bombay, the reviving and strengthening of Christian workers, and the conversion of many young Englishmen. In Ceylon, the grasping by the Native Christians of the assurance of salvation. (7) Do you advise others to go? Yes, if clearly called of God, and consecrated to Him.

The Rev. B. BARING-GOULD spoke of much blessing in connection with the work in Travancore and Tinnevely, especially among the Native pastors and teachers. He had seen evidences of deep conviction of sin, 300 or 400 bowed down under it in the house of God; and many coming to his bungalow to seek the way of pardon. The preaching of the Law was used to bring them to Christ. He spoke gratefully of the sympathy and co-operation of the Syrian Church in Travancore, its churches being thrown open to the missionaries, and its priests anxious to know the truth. The C.M.S. Native clergy were now going forth holding Special Missions themselves.

The Rev. G. KARNEY closed the meeting with some earnest and solemn words on present duty. The work was not finished; it was only now beginning. There was much to thank God for in the India Missions; but there were also weak places to be strengthened, and many things that must not be left as they are. Let that meeting separate, not in mutual congratulation, but in solemn dedication. In conclusion, he quoted the words (P.B.V.) of the sixty-eighth Psalm—a psalm, he observed, which, by a curious coincidence, will have been read on the preceding and succeeding Sundays (May 13th and Whit-Sunday).—"Thy God hath sent forth strength for thee; stablish the thing, O God, which Thou hast wrought in us."

[We have a few more letters from India about the Winter Mission, which will appear next month.]

## THE MONTH.

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ULL accounts of the Society's Anniversary are given elsewhere in this number ; also a briefer report of the very interesting meeting at Exeter Hall on May 15th, to welcome the members of the Winter Mission to India ; also an article on our deeply-lamented friend Bishop Parker. These have been the three great subjects which have engrossed our minds and hearts in the past two or three weeks. Thanksgiving is our dominant feeling. We thank God for the Anniversary, for the Winter Mission meeting, for the Winter Mission itself, and for the life and character and influence of the beloved leader who has been called away.

THE suggestion is already being whispered about, "Give up the Nyanza Mission: are not these repeated losses of valuable lives, and the tyranny of the young King of Uganda, providential indications of God's will in the matter?" To this we reply: (1) Your suggestion is not new ; it has been made every time there have been sad tidings, since the news of Smith and O'Neill's death came ten years ago. (2) Yet we persevered, and God has given spiritual fruits to this Mission above all the other Missions in Central Africa, Tanganika, Nyassa, Congo, &c.,—certainly not because we have deserved it more, but as though to rebuke our hesitation. (3) God has used the Nyanza Mission at home, and all over the world, to awaken sympathy and interest ; and the whole missionary cause has been helped by Hannington's death and the Uganda martyrdoms. (4) People speak of the Mission as if it was to Uganda only ; but what of Mpwapwa and Mamboia ? What of Taita and Chagga ? What of Mombasa and the coast stations ? Are these to be given up too ? If not, then even if we are driven out of Uganda, we still want a new Bishop and more missionaries.

It should be specially remembered at this time that the proposal for a Bishop Hannington Memorial Church at Frere Town came first from Bishop Parker. Now that he also has been called away, there is the more reason for completing the fund quickly, and building the church, which may well be a memorial to both Bishops. The gifts already received amount to 700*l*. We shall have to raise at least three times that sum, even for a very simple building ; and a memorial church at the headquarters of our East and Central Africa Missions should not be like a little prayer-house in Tinnevely.

THE East African mails received on May 6th brought nothing from the interior.

FOR convenience, we print here, as usual, the financial paragraphs of the Report :—

Last year the Committee reported the largest Ordinary Income on record, viz. 207,793*l*., the advance being mainly due, as they fully explained, to an exceptional amount of Legacies. This year the total is only 194,557*l*., the lowest in the past five years ; but this again is due to a falling-off of nearly 14,000*l*. in Legacies. The receipts from all sources *except* Legacies, viz. 173,765*l*., are actually the highest in the past five years. A small diminution of 1300*l*. in the receipts from Associations is more than covered by Benefactions and Miscellaneous. Most of the great Auxiliaries show a good advance : Ireland in particular, and also Bristol, Devon and Exeter, Cheltenham, Islington, Paddington, Sheffield, &c. ; the loss being in

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the aggregate of smaller Associations, which have suffered much by agricultural depression. The Committee therefore feel constrained to utter a note of heartiest thanksgiving. Moreover, some of the most important gifts of the year do not come under Ordinary Income. The Extension Fund has received 8679*l.*, including a benefaction of 5500*l.*, specially allocated to Japan and the Punjab. More than 4000*l.* has been received for the Nyanza Mission, including one anonymous gift of 2000*l.* The contributions for the Winter Mission to India amounted to 1700*l.*; and 700*l.* has been given towards the proposed Hannington Memorial Church at Frere Town. The Society has, therefore, received abundant evidence that its members and friends are ready to pour their gifts into the Lord's treasury when their hearts are touched. The total receipts from all sources amounted to 221,331*l.*

Nevertheless, the facts remain that the deficiency in Legacies has diminished the resources at the Committee's disposal for carrying on the work by over 13,000*l.*; that the expenditure of the year is more by 2333*l.* than that of last year, and though considerably under the estimate, has exceeded the receipts by 12,000*l.*; and that the Contingency Fund, which is always the barometer of the Society's position, receiving the surplus of one year and being charged with the deficit of another, is entirely exhausted, for the first time since it was formed in 1880. Judged, therefore, from a business point of view, the position is a serious one. Yet the Committee dare not send back the candidates for missionary service who are coming forward in increasing numbers, and who are plainly brought by the Lord of the Harvest to be thrust forth into His Harvest. Nor do they believe it is necessary to do so. If only there is faith to roll upon Him the whole burden, and to follow in simple obedience the clear indications of His will, there is no cause for fear. But the Committee are bound to state the case to their friends exactly as it stands. Put in one sentence, it is this: to replace the Contingency Fund, and to cover the estimated expenditure of the current year, will require a sum exceeding the Income of the past year by 37,000*l.*

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Up to May 18th the amount contributed or promised towards the deficiency on the past year was 6820*l.*; but of this sum, 1428*l.* was paid in before the accounts were closed on March 31st, leaving 5392*l.* against the actual deficit of 12,100*l.*

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THE Bishop of Exeter has made a suggestion and set an example which many might follow. It is to double our subscriptions by paying them half-yearly instead of yearly. He himself used at Hampstead to subscribe 100*l.* a year. When he suggested the "half as much again" plan, he raised it to 150*l.* He now proposes to pay 150*l.* half-yearly, making 300*l.* a year. Not many can give that amount, but many might adopt the principle.

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THE St. Mary, Shackleford, Branch of the Guildford C.M. Association sends 10*l.* towards the financial deficiency, in the hope that 1200 other parishes will do the same.

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ONE new feature was very happily added to the proceedings of the Anniversary this year. They were commenced by a prayer-meeting on the Monday afternoon (April 30th) at Sion College, which is on the Thames Embankment, just below Salisbury Square. A large number of friends gathered together, and a short address was given by the Rev. F. Baldey, Vicar of St. Simon's, Southsea. Mr. Baldey's daughter had, only six days before, been accepted as a lady missionary of the Society; so he had a special right to speak for the cause. At five o'clock some hundreds of friends, as usual, assembled at the C.M. House, nominally for tea and coffee, but we fear many got none, so great was the crowd. The members of the London Ladies' Union, who give



themselves to the laborious work of providing and preparing the good things on the table at our now frequent social gatherings, had a hard time of it. This tea on the Monday is an old institution, and has always been valued as an opportunity of meeting and greeting distant friends; but the numbers have quadrupled, or more, in the last year or two.

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THE new Vice-Presidents and Honorary Life Governors announced at the Annual Meeting will be found mentioned in the Selections from Proceedings of Committee.

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THE six vacancies in the list of twenty-four elected lay members of the General Committee, which have to be made in accordance with the Society's laws, were made by appointing Sir Rivers Thompson a Vice-President, and taking off the five who had attended least regularly, viz. Mr. H. R. Arbuthnot, Mr. Bruce Boswell, Mr. C. H. Bousfield, Mr. R. H. Crabb, and Mr. R. Williams, jun. These five are all Governors, and thus entitled to attend and vote, although not on the list of twenty-four. The six added to the list are General Beynon, Mr. J. H. Fergusson, and Mr. J. A. Strachan, who went off last year, and are now restored; and three new members, Mr. J. Johnston Bourne, Mr. J. H. Master, and Mr. Martin Ware.

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Two of the Society's oldest friends were removed by death in the week of the Anniversary. The Rev. Cornwall Smalley, Rector of East Thurrock, and formerly minister of Bayswater Chapel (now replaced by St. Matthew's Church), had been a regular member of the Committee for nearly forty years, and his counsels were much valued. He was made an Honorary Governor for Life in 1881. Mrs. George Lea, widow of the Rev. George Lea (formerly Vicar of St. George's, Edgbaston), and sister of Mr. Russell Gurney, formerly Recorder of London, was for many years, with her husband, the life and soul of the C.M.S. in Birmingham, and an example in all good works. She was selected to be one of the first eleven ladies on the new list of Honorary Members for Life (which we mentioned last month), and her name was announced in Exeter Hall on May 1st. She was informed of the distinction thus conferred on her before she died, and was much gratified by it, although expressing her sense of unworthiness.

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Two more missionary candidates (other than those for training) were accepted just before the Anniversary, viz. the Rev. Albert E. Johnston, B.A., of Trinity College, Dublin, Curate of St. Luke's, Dublin, and Miss Edith Baldey, daughter of the Rev. F. Baldey, of Southsea. Mr. Johnston is appointed to the Divinity School at Allahabad, to assist Mr. Hackett.

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ISLINGTON COLLEGE has again gained honours in the Oxford and Cambridge Preliminary Theological Examination. All the six men preparing for ordination on Trinity Sunday went in, and five obtained a first-class, viz. Messrs. Kennedy, Cullen, Beverley, Gold, and Lawrence. The sixth, Mr. Robson, obtained a third-class. No other theological college did so well.

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MORE than three hundred and forty offers of service were received by the Society in the year ending April 30th, of which forty-six were from Christian women. Forty-three candidates were accepted, including twelve ladies; but several of the ladies' cases are still under consideration. A year or two ago these numbers would have been thought very large, but thank God, our ideas

are expanding now, and they seem very small. Certainly they are small for the vast field. We ought to send out bands of a dozen together, and not ones and twos. And so we shall, soon—if only *trust* and *surrender*, the two feet on which the Christian walks, have their “perfect work.”

IN the House of Commons, on April 24th, the President of the C.M.S., Sir John Kennaway, in seconding Mr. McArthur's motion condemnatory of the liquor traffic among Native races (which was carried in an amended form), thus referred, in concluding, to the work of the C.M.S.:—

I have urged upon the House the acceptance of this motion on the grounds of morality and expediency. I think it will not be out of place if I ask for it on behalf of the great missionary societies, which have done so much to spread Christianity and civilization. The Church Missionary Society, in which I have the great honour to fill a position of responsibility, has always made Africa her first object. She has lavished her treasure, she has sent forth of her best and bravest, on behalf of the negro race in Western, Central, and Eastern Africa, and not a few of them have laid down their lives—martyrs as real and true as any to whom the Church does honour. We have present to-day—present in this House, a listener to our debate—an evidence of the labours of the Society, in the person of one taken as a slave, educated by her, ordained, consecrated Bishop of the Niger—Samuel Crowther, who has in every sense proved himself worthy of his high calling, and shown the real capabilities of his race.

But the Church Missionary Society is only one among many. The Society for the Propagation of the Gospel, the Universities' Mission, the Scotch, the London, the Baptist, and other Societies, are all working for the same end—all find themselves thwarted and repelled by the same evil influence. Is it always to be so? Do we need more than to have the mischief brought home to us to make a great effort to put a stop to it? Among England's greatest men lie very near to where we now sit the remains of David Livingstone, and engraven on the stone which covers them are words of his which remain as his undying legacy to us, the keynote of our policy, and stimulus to our exertions in the present distress. In burning words he, from his grave, “invokes Heaven's richest blessings upon any, be he English, American, or Turk, who shall do something to remove the open sore of the world.” We are not dealing to-day with the slave trade, but with a sore, in the opinion of many, as pernicious. Ours may be the blessing invoked by him, if by our exertions the wound is stanchd and the sick man made whole.

SIR JOHN KENNAWAY had given notice in the House of Commons of a motion against the countenance apparently given to immoral practices by certain regulations of the military authorities in India; but the Government have anticipated him by the announcement that orders have been sent out prohibiting the arrangements complained of,—for which we are most thankful.

THE Bishop of Waiapu, before leaving for England, appointed the Rev. Samuel Williams to be Archdeacon of Hawke's Bay. Mr. Williams is an honorary missionary of the C.M.S., and has laboured more than forty years. He is a son of the late Archdeacon Henry Williams, nephew of the first Bishop of Waiapu, and first cousin of Archdeacon W. Williams, of Waiapu.

THE church at Metlakahtla, which was damaged by the seceding Indians before they left, has been repaired by Bishop Ridley, and was reopened by him on Easter Day. He writes:—“It seems to us, after our long suppression, a rising again. Our old men and women told me they wept as they sat down in their former places.” Indications are not wanting that some of the seceders may “drift back again” ere long.

WE much regret to report the death, on April 5th, of Mrs. Baker, senior, of

Cottayam, Travancore Mission, at the age of eighty-six. Archdeacon Calcy writes:—

*Cottayam, April 12th, 1888.*

On Thursday last (April 5th, 1888) there passed away, full of age and full of honour, the last of the founders of our Mission.

Amelia Kohlhoff was born at Tanjore on January 20th, 1802. In 1818 she was married to the Rev. H. Baker; and in 1819 she came to Travancore, where she continued to work to within a week of her death.

In speaking of her on Sunday last Archdeacon Koshi took for his text Heb. x. 24, "Let us consider one another to provoke unto love and to good works." He could not have chosen a more appropriate text. She loved the people amongst whom her lot was cast, and they knew it. She lived for them, and they felt it. Not only had many of those who heard the Archdeacon's words been taught by her, but some of their mothers, their grandmothers, and even their great-grandmothers. No one ever really knew her without knowing that she not only loved and worked, but loved to work. Cessation from work was no rest. For more than sixty years (deducting furlough) has she been sowing the good seed with a most liberal hand, "provoking unto love and good works." She was always watching for opportunities to speak for Christ, and had great aptness in availing herself of them when they occurred. Her school she dearly loved. She took the deepest interest in the children committed to her care. About three years ago she was not only ill, but, very unusual for her, was one day so dejected that she did not seem able to make the effort to get up. Her daughter, Mrs. Clark (if I mistake not), very thoughtfully brought some of her school girls into the room. After a while the dear old lady saw them and began to talk with them. Soon she forgot her pains and sickness and was at work again.

On Monday week she sent her girls away for the last time. It was their usual holiday, and only three days before her death. She was very ill, but she sat up in bed and had them to sing. She tried to start the hymn herself; but the last song on earth had been sung—the harp was about to be tuned for nobler strains. After the hymn she prayed with them and dismissed them.

Her work was done. It was a beautiful finish to a noble life-work.

On the evening of the same day I saw her looking very changed. She knew me perfectly well, and thanked me for going to see her. She knew I had gone to see her then because she was ill, and she could not forget to thank me, though she was dying. She did not think of the privilege of seeing such a faithful and aged servant of God passing calmly and peacefully through the valley of the shadow of death. When we got up from prayer we thought she was not conscious we were there, so we were quietly leaving, thinking it not well to disturb her. As we were moving out, however, she opened her eyes and smiled, so we turned to take leave. She said, "It is very good of you to come and have prayer with me." She loved prayer, and thus it was that she had only to die as she had lived. She went gradually through the valley, both she and every one who knew her being sure that God was with her. As we knelt down to pray on Thursday afternoon I told her twice that we were going to pray, but she appeared quite unconscious. While we were praying, however, she was seen to try to put her hands together, as if she knew we were praying. At 8.20 that evening she quietly passed away from a world she had adorned by a long and laborious Christian life to the presence of her Saviour to hear the glad "Well done."

Very early on the following morning crowds of Natives were gathered to see the form they had learned to revere. An old man on entering the room made a salaam to that form as if she were there still. But she was not. She was "absent from the body . . . present with the Lord." During the whole day the people continued to come and go. At 4.30 p.m. a vast number was assembled, amongst whom were all the leading Government officials. Not only did they go to the house, but also to the college chapel and to the grave. The presence of those Hindu gentlemen showed how much Mrs. Baker was respected, and that her appellation, "Walia Madamā" ("Great Madame") was not an empty title. No, she was really and truly the "Walia Madamā," and acknowledged to be such by all.

Thousands and tens of thousands have heard from her lips the story of the cross, and many will one day call her blessed.

As for us missionaries and our wives, I am sure we have lost a true friend and a loving mother. It is nearly seventeen years since I came to Travancore, and never in the whole of that

time has there been a single shadow to cloud in the smallest degree the bright and affectionate intercourse between us and Mrs. Baker. We all knew it gave her real pleasure to show us a kindness, and we naturally found a pleasure in doing what was pleasing to her. Now that she has left us, we feel lonely, but we thank God for the life she led.

THE Rev. H. D. Williamson's report of the Gónd Mission is one of the most deeply interesting received from any part of the world. The Gospel is now spreading rapidly among this aboriginal hill people; and the fifteen adult baptisms of the year were all remarkable cases. One of the men baptized was not a Gónd but a Baiga, a distinct and much lower race, wild men of the woods who wash only once a year. "The conduct and simple faith of all of them," says Mr. Williamson, "have given me the greatest joy, and they let their light shine among their friends and neighbours. Inquirers and secret adherents abound, and many are asking for baptism; but much care has to be exercised, as the Gónds have a tendency to add the worship of Christ on to their old idolatry, or to worship Him in their old ways, as by offering Him cocoa-nuts. This tendency, however, is accompanied by extreme simplicity, and God has seemed to honour their child-like faith by using dreams to guide them, and by giving them remarkable answers to prayer."

THE Bheel Mission at Kherwara is still more recent than the Gónd Mission, and is still in its first stage, no Bheel having yet been baptized. But patience and diligence have been rewarded by the gaining of an influence over the people which at one time seemed impossible. Fifteen young men and fifteen girls are now under careful instruction by the Rev. G. and Mrs. Litchfield, and many "know the truth as it is in Jesus, daily read the Word of God for themselves, and are deeply moved by it, who nevertheless have not yet had the courage to come out and confess Christ."

THE last Quarterly Paper of the Civil Service Prayer Union contains a report of an excellent and edifying address delivered by Mr. J. A. Payne, a leading African Christian at Lagos, to the Lagos branch of that Union, to which belong many of the Christian Africans in Government employ there.

MAY 12th was the fiftieth anniversary of the death of Samuel Marsden. He lived to see a marvellous change in the Maori race, but he could not have dreamed that in the next fifty years forty-seven of its members would be ordained to the ministry of the Church.

WITH all earnestness we would remind our friends of the General Missionary Conference of all Protestant Societies, to be held at Exeter Hall from June 9th to 19th. We hope very many will be present, and as frequently as they can. It will be a rare opportunity for realizing the greatness of the field and the greatness of the work.

For the first time we present all our readers with the Abstract of the Society's Annual Report, which is slipped into each copy of the present *Intelligence*. Very many of our friends never see the Report, or if they do, not until August; and we are sure they will be glad to have its condensed and systematic information as early as possible.

## HOME WORK OF THE SOCIETY.

*[Several important Anniversaries were held in the second week of May,—Liverpool, Hull, Newcastle, Cambridge, Cheltenham, &c.,—but we are unable to notice them this month, having to go to press early on account of Whitsuntide.]*

**Accrington.**—On Sunday, April 15th, the Annual Missionary Services in connection with this auxiliary were held in Church Kirk, Christ Church, St. John's, St. Paul's (Barnfield), St. John's (Baxenden), Altham Church, Immanuel Church (Oswaldtwistle), Green Haworth Church School, and Huncoat Church School. The Annual Meeting was held in Christ Church Schoolroom, on Monday evening, under the presidency of Mr. Geo. Walmsley, J.P. The Rev. F. E. Walton, missionary from Benares, Rev. F. H. Waller (Assoc. Sec.), Rev. F. Glanvill, formerly of Ceylon, and other local clergy addressed the meeting. Meetings were also held on Tuesday evening, in Green Haworth Church School and Church Kirk School, the speakers being the Revs. F. E. Walton and F. H. Waller respectively.

**Bath.**—The Spring Meetings of the *Somerset County Union of the Church Missionary Society* have recently been held at the Assembly Rooms, Bath, under the Chairmanship of Mr. W. Jerdone Braikenridge, President of the Union for the current year. The Revs. E. A. Eardley-Wilmot, G. A. Allan, C. F. Newell, A. M. Forbes, and others took part in the proceedings, and a paper was read by the Rev. W. S. Bruce, Vicar of South Petherton, and formerly of Bristol, on "The position of Country Members of the C.M.S. in relation to the London Committee of the Society," and a discussion on the same afterwards followed. Mr. T. Dyke, of Long Ashton, was elected President for the ensuing year.

**Bedford.**—The First Anniversary of the Bedford Juvenile Association was held at the Pantechnicon Hall, on Tuesday, April 17th, under the presidency of Mr. A. D. Chapman, J.P., of Milton Ernest. In the absence of Miss Dawson, the report was read by Dr. Kinsey, which showed that the young people had collected in boxes 69*l.* 10*s.* 5*d.*, the sale of work realized 10*l.* 5*s.* 6*d.*, collections after sermons 10*l.* 2*s.* 7*d.*: total 89*l.* 18*s.* 6*d.* The Chairman having said a few encouraging words, was followed by the Rev. H. Williams, of Krishnagar.

**Belfast.**—The Annual Meeting of the Diocesan Branch of the Society was held in the Clarence Place Hall on April 23rd, the Rev. Dr. Hannay presiding. From the report read by the Hon. Secretary (the Archdeacon of Connor), it appeared that in the united diocese, out of 163 parishes, there are auxiliaries in 130. From several of these contributions have been received, while others support the S.P.G., leaving very few parishes not subscribing to any foreign missionary society. The receipts, deducting the previous year's balance, and including the amount received since audit, together with about 50*l.* still outstanding, would make the amount for 1887 1157*l.*, to which, if 228*l.* raised for the Zenana Society, and a legacy amounting to nearly 3000*l.* when received, be added, the total amount for the past year would make 4385*l.* The Bishop of Cork, in the course of his speech, said he was thankful to hear of the exceptionally large increase in the contributions, as it showed a deeper and more real interest in the great work. The Revs. W. J. Ball (formerly of the Punjab) and W. Andrews (from Japan) and others then addressed the meeting.

**Bristol.**—The Quarterly Gathering of the members of the *Bristol and Clifton C.M. Union* assumed, on the last occasion, an effort especially to urge the claims of missionary work on young men. The meeting was held on April 27th in the large hall of the Y.M.C.A. There was a fairly good attendance, but by no means confined to young men alone. Prayer was offered by the Rev. J. Wilkinson. The chair was taken by the Rev. G. E. Ford, Vicar of Holy Trinity, Bristol, who gave a most stirring and earnest address exactly to the point. The Revs. R. A. Squires and F. E. Walton gave descriptions of the work from their respective spheres in

Western and Northern India; and two students from the U.M. College, Messrs. Shaul and Pavey, spoke briefly and feelingly. Some missionary hymns were heartily joined in during the course of the meeting. A. P. N.

**Burton-on-Trent.**—Sermons were preached in several of the churches in and around Burton on Sunday, April 22nd, by the Revs. G. A. Nuttall, R. Palmer, G. Ensor, W. F. Drury, W. F. Jepson, F. W. A. Wilkinson, R. G. D. Frampton, and E. C. Barnes. The public meeting was held in the Masonic Hall on Monday evening, Mr. H. G. Tomlinson presiding. The Rev. W. F. Drury (the Vicar), read the Annual Report, from which it appeared that a sum of 119*l.* 6*s.* 7*d.* had been forwarded to the Society during the year, and that 11*l.* 14*s.* had been contributed to the Lahore Divinity School. The Revs. G. Ensor and W. F. Wilkinson addressed those present.

**Dublin.**—The seventy-fourth Annual Meeting of the Society was held on April 14th, in the Metropolitan Hall, Lower Abbey Street. The Bishop of Cashel presided, and the Revs. E. N. Thwaites, Rector of Fisherton, Salisbury, Dr. Bruce, from Persia, W. Andrews, from Japan, W. H. Collison, from the North Pacific, and the Archdeacon of Connor spoke.

**Gloucester.**—Sermons in aid of the Society were preached in most of the churches in Gloucester on Sunday, April 15th. The Annual Meeting was held in the Corn Exchange on Monday evening, at which the Lord Bishop of the Diocese presided, who, having made a few remarks, was followed by Bishop Stuart of Waipatu, who gave an account of the marvellous change that had taken place in New Zealand since the commencement of the work there in 1814. He had thirteen Native clergy in his own diocese, and thirty-five churches; two-thirds of the latter had, he believed, been built within the last ten years entirely at the expense of Natives. The Hon. Treasurer (Mr. F. Clark) stated that the receipts from the Gloucester Branch for the past year amounted to 296*l.* 0*s.* 4*d.* The Rev. H. Trotter, of Trowbridge, also addressed the meeting.

**Halifax.**—The Anniversary of the Halifax Auxiliary of the Society was held on Saturday evening, April 21st, in the Mechanics' Hall. A tea had been previously provided, to which about 170 sat down. The Rev. Canon Pigou, the Vicar, presided at the meeting. The Rev. G. Archer, the Local Secretary, read the report, which showed that the amount contributed by the various churches to the Society was 180*l.* less than last year, which was attributable to several causes. The total amount raised was 372*l.* 4*s.* 4*d.* The Chairman, in a few remarks, said he hoped that further exertions would be put forth during the coming year, so that, instead of a deficiency, an increase would have to be reported. Addresses were given by the Revs. H. E. Eardley, Assoc. Sec.; A. R. Fuller, from China; T. R. Wade, from the Punjab; T. H. R. Oakes, from Calcutta, and others. On Sunday Sermons were preached in the various churches in the town and district.

**Hampshire Church Missionary Prayer Union.**—The sixteenth meeting of this Union was held at Southsea, on Tuesday, March 20th. The members were received and hospitably entertained by the Rev. F. Baldey. In spite of the very wintry weather (the snow was lying thickly on the ground), there was a good attendance from all parts of the county. Very great regret was felt at the unavoidable absence of the Hon. Secretary of the Union—the Rev. A. B. Burton—on account of severe illness. The proceedings of the day opened with a prayer-meeting at the vicarage. This was followed by the administration of the Lord's Supper and a sermon, at St. Simon's Church, by the Rev. W. W. Gibbon, Canon Residentiary of Ripon, who has lately taken the living of Kingsworthy, near Winchester. The afternoon meeting in St. Simon's schoolroom was commenced with singing and prayer; then the Rev. S. Liddbetter, Vicar of St. Mark's, Portsea, gave an exposition of Scripture in which there were many precious thoughts. The President, R. Hankinson, Esq., in his speech alluded to several topics of interest affecting the Society, and asked for special prayer on its behalf.

The subject of Canon Gibbon's address was "a missionary story in the reign of Queen Victoria." It was listened to with great attention and interest, after which, F. Larkins, Esq., of New Zealand, gave an account of the constitution and development of the Church of England in that Colony. The Rev. Canon Jacob, Gen. Lewis, the Revs. R. Hughes, and W. Clayton also briefly addressed the meeting, which was afterwards closed with praise and prayer. W. C.

**Huddersfield.**—The Annual Sermons in connection with this auxiliary were preached in most of the churches of the borough and district on Sunday, April 22nd. On Monday afternoon a Missionary Conference was held in the Victoria Hall. The Rev. J. W. Bardsley, Vicar of Huddersfield and rural dean, presided. The Rev. H. A. Favell read a very able paper upon "The measure of obedience required by the missionary command—'Go ye into all the world, and preach the Gospel to every creature.'" He said they all felt that was the great charter for missionary work, though not the only missionary command they had in Scripture. The cause of Christ amongst the heathen must always be the first work of the Church of Christ, and the measure of contribution for the work in heathen lands must be at least equal to, if not in excess of, the measure of contribution to home work, because the foreign field was so immensely large compared with the field at home. The Rev. R. B. Ransford spoke of the smallness of the beginnings of the Christian Mission work by Christ's disciples. The Rev. Worthington Jukes said, that after fifteen years in Afghanistan, if there was one thing that astonished him more than another on coming home, it was the want of interest in missionary societies; and if there was one thing that impressed him in Afghanistan, it was the intense interest taken in their work. The Rev. R. Collins read a paper on "Missionary enterprise as the pioneer of commerce." The Rev. T. T. Smith, from North-West America, bore testimony to the success of the operation of Christian principles there.

In the evening there was a Public Meeting in the same hall, presided over by the Vicar of Huddersfield. Lieutenant-General Brownlow dealt with some of the objections now so frequently heard taken against Mission work, and especially Mission work amongst Mohammedans. The Rev. W. Jukes gave an interesting account of the methods and incidents of missionary work in Afghanistan, pointing out that there was no spirituality in Mohammedanism, that there are longings for truth and salvation amongst the Mohammedans, and he asked for more sacrifice on the part of the Christian people in order that that truth and salvation should be given to them. A collection was made during the singing of a hymn. The Rev. J. W. Town, Vicar of Lindley, having spoken, the Rev. R. Collins read a letter from Mr. E. Hildred Carlile, saying he would increase his subscription from 5*l.* to 10*l.* if ten others in the rural deanery would increase their subscriptions from one to two guineas.

**Leeds.**—The Annual Meeting of those interested in the work of the Society was held on Monday afternoon at the Philosophical Hall, Leeds. The chair was occupied by the Rev. B. Lamb, and there was a fairly large attendance. The Rev. T. S. Fleming, the Local Secretary, read the seventy-fifth annual report, which paid a tribute of respect to the memory of the late Mr. Samuel Hey, the President of the Leeds Branch. There had been a decrease in the subscriptions of the year, a fact due to several causes, including the extra exertions in connection with the Jubilee year, and the severance of several parishes. The income for the year was 1160*l.* 7*s.* 4*d.*, contributed by thirty-three parishes, as compared with last year, 1349*l.* 10*s.* 11*d.*, contributed by thirty-eight parishes. Great strides had been made by the parish of St. Stephen's, Burmantofts, which during the twelve months had more than doubled its subscriptions. The Revs. A. R. Buckland, T. R. Wade, and Dr. R. Elliott then addressed those present. Another meeting, which was largely attended, was held in the evening at the Albert Hall, the Dean of Ripon (Dr. Freemantle) presiding.

**Maidstone.**—A Meeting of the *West Kent Union of the C.M.S.* was held at the Church Institute on Tuesday, April 24th, under the presidency of the Rev. Canon

**Hoare.** An exposition of Scripture from John xii. 20—33 was given by the Rev. W. J. Marshall, of St. John's, Blackheath. The Rev. W. J. Smith, of St. John's, Kilburn, then gave an address referring to the recent assaults on African Missions.

**Southborough.**—The Anniversary of the Southborough Branch of the Society was held at the Parochial Hall, on Monday evening, April 16th, when the Vicar, the Rev. H. W. Dearden, occupied the chair and read the Financial Report, from which it appeared that a total sum of 212*l.* 14*s.* 7*d.* had been realized in behalf of the Society during the past year. The Rev. Dr. Elliott and Canon Hoare spoke.

**Tunbridge Wells.**—The Annual Meeting of the Tunbridge Wells Auxiliary of the Society was held at the Great Hall, on Monday morning, April 16th, under the Presidency of Canon Hoare. The report was of a satisfactory character, and the balance-sheet showed that 1694*l.* had been collected, and 1674*l.* remitted to the Parent Society during the year. The Rev. F. E. Wigram (Hon. Sec. of the Society) gave an interesting account of his tour round the world.

**Uttoxeter.**—The Annual Sermons in aid of the Society were preached at the Parish Church and at Bramshall on Sunday, April 15th, by the Rev. W. Jukes, from Peshawur. On Monday evening the Annual Meeting was held at the Town Hall, presided over by the Rev. H. Abud, the Vicar, who referred to the great loss the Auxiliary had sustained by the death of their late Secretary, Mr. G. G. Bladon. The meeting was addressed by the Revs. R. Palmer, Canon Hamilton, and W. Jukes.

**Worcester.**—On Sunday, April 15th, sermons were preached in the Cathedral by the Rev. Prebendary T. M. Macdonald, Rector of Kersall, Manchester, and the Rev. Canon W. J. Knox-Little. There were also sermons in eight of the churches in the city and neighbourhood, the respective clergy of each taking a part, as well as the deputation, consisting of the Revs. H. K. Binns, from East Africa; W. E. Rowlands, from Ceylon; F. G. Lugard, Vicar of Norton Kempsey; and T. Y. Darling (Assoc. Sec.) Addresses were given to the Sunday-schools of St. Mary's, Tything, and St. Peter's. The Annual Meetings were held at the Guildhall on the Monday. J. Stallard, Esq., J.P., presided in the morning, and W. Bourne, Esq., of Kempsey, in the evening. There was a large audience. The Rev. S. S. Forster (Hon. Dist. Sec.), opened with prayer, after which Mr. J. Stallard, Junior (Treas.), stated that the receipts had been 212*l.* 16*s.* 5*d.*, with 90*l.* from the Ladies' Association, making a total of 300*l.* The Revs. H. K. Binns, W. E. Rowlands, T. Y. Darling, and E. A. d'Argent, Esq., spoke at both meetings. The Revs. H. K. Binns and W. E. Rowlands received a hearty welcome as messengers of the Gospel sent forth from Worcester. Mr. Rowlands remarked that last year, in Ceylon, 6500 Christians contributed 900*l.* for the work; whereas the city of Worcester, with over 40,000 inhabitants, had sent the Society only 300*l.*

T. Y. D.

**York.**—The Annual Meeting of the Clifton Association was held on Thursday evening, April 26th. The Vicar, the Rev. H. G. Hopkins, presided, and gave a report of the receipts through the Association, which amounted to over 65*l.* The total amount for all foreign missionary objects had been 103*l.*, or exactly one-fifth of the contributions for all benevolent and religious objects made through the church of St. Philip and St. James. The Revs. Canon Roberts, Rector of Richmond, and W. P. Schaffter then gave interesting addresses.

In addition to the above, during April and May the Society's cause has been pleaded by Sermons and Meetings at Wells, Frowlesworth, Ringwood, Stamford, Montacute, Neston, Evercreech, Wolverhampton (Christ Church), Worksop (St. John's), Allington, Bournemouth (St. Michael's), Sittingbourne (Holy Trinity), Rotherham, &c.; and by Meetings at Hexham, Acomb, Shanklin, Tatenhill, Ealing, St. Matthew's (quarterly juv.), Downham, Kingston (half yearly), Stamford Hill (St. Ann's), &c., and by Sermons at Haslebury Plucknett, Dorchester, &c.



## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, April 17th, 1888.*—The Committee took leave of the Rev. J. G. and Mrs. Garrett, returning to the Ceylon Mission, and Mr. J. and Mrs. Roscoe and Mrs. Blackburn, returning to the Eastern Equatorial African Mission. The Instructions of the Committee to Mr. Garrett were read by the Rev. C. C. Fenn, and those to Mr. Roscoe by the Rev. R. Lang. The two Missionaries having replied, they were addressed by the Rev. H. W. Webb-Peploe, and commended in prayer to the favour and protection of Almighty God by the Rev. C. Smalley.

The Rev. Walter A. Rice, B.A., of Christ's College, Cambridge, Curate of St. Luke's, Wolverhampton, was accepted for missionary work.

On letters from the Rev. A. Clifford and the Rev. P. Ireland Jones, of Calcutta, regarding the work now to be done by the latter, the Committee expressed their hearty appreciation of Mr. Jones's valuable services as acting Secretary of the Calcutta Corresponding Committee in Mr. Clifford's absence, and requested him to resume the membership of the Divinity School, for which purpose he was originally sent to Bengal.

On the recommendation of the Madras Corresponding Committee, it was agreed to make an additional grant to the Native Church Councils in South Tinnevely, to assist them in providing for pastoral ministrations to 121 new congregations formed in that district during the last five years.

On the recommendation of the Sub-Committee in charge of the Persia, North India, Punjab and Sindh, South India, South China, Japan, and North Pacific Missions, various arrangements were agreed to regarding those Missions.

*Committee of Correspondence, April 24th.*—On the recommendation of the Ladies' Candidates Committee, Miss Edith Baldey was accepted as a lady missionary of the Society.

The Rev. Albert E. Johnston, B.A., of Trinity College, Dublin, Curate of St. Luke's, Dublin, was accepted for missionary work, and appointed to assist the Rev. H. M. M. Hackett in the Divinity School, Allahabad.

The Committee took into consideration the minutes of an important conference held in December at Wusambiro, Victoria Nyanza, consisting of Bishop Parker, the Revs. R. P. Ashe, J. Blackburn, and R. H. Walker, Mr. A. M. Mackay, and Mr. D. A. L. Hooper, and passed various resolutions in confirmation of the same.

The Committee had the pleasure of interviews with the Bishops of Auckland and Waiapu, recently returned from New Zealand on a visit to this country. The Bishop of Auckland expressed his appreciation of the assistance which his diocese had received, and was still receiving, from the Society, not only in pecuniary help, but also in the valuable services rendered in various departments by the Society's Missionaries. He congratulated the Society on the establishment and also on the constitution of the Mission Board to which the administration of the Mission had been entrusted. As indications of progress, he referred to the rapid re-opening to European and Christian influence of the King Country, from whose chiefs Archdeacon Clarke had received a cordial welcome on the occasion of his late visit to Waikato; to the increased number of Maori clergy, twelve of whom, out of more than twenty who have been ordained in that diocese, are at the present time in full work; and to the flourishing church school at Auckland, which is exercising a very beneficial influence. He closed his valuable address with some interesting incidents illustrative of the earnestness, self-devotion, and liberality of the Maori Christians.

The Bishop of Waiapu desired to endorse to their fullest extent the remarks of the Bishop of Auckland, and to make the same acknowledgment of the indebtedness of his Diocese to the Church Missionary Society. Of the twenty-seven European clergymen in the diocese, seven are Missionaries working in connection with the Society, and supported, most of them, by its funds. The same may be said of his revered predecessor in the see and himself. Again, the thirteen Maori clergymen now labouring in his diocese have been trained by the Society's Missionaries, and derive their maintenance from local endowments originating indeed in Native contributions, but fostered and augmented by the careful foresight of the Society's

missionaries, whose good advice the Maoris have followed in this matter. He also wished to emphasize the importance of the scheme for *local government* by the Mission Board, now happily introduced by the Society into its New Zealand Mission. It was only fair to state that this scheme was not extorted from a reluctant central authority jealous of power, but had originated with the Parent Committee seeking with a true parental instinct to stimulate the development of the Native Church, and provide for its ultimate independence. The scheme is working satisfactorily; the *ex officio* membership of the Bishops of the North Island maintains an effective link between the Board and the Colonial Church; and the addition of prominent laymen tends to interest the general community and to awaken a sense of Christian responsibility towards the Native race in the minds of the Colonists. The principle of co-optation in filling up vacancies in the number of its non-official members, which has been heartily accepted by the Board, will preserve with God's blessing its full accord with the evangelical and spiritual principles of the Society. In one point he had to admit the Board had partially failed. It had not yet succeeded in evoking to any considerable extent pecuniary support of the Mission in the Colony itself. Still a beginning has been made, and he had a good hope that the Colonial Church, which has often, in the absence of all endowment, a hard struggle to maintain its own clergy and build its own churches, &c., will rise to the full measure of its responsibilities when it realizes the urgent need of both men and means to overtake the missionary work now happily open to it by the general pacification of the country and the friendly disposition of the once hostile Natives.

The Rev. H. K. Binns and Miss M. Harvey, lately returned on medical certificate from Frere Town, were introduced to the Committee, and conversation held with them. Mr. Binns spoke of the difficulties connected with the work among the freed slaves at Frere Town, the majority of whom, though enslaved, had never actually served as slaves, and were far less amenable to discipline, and far less disposed to support themselves than those who, like the bulk of the Rabai community, had undergone actual servitude, and among whom the work was very encouraging. The Committee were thankful to hear that Miss Harvey had been much encouraged in her work in connection with the girls' school at Frere Town, and that independent testimony had been borne to the beneficial effects of her influence on the children. She had most reluctantly consented to leave her post in submission to medical orders, and trusted she might soon be permitted to return to her charge. At the close of the interview prayer was offered by the Bishop of Waiapu.

*General Committee, April 26th.*—The following gentlemen were appointed Vice-Presidents of the Society:—Sir C. Bernard, K.C.S.I., Sir Rivers Thompson, K.C.S.I., and the Rev. Canon Christopher. The Secretaries announced that the Bishop of Shrewsbury (Sir Lovelace T. Stamer, Bart.), being a member of the Society, had accepted the office of Vice-President.

On the recommendation of the Patronage Committee, the following were nominated as Honorary Life Governors:—E. W. Bird, Esq., Bristol; Rev. F. Fitch, Cromer; Rev. G. S. Karney, Hampstead; Rev. Canon Peacocke, Dublin; Rev. H. Sutton, Bordesley; Rev. A. Strong, Chippenham; Rev. F. Sullivan, Bayswater; and J. A. Strachan, Esq., Surbiton. The Patronage Committee further reported that they had found great difficulty in selecting names of ladies for the new list of Honorary Members for Life, but submitted the following small provisional list, having confined their nomination to ladies whose individual and independent work marked them out for selection:—Miss A. Dudin Brown, Dowager Lady Buxton, Miss Cahill, Mrs. Carpenter, Miss S. C. Edwards, Mrs. Faithfull, Mrs. G. Lea, Miss Rich, Mrs. C. G. Round, Mrs. Disney Robinson, and Mrs. H. Wright. The nomination was adopted.

On the recommendation of the Ecclesiastical Sub-Committee, resolutions were adopted upon a letter from the Bishop of Calcutta enclosing certain resolutions of the Bishops of the Province of India and Ceylon on the Indian Episcopate. (See page 404.)

The Committee had the pleasure of an interview with Bishop Crowther, whose visit on the present occasion was in connection with the forthcoming Lambeth Conference. He expressed his pleasure at finding himself once again among his

friends of the Committee, and at the opportunity which would be afforded him of giving information of what he had personally seen and been enabled to do in the Mission-field. In reference to the liquor traffic in Africa, he was thankful that the question was attracting practical attention in many quarters, and expressed his belief that, as the slave exportation had been abolished, so also might this traffic be abolished, if right steps, founded on accurate information, were adopted.

The Rev. W. Allan referred briefly to his visit, which had extended to Sierra Leone, Lagos, and Abeokuta, and the Delta of the Niger. He had endeavoured to inquire as fully as possible into all the questions proposed to him by the Committee, as also into other matters of importance. He had collected, and in his report to the Committee recorded, facts, avoiding as far as possible the expression of his own personal opinions, in the desire that in the light of these facts the Committee should form their own judgment. He expressed his thankfulness for the mercies vouchsafed to him in his safe journey, in his having been enabled to make full use of the time at his disposal without the loss of a single day, and in having been permitted to return to England in unimpaired health and spiritually refreshed. He had an additional cause for thankfulness in the faithful and acceptable ministrations of the Rev. J. Bambridge, to whom his parish had been entrusted during his absence. The Committee expressed their gratitude to Mr. Allan, and special prayer and thanksgiving was offered by the Rev. H. Sharpe.

*General Committee, May 17th.*—The Secretaries reported the proceedings of the Anniversary.

Various Committees and Sub-Committees were appointed for the year.

The Secretaries reported the receipt of a telegram from Zanzibar on May 1st, announcing the death of Bishop Parker and the Rev. J. Blackburn. The following Resolution was adopted :—

The Committee praise God for the abundant grace bestowed upon their honoured friend, by which he was enabled to exercise a loving and powerful influence over all with whom he was associated, and to manifest in a pre-eminent degree the humility, simplicity, and spirituality of the mind of Christ. Thoroughness, prayerfulness, self-abnegation, and a single eye to God's glory characterized his entire service, whether as Secretary, or in Missionary work among the Gonds, or in the difficult responsibilities attaching to the Bishopric in Eastern Equatorial Africa. During his brief episcopate he was enabled to visit every station and Missionary in his diocese, with the single exception of Uganda, everywhere cheering and strengthening the Missionaries with his counsel and sympathy and example. The Committee are assured that though the workman has been summoned to his rest, his brief, though earnest, work, which has already been distinctly owned and blessed, will abide and bear abundant fruit. While humbly submitting to the all-wise Providence of God, the Committee record with profound sorrow their sense of the loss which the Society, in common with his immediate relatives and with the entire Church of Christ, has sustained by the removal to his heavenly rest of its honoured friend and fellow-labourer. They desire that an expression of their affectionate sympathy be communicated to his bereaved relatives.

The Committee also heard with deep regret of the death of their old and valued colleague, the Rev. Cornwall Smalley, Rector of East Thurrock, and of Mrs. George Lea, of Birmingham, and sympathetic resolutions were adopted. The one on Mr. Smalley was as follows :—

While thanking God for the life and labours of their dear friend, the late Rev. Cornwall Smalley, and rejoicing on his behalf that after many years of loving and faithful service, he has been translated to his heavenly rest, the Committee must also express the deep sorrow which they feel collectively and individually at the loss of one whom they so much loved and esteemed, and who had been a valued counsellor to the Committee for forty years. They pray that those dearest to him still upon earth may be comforted and sustained, and that a faithful pastor may be raised up for the flock to whom he has so long ministered.

A Resolution of sympathy on the death of Bishop Parker, which had been

passed at the Annual Meeting of the Universities' Mission to Central Africa on May 3rd, was presented, and the Committee expressed their gratitude for the same.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for a happy and successful Anniversary, albeit shadowed at the close by the dark cloud from Africa.

Thanksgiving for the good report brought by the members of the Winter Mission in India. (P. 406.) Prayer that abundant fruit from their labours may appear in due time.

Thanksgiving for the missionary career and bright example of Bishop Parker (p. 389). Prayer for the bereaved relatives of him and Mr. Blackburn, and for the bereaved brethren on the spot, especially Mr. Gordon in Uganda. Prayer also for reinforcements, and particularly that the right man for the Bishopric may be called and found willing.

Prayer that the remainder of the financial deficit may be speedily covered. (P. 410.)

Thanksgiving and prayer for the work in Kiu-shiu (p. 397); for the Gónd and Bheel Missions (p. 414); for Metlakahtla (p. 412).

### NOTES OF THE MONTH.

#### ARRIVAL.

*Travancore*.—Bishop Speechly left Colombo on March 28, and arrived in London on May 2.

#### DEPARTURES.

*Eastern Equatorial Africa*.—Mr. J. and Mrs. Roscoe left London on May 9 for Zanzibar.

*Travancore*.—The Rev. F. and Mrs. Bower left London on April 7 for Madras.

*Ceylon*.—The Rev. J. G. and Mrs. Garrett left London on April 9 for Colombo.

*North Pacific*.—The Rev. W. H. and Mrs. Collison left England on April 21 for New York.

#### BIRTHS.

*North India*.—On April 28, at Highbury, the wife of the Rev. W. H. Ball, of a daughter.

*Punjab*.—On March 10, at Kashmir, the wife of the Rev. J. H. Knowles, of a son.

*Mid China*.—On February 29, at Hangchow, the wife of the Rev. G. W. Coulton, of a son.

*N.-W. America*.—On March 28, at Fort Macleod, the wife of the Rev. S. Trivett, of a daughter.

#### DEATHS.

*Eastern Equatorial Africa*.—About March 26, the Rt. Rev. Bishop Parker, and ten days earlier the Rev. J. Blackburn. (Place not mentioned in the telegram.)

*Palestine*.—On April 17, at Nazareth, the infant daughter of the Rev. T. F. and Mrs. Wolters.

*Travancore*.—On April 5, at Cottayam, Mrs. H. Baker, sen.

*Ceylon*.—On March 29, at Kandy, the infant son of the Rev. G. and Mrs. Liesching.

### Contribution List.

In the following list of receipts from April 11th to May 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.							
Berkshire: North Berkshire .....	33	5	6	Chester: Christ Church.....	1	18	6
Buckinghamshire: High Wycombe .....	10	0		Weaverham.....		5	6
Stony Stratford .....	3	15	5	Cornwall: Creed.....		7	0
Tring.....	15	2	6	Philleigh.....	1	5	11
Wotton.....	1	11	1	St. Germoe.....		7	0
Cheshire: Barnton .....	1	15	2	St. Just and St. Mawes.....	5	4	4
				St. Tudy.....		11	6

Cumberland: Cockermouth: Christ Ch.	10	7	6	Brixton Hill: St. Saviour's	13	9	9
Great Brougham	1	19	4	Camberwell: All Saints	20	0	0
Devonshire: Ashford	2	10	0	Chartsey	11	5	1
Devonport and Stoke	2	0	0	Clapham	10	0	0
Silverton	19	7	0	Croydon	31	14	3
Dorsetshire: Allington	10	2	0	Ensom	21	19	8
Hampreston	10	17	4	Mickleham	30	0	0
Kington Magna	2	19	0	Mortlake	5	16	3
Luton Cheney	1	5	0	Peckham: St. Mary Magdalene	16	18	6
Swyre	2	16	10	Redhill: St. Matthew's	75	0	0
Wooland	5	5	0	Southwark: St. Thomas	6	14	6
Essex: Epping: St. John's	1	1	0	Streatham: Immanuel Church	12	10	0
Stratford: St. John's	7	3	3	Wandsworth: St. Stephen's	22	3	7
Gloucestershire: Cirencester	11	8	6	Sussex: Crowborough	38	1	4
Gloucester	5	0	0	Frant	31	8	0
Hampshire: Ascham School	2	0	0	Hendfield	1	0	0
Bournemouth: St. Michael's	32	11	7	Stonestate	23	5	5
North Waltham	3	13	2	Warwickshire: Alcester	2	2	0
Mudford	6	8	0	Rugby	1	1	0
Portsea and Southsea	1	0	0	Stretton-on-Dunsmore	16	11	6
Ringwood	9	1	5	Westmoreland: Heversham	19	1	8
Isle of Wight: Sandown: Christ Ch.	10	0	0	Wiltshire: Heddington	4	4	11
Kent: Denton	8	8	6	Neaton	13	0	5
Deptford: St. John's	2	12	6	Worcestershire: Chaceley	1	11	7
East Kent	308	10	5	Grimley	2	2	6
Grave-end	37	12	7	Rochford	17	11	1
Hatcham: All Saints	5	11	0	Wolverley	10	3	4
Tovil	2	6	6	Yorkshire: Bingley	5	8	0
Tunbridge Wells	270	0	0	Brayton	3	12	3
Lancashire:				Carlton and Faceby	2	6	0
Ashton-under-Lyne: Christ Church	1	6	8	Halifax	36	5	7
Bolton: St. Paul's	1	0	0	Roundhay	18	11	4
Denton	7	11	0	Staincliffe	3	17	7
St. Helen's: St. Thomas	2	9	3	Thorpe	5	8	8
Lancastershire: Desford	3	6	6				
Kimcoe and Walton	4	16	2	ASSOCIATIONS IN WALES.			
Leire	4	2	6	Brecon: Bulth: St. Mary's	2	6	0
Lincolnshire: Boston	115	0	0	Denbighshire: Rhyll	11	5	0
Gainsborough, &c.	12	17	3	Glamorganshire:			
Holbeach	3	0	6	Swansea: Ladies' Assoc.	6	7	3
South Ferriby	1	1	1				
Middlesex:				BENEFACCTIONS.			
Anniversary Collections: Sermons	107	7	4	A Friend to Missions	20	0	0
Meeting: Morning	220	18	7	A Thankoffering from Berkshire	50	0	0
Evening	78	17	1	Austin, Edwin, Esq., Highbury	5	0	0
Aldgate: St. Botolph	1	18	10	Bernard, Sir C. E.	50	0	0
Chelsea: Old Church: Juvenile Assoc.	2	19	4	Buxton, Dowager Lady, Cromer	100	0	0
St. John's	6	6	6	Buxton, Miss Catherine, ditto	30	0	0
Harrow Weald	16	19	6	Buxton, Miss	50	0	0
Hornsey	48	4	5	Dalton, Rev. W. H., Chelsea	25	0	0
Hornsey Rise	12	0	0	Dobson, Rev. R. A., by Miss Dalzell	5	0	0
Islington: St. Stephen's	2	1	1	Elliot-Synges, Edward, Esq., Blackheath	10	10	0
Kensington, West: St. Mary's	8	15	0	F. C.	30	0	0
Limehouse	16	5	3	F. M.	5	0	0
Mayfair: Christ Church	2	2	0	G. H. M.	5	0	0
Seven Dials: Tower Street Mission	2	13	1	Green, Rev. John, Harlow	20	0	0
Southgate	25	2	10	Greville, Rev. Eden St., Clapham	50	0	0
St. Giles-in-the-Fields	9	10	0	Hamilton, Ven. Archd., A Thankoffering	5	0	0
St. Pancras	29	10	0	Heathcote, G., Esq., Arlington Street	10	0	0
Juvenile Association	2	2	0	"In memoriam," A. Y. D.	10	10	0
Stepney: Christ Church	11	12	1	"In memory of two dear sisters"	23	15	10
St. Benet's	3	2	9	Liddell, Miss, Park Square West	5	0	0
St. Matthew's	1	7	5	Norman, Rev. F. J., Rotesford	10	0	0
Tufnell Park: St. George's	32	7	9	Russell, Rev. J. B., Ripon	5	0	0
Whitechapel	3	0	6	X.	50	0	0
Whitechapel: St. Paul's	1	1	11	Wigram, Loftus, Esq., Hampstead	10	10	0
Monmouthshire: Bassaleg	11	4	6	"Winged Words"	100	0	0
Newport	5	9	5				
Norfolk: Waxham Denury	1	11	5	COLLECTIONS.			
Norhamptonshire: Cransey	3	12	0	Fagg, Mrs., Hobart	1	0	0
Oundle	94	14	6	Hacker, Miss, Pupils, by Rev. W. R. Stephens	1	0	3
Nottinghamshire: Harworth	10	2	6	Kelsey, Miss A., Blindley Heath	1	5	0
Oxfordshire: Nuffield	2	19	5	Ladies' C.M. Union, by Miss Wellesley and the Misses Williams	9	0	0
Shropshire: Lilleshall	6	2	9	Waters, late Mrs., Mansfield Road	19	11	11
Somersetshire: Bath	150	0	0	Whythead, Miss C. Y., St. Leonard's-on-Sea (Miss. Bor.)	1	7	9
Blackford	5	0	0				
Everech	9	17	4	LEGACIES.			
Staffordshire: Chesdale	11	19	9	Austin, late Mr. H. S.	50	0	0
Penkridge	3	4	1	Black, late Rev. Samuel of Rally Station: Exors., Ven. Chas. Seaver, D.D., and Messrs. W. A. Chapman and W. Lowson (in part)	900	0	0
Uttoxeter	19	3	8				
Wednesbury	4	2	2				
Suffolk: Friston and Snape	1	2	0				
Occold	1	6	7				
Surrey: Bermondsey	50	0	0				
Brixton: St. Matthew's: Juv. Assoc.	3	2	0				

Bliss, late Miss Anne .....	320	11	7	Lloyd-Graeme, Rev. Y., Hull .....	25	0	0
Cook, late Mrs. M. A., of Clevedon:				Lombe, T. R., Esq., Torquay .....	5	0	0
Exors., Dr. J. P. Challacombe and J.				L. B. E. D. N. R. ....	100	0	0
Goodacre, Esq. ....	80	0	0	Mellor, Mrs. Ipswich .....	5	0	0
Ives, late Miss, of Northampton: Exors.,				Melville, A. S. Leslie, Esq., Lincoln .....	10	0	0
Messrs. E. Grant and J. E. White .....	180	0	0	Meyssey-Thompson, Mrs. C., Scarborough .....	100	0	0
Lanfear, late Miss Harriet, of Reading:				Monro, Rev. Horace G., Stratfieldsaye .....	5	0	0
Exors., Rev. W. F. Lanfear, Mr. W. F.				Napier, Rev. J. W., Strutton .....	5	0	0
Lanfear, Miss C. E. Lanfear, and Mr.				Newton, Rev. F. E., St. Leonard's-on-			
W. B. Tanner .....	20	0	0	Sea .....	5	0	0
Morgan, late Rev. Henry, of Llandewi-				Norfolk Association, by Rev. Canon			
Abernath: Exors., Revs. J. Morgan				Ripley .....	100	0	0
and J. Pugh .....	90	0	0	Peasche, Rev. Alfred, D.D., Hampstead .....	50	0	0
Pycroft, late Miss F. M. ....	38	1	0	Pelham, Hon. and Rev. T. H. W., South			
Symonds, late Miss Matilda, of Wey-				Kensington .....	10	0	0
mouth: Exor., Mr. W. Symonds .....	20	0	0	Roberts, C. A., Esq. ....	20	0	0
Thompson, late Misses Caroline and				Robertson, Rev. and Mrs. John, Kilburn .....	10	0	0
Amelia Frances, of Ouseburn: Exors.,				Rowlands, Rev. W. E. ....	5	0	0
Messrs. E. C. and A. H. Meyssey-				Sandown: Christ Church .....	5	0	0
Thompson .....	95	0	0	Sellwood, Frank, Esq., Collumpton .....	100	0	0
Urquhart, late Mrs. Elizabeth, of Potter-				Shackleford: St. Mary's .....	10	0	0
newton: Extri., Miss C. Paley .....	250	0	0	Smith, Abel, Esq., M.P., Chesham Place .....	100	0	0
Walker, late Mrs. Elizabeth, of (balance)	5	0	0	Smith, Mrs. Ellen .....	15	0	0

## FOREIGN CONTRIBUTIONS.

Australia: Adelaide: St. John's .....	5	6	8
France: Versailles .....	9	14	3
New Zealand: Picton .....	7	9	6
Putiki .....	4	6	7
Prince Edward Island: Charlotte Town .....	10	0	0
Switzerland: Clarens .....	5	0	0

## DEFICIENCY FUND.

A Student, Stoke Newington .....	5	0	0
A. D. B. ....	500	0	0
Allan, Rev. William, Bermondsey .....	20	0	0
Allison, Thos. F. Esq., Louth .....	25	0	0
Arbuthnot, Mr. and Mrs. Herbert, Cra-			
ven Hill Gardens .....	30	0	0
Baillie, Col., Sandown .....	5	0	0
Bailey, C., Esq., Red Hill .....	10	0	0
Beattie, Alexander, Esq., Kingston Hill .....	10	0	0
Benest, Miss, York Terrace .....	10	0	0
Birks, Miss A. K., Chigwell .....	5	0	0
Birks, Miss E. G., Chigwell .....	5	0	0
Bonsfield, Chas. H., Esq., Elvaston Place .....	1000	0	0
Bosanquet, Miss F. E., S. Kensington .....	10	0	0
Chapman, Mrs. C. E. ....	5	0	0
Clubbe, Rev. J. H., Bexwell .....	5	0	0
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Crabb, R. H. Esq., Baddow Place .....	25	0	0
Dyson, Rev. W. H., Kensington .....	10	0	0
E. T. ....	25	0	0
Eliot, Geo. E., Esq., Weymouth .....	10	0	0
Foster, Miss, Alton .....	5	0	0
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From a Missionary, per "The Record" .....	5	0	0
Friend, by Rev. B. Baring-Gould .....	5	0	0
Gabb, Col. and Mrs., Blackheath .....	10	0	0
Garfit, T. Cheney, Esq., Louth .....	25	0	0
Gedge, Sydney, Esq., M.P., Mitcham .....	50	0	0
Gwyn, Mrs., Wymondham .....	10	0	0
Hankinson, R. C., Esq., Margaret Street .....	20	0	0
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Haworth, Rev. J. G., Tunstead .....	100	0	0
Head, W. N., Esq., Didsbury .....	600	0	0
Hewetson, Rev. J., Measham .....	5	0	0
Hon. Secretary for Chesterfield Associa-			
tion .....	5	0	0
"In memoriam Dean McNeile, and in			
assured confidence" .....	20	0	0
K. ....	5	0	0
L. A. F. ....	5	0	0
Laurie, Rev. Sir Emilus, Deal .....	25	0	0
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Lecture on "Indian Winter Mission"			
(moiety) by Rev. B. Baring-Gould .....	10	15	0
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Conslon .....	5	5	0
Strong, Rev. A., Chippenham .....	10	0	0
Sutton, Alfred, Esq., Reading .....	100	0	0
Swansea Association .....	5	0	0
Thankoffering for special mercies during			
the Winter Mission .....	5	0	0
Trotter, Rev. H., Trowbridge .....	5	0	0
Upecher, Rev. Arthur W., Wrenningham .....	5	0	0
Uwins, Rev. J. G., Caincross .....	50	0	0
Ward, Miss, Watford .....	5	0	0
Wigram, Rev. and Mrs. F. E., Hamp-			
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Wilkinson, Rev. J., Clifton .....	19	0	0
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Woolley, G. H., Esq., Bryanston Square .....	25	0	0
Gleaners' Union:			
"A Gleaner" .....	5	0	0
From a Gleaner .....	5	0	0
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Rickatson, Miss .....	10	10	0
Thankoffering .....	9	0	0

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Wilson, C. M., Esq. ....	10	0	0
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A Gleaner in Shropshire, by Rev. T.			
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# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

JULY, 1888.

## THE GENERAL CONFERENCE ON MISSIONS.

HE General Missionary Conference projected a year and a half ago has at length come and gone; and looking back over the ten crowded days of meetings and discussions, we have now to ask, What has been effected by it? Has it given us an authoritative view of the extent and results of existing missionary work? Has it stirred the Christian Church to a sense of the obligation lying upon it to fulfil its Lord's last command? Has it made clear what are the right methods to adopt in prosecuting the work?

To answer these questions fairly, we must consider the origin, purpose, and scope of the Conference. It is not the first of its kind. In 1860, a small one, consisting only of a few delegates from various societies, met at Liverpool. In 1878, a more important gathering took place in London, in the Mildmay Hall, although not worked by the Mildmay authorities. In India there have been Conferences more or less similar, at Lahore in 1862, at Allahabad in 1872, at Calcutta in 1882, and at Bangalore in 1879; the first three for all India, the fourth for South India only; also at Shanghai in 1877, for China; and at Tokio in 1883, for Japan. Ten years having elapsed between the last General Conference in London, in 1878, and the one just held, the word "decennial" has been conveniently applied to the latter, and the interval seems a reasonable one. It was perhaps a mistake to call it the Centenary of Protestant Missions. Such a phrase raises expectations which certainly have not been fulfilled. Excellent as the Conference has been, it has been very far from enjoying the *éclat* of a centenary. Nor is the term quite appropriate or accurate. It is true that Carey established the Baptist Missionary Society rather more than a hundred years ago; but there were missionaries before him. Ziegenbalg and Schwartz, John Eliot and David Brainerd, must not be forgotten, nor yet the Moravians; nor should the S.P.G. work among the Red Indians in the American states be ignored.

The idea of the Conference was first propounded at one of the monthly meetings of the Secretaries of the different Societies in London, which have been held for many years. All missionary societies in the United Kingdom were invited to appoint representatives to a large Joint Committee, and all consented except the S.P.G., the S.P.C.K., the Universities' Mission to Central Africa, and the

Salvation Army. We have before expressed our regret that through the refusal of the three first named bodies to join, the Church of England was but imperfectly represented. There were delegates from no less than 122 societies, viz. fifty-two in the United Kingdom, six in Canada, fifty in the United States, and thirteen on the continent of Europe. After some months of preliminary inquiry and correspondence, the arrangements began to take shape, and the Committee appointed as Secretary the Rev. James Johnston, the very able Presbyterian minister who did such remarkable service a few years ago in connection with the United Committee on Indian Education, whose deliberations led to the appointment of Lord Ripon's Vice-regal Commission. To Mr. Johnston's wide experience and untiring energy the success of the Conference is largely due. In order to secure the active co-operation of the American societies, he paid a visit to the United States and to Canada; and the result has been that the presence of many American delegates, able and interesting men and women, has been the most satisfactory feature of the Conference.

The preparation of the programme was rendered very difficult by the necessity of arranging that all the meetings should be held within the precincts of Exeter Hall. If other neighbouring rooms could have been obtained, there might have been several sections sitting simultaneously; and if (e.g.) an India Section and an Africa Section could have sat throughout the week, the numerous questions for discussion might have been fairly "thrashed out." The limited accommodation of Exeter Hall did not allow of this. As ultimately arranged, the programme comprised three kinds of meetings, viz. (a) Private conferences, with discussion, for members only; (b) Open conferences, with discussion; (c) Public meetings of the ordinary kind. For (a) the Lower Hall was used in the morning, and an inconvenient room called the Annex, in the morning and afternoon; for (b) the Lower Hall was allotted in the afternoon; while the (c) meetings were held in the Lower Hall in the evening, and in the Large Hall in the afternoon and evening. The "Members of Conference" consisted of four classes of persons, viz. (1) Members of British Missionary Committees; (2) Delegates from Foreign Societies; (3) Missionaries; (4) Other friends specially invited. The total number of registered members was nearly 1200, of whom perhaps one-fourth represented the C.M.S. and the smaller Church of England Societies.

The immense range of subjects in connection with Foreign Missions became apparent when a selection had to be made for consideration at the Conference. The topics ultimately put down were numerous enough; but a much larger number were necessarily omitted. For the *Members' Meetings* the following were selected:—(1) Missionary Methods: (a) The Agents; (b) Modes of working; (c) Dealing with Social Customs; (d) Dealing with Forms of Religious Belief. (2) Medical Missions: (a) The Agents; (b) The Agencies. (3) Education: (a) The Principle; (b) Special Cases; (c) Collegiate. (4) Woman's Work: (a) The Agents; (b) The Work. (5) Native Churches:



(a) Organization ; (b) Training of Workers ; (c) Support of Workers. (6) Literature in the Mission-field : (a) General ; (b) Bible Societies ; (c) Tract and Book Societies. (7) Home Work for Missions : (a) Spiritual Agencies ; (b) Material Agencies. (8) Missionary Comity : (a) Mutual Relations ; (b) Co-operation. (9) Relations of Commerce and Diplomacy to Missions. Each of these twenty-two subjects had a meeting to itself. For the *Open Conferences* the subjects were—(1) Increase and Influence of Islam ; (2) State of the World a century ago and now ; (3) Buddhism and other Heathen systems compared with Christianity ; (4) Roman Catholic Missions ; (5) Relations between Home and Foreign Missions. The *Public Meetings* were of two kinds. Ten were for surveys of the different parts of the mission-field, viz. (1) China Proper ; (2) Chinese Dependencies, and Japan ; (3) India, North and Central ; (4) South India, Ceylon, Burmah ; (5) Western and Central Asia ; (6) Africa, North and West ; (7) Africa, East and Central ; (8) South Africa and Madagascar ; (9) North and South America ; (10) Oceania. Four were on special topics, viz. the Jews, Medical Missions, Missions and Commerce, and Woman's Work. Three were of a general character for setting forth the claims of the Heathen World and the Duty of the Church. Besides these forty-four meetings, there was an Inaugural Meeting and Reception, and an Extra Meeting after the formal close of the Conference for the purpose of protesting against the Opium Trade in China, the Liquor Trade in Africa, and the Licensing of Sin in India. There were also daily prayer-meetings and other smaller gatherings.

It will be acknowledged on all hands that this was an extremely interesting programme, and gave promise of a most valuable Conference. Was this promise fulfilled ? Let us first see where there was imperfection and failure.

(1) The members' meetings lasted from two hours to two hours and a half. That allowed for a short chairman's address, two (or three) written papers of twenty minutes each, and eight or ten speeches of five minutes each ; but it happened again and again that the essential points of a question only began to emerge towards the end of a discussion, and a sense of incompleteness resulted. This could only have been remedied by numerous sections sitting simultaneously, as before mentioned,—which was not practicable.

(2) No consensus was arrived at on disputed points. This, however, was not to be expected. Those who, despite the overwhelming mass of evidence adduced in favour of education as a valuable method of evangelization, still denounce it as unscriptural, are not likely to have been convinced by any prolongation of the discussion ; and the able and excellent Anglo-Indians who are opposed to the universal opinion of missionaries in China regarding the guilt of England in respect of the Opium Trade remain as unpersuaded by the popular feeling manifested against them as they are by the arguments on the other side.

(3) We do not think, on the whole, that the ten meetings for surveying the mission-field in geographical divisions were so successful in

presenting systematic information as the previous Conference in 1878. At that Conference, much of what was given was in the form of written papers, many of which are valuable to this day. This time, the majority of these meetings being in the Large Hall, and the addresses extempore, there was more temptation to mere rhetoric. On the other hand, it must be remembered that in 1878 there were no open discussions of missionary methods at all.

(4) The Conference certainly failed to excite the interest of the larger part of the Christian public, even of the section that is interested in Foreign Missions. The Conferences were mostly attended by the delegates, a very few members of missionary committees, and a few ladies of what may be called the inner circles of our societies. The Public Meetings drew, in addition to these, a varying number of ordinary meeting-goers, mostly of the "school of thought" represented by *The Christian*. The numerous London clergymen supporting the C.M.S. were, with few exceptions, conspicuous by their absence; and a similar remark regarding Nonconformist ministers would be still more emphatically true. The only Bishops who attended were Bishop Stuart of Waiapu, Bishop Suter of Nelson, Bishop Baldwin of Huron, and Bishop Crowther; but the Bishop of Exeter came up from Devonshire expressly to preside over one of the large meetings. On the other hand, the presence on several occasions of Lord Northbrook, Lord Harrowby, Lord Aberdeen, Sir Monier Williams, Professor Drummond, and other leading men, was interesting. But upon the whole, the circle reached was a small one. As a gathering of experts the Conference was decidedly a success. As a demonstration to rouse the Christian Church it was very partially so. Several of the Conferences in the smaller rooms were crowded by the delegates and other members; but at the public meetings the Large Hall was not once quite full, and much less was it densely crowded as at the C.M.S. Anniversary. It is clear that the great majority of the supporters of the great societies, whether Church or Nonconformist, are still only interested in their own particular organizations, and do not care much for anything outside them.

But when we turn to the advantages derived from the Conference, we feel that they are very real. Some have been already noticed, but we may add the following:—

(1) Within the comparatively limited circle reached, the Conference has done much to enlarge men's sympathies and expand their thoughts on the great subject. It has been good for the C.M.S. members to learn something of the vast and multifarious work done by missionaries and societies they never heard of before. Churchmen may ignore, if they please, the Missions of Baptists or Presbyterians in England; but when they meet American or German delegates, they find that their fellow-Christians in the United States or on the Continent are almost all (not forgetting the sister Protestant Episcopal Church in America) such as would in England be "Dissenters;" and a new idea is given to them of what a great Presbyterian or Methodist community can be and can do. It would be well for our friends to know more of the vigorous and powerful Missions carried on by those great

bodies ; just as it would be well for them to know more of the work done by other Church societies. It is quite possible to recognize the good done among the degraded heathen by missionaries on the Congo who decline to baptize the children of Christian parents, or by missionaries at Zanzibar who attach to baptism an efficacy that seems to us unscriptural, without in the smallest degree swerving from our own belief, or ceasing to deplore what we regard as error on one side or on the other. And it is not C.M.S. members only who have profited by the Conference in this respect. The same advantage has accrued to others ; and in particular, many of what may be termed the "undenominational" circle must have learned a good deal that was quite new to them of the variety of methods which it pleases God to bless in the mission-field.

(2) There have been some really valuable papers presented, and speeches delivered, which will be read in print by many who did not hear them. Such papers as Sir Monier Williams's on Buddhism, Mr. Allan's on the Liquor Traffic in Africa, Mr. Barlow's on the Training of Missionaries, Miss Dr. Marston's on Female Medical Missionaries, Dr. Pierson's on Higher Consecration for the Work, and several others, are of permanent value ; and such speeches as Lord Northbrook's on Missions in India, and those of Prebendary Edmonds, Dr. Pierson, Dr. Judson Smith, and Dr. Post at some of the general meetings, will also be found most deserving of careful perusal when published.

(3) This leads us to mention the forthcoming Report of the Conference, which is now in course of preparation, and we hope will be out in three or four months' time. The liberality of a member of the Executive Committee enables them to issue it at an extremely low price, and it ought to be purchased by all who desire to have a comprehensive view of modern Protestant Missions.

(4) One of the pleasantest and most profitable features of the Conference was the personal intercourse with the foreign delegates, for which it afforded many opportunities. The American representatives, in particular, were able and cultivated men, whom it was a privilege and honour to meet. Social entertainments were numerous. Every day a capital luncheon for two or three hundred persons was provided by the liberality of three or four friends at the new Y.M.C.A. Gymnasium in Long Acre. The National Temperance League and the Religious Tract Society gave breakfasts on a large scale to the delegates and leading members. The Lord Mayor received them at the Mansion House. At Mr. Wigram's invitation they visited the Church Missionary House on one afternoon, and manifested the greatest interest in all they saw and heard. Similar receptions were arranged by the London Missionary Society and the Bible Society. A graceful return was made by the American delegates entertaining some hundreds of English members at luncheon at Freemasons' Hall. Two very large garden parties were given, one by the President, Lord Aberdeen, at Dollis Hill, on the Saturday afternoon (when the American friends were greatly pleased at having the opportunity of shaking hands with Mr. Gladstone), and the other by the Evangelical Alliance at Regent's Park College (which was marred by the rain). Among the numerous

gatherings of a more private character may be mentioned Lord and Lady Radstock's evening reception, which was very crowded.

(5) Amenities like these are not to be despised ; but the Conference was not without higher and nobler features. At the great General Meetings the tone of the speeches was high. Dr. A. T. Pierson, Dr. W. M. Taylor, and Dr. A. J. Gordon among the American, and Mr. Webb-Peploe and Mr. Hudson Taylor among the English speakers, will be especially recollected in this respect. That Missionary work is the proclamation of a crucified and risen Saviour for lost sinners, that conversion of heart is the work of the Holy Ghost alone, that the very best of our men and women are needed, and that they must think nothing of themselves, but wholly depend on the Lord,—these were the great principles again and again enunciated. And we record with special pleasure that it was Mr. Wigram, at the inaugural reception, who first struck the true key-note, when he dwelt upon St. Paul's twice-repeated words which indicate the missionary's true position in the economy of grace—"YET NOT I."

EDITOR.

[Several friends who attended the Conference meetings have kindly furnished us with brief reports of the proceedings. These we have printed separately in a Supplement to our present number. Although mere summaries, they will serve to convey some idea of the wide range of subjects discussed, and of the variety of opinion expressed on some of them.]

## INTERCHANGE.



INFIDELITY is no novelty. We are very apt to think it is. It constantly startles, inasmuch as, like Proteus, it is perpetually assuming new phases. But the essence is identical with that of forms of unbelief long since exploded and forgotten in their original characteristics. A new guise is put on. New weapons are made use of, which seem likely to prove more effectual than the old did—which failed. Since the dawn of creation efforts have been unceasing to induce men to believe that there is no God, or that, if there is a God, He, like the *rois fainéants* of old France, takes no concern or interest in the governance and well-being of the human race. But still men persistently cling to the belief that all around them is not the result of chance, and they bear about them what is too often an uneasy consciousness that they are responsible beings who will some day or another have to give account. This consciousness has been deplorably marred where there has been absence of revelation such as is afforded in the Bible ; but men have not got rid of it, even although they feel that they must be condemned by it. Infidelity has ever been exerting itself to rid men of their vague terrors which have often taken the form of monstrous superstitions, but after the lapse of thousands of years has its work yet to do, while the most enlightened and forward races continue, when we take them collectively, unconvinced by the specious reasonings invented to account

for what finds to human apprehension its simple and sufficient solution in the language of the Psalmist, "Verily, there is a God that judgeth in the earth." Meanwhile the process, sometimes of sapping and mining, sometimes of open assault, goes on perpetually; an outwork which has been injudiciously erected or maintained is occasionally captured, and there is a jubilant shout of triumph raised in the camp of the enemy; but the city of God remains uninjured. The citizens of the true Jerusalem, that spiritual community which is the Church of God, walk about their Zion, and go round about her; they tell the towers thereof, they mark well her bulwarks and consider her palaces; while as they mark and consider they with far more well-grounded assurance raise the counter-cry of exultation, "This God is our God for ever and ever. He will be our Guide even unto death."

It would be obviously impossible, and even if it were possible, it would be quite out of place, to discuss here the changing relations of infidelity to Christianity at various periods. We must confine ourselves to one aspect of the question which bears on modern missionary effort. During the last century genuine Christianity has not been simply defensive: on the contrary it has been distinctly aggressive on the various forms of infidelity and superstition termed heathenism. The attack has been spiritual, and has been carried on by spiritual weapons, in contradiction to the former assaults on pagan creeds, in which the material sword played a far more conspicuous part than the sword of the Spirit, which is the Word of God. The main brunt of this attack has fallen chiefly upon idolatry in its various forms and developments. Polytheism, Pantheism, Buddhism, with other forms of Atheism, and the congeries of superstitions composing what is termed Islam, have been confronted and tested. Christian emissaries have gone forth in the name of their Master, and have carried into the most remote lands the message of His Gospel, urging on all men to repent of the foolishness of their ways, and to turn to Him as the Saviour of a lost world. Need we point out how diametrically opposite the doctrine of Jesus and the Resurrection from the dead with all its ulterior consequences is to the cherished beliefs and crotchets which men have multiplied for themselves out of their own wayward fancies? The effort has been far from vain. Over and above the multitude of those who have acknowledged the Lord Jesus as the Messiah, there has been a distinct shaking among the dry bones of paganism, an uneasy and reluctant admission that the gross notions which heretofore had been designated as wisdom and philosophy were no longer tenable in their crude simplicity. It has been felt that the absurdities which formerly were received without questioning must be toned down and accommodated or explained away in order to make the retention of them in any degree probable when light had flashed into the darkness in which they had weltered so long securely. There is of course still a large amount of ancient superstition among the masses of the heathen, which can hardly be said to have been approached, much less overcome. It exists as it once did simply because it has been unmolested, an inert mass practising ancient observances without thought or reasoning as to the

motive or object of them. But no intelligent Brahman or Mohammedan would nowadays undertake to uphold his creed by the same mode of argumentation which was in vogue a century ago. Still less would he champion manifold practices and observances which had been rife for generations, and which really had been tantamount with the staple of religion in former times.

Now, in order to meet these fresh and unexpected onslaughts, heathen controversialists have changed their tactics, and have had recourse to fresh arguments better calculated to defend their positions. It has long been supposed that Oriental subtlety is very great, and that if we wish to draw pure water from the fountains of human wisdom, we must resort to the East. Some opine that all the deep problems which seem well-nigh insoluble by the ordinary human intellect, have been fathomed by the sages, who, in the recesses of forests and in dwellings apart from the haunts of men, have concentrated all their faculties upon meditations of the most abstruse character. Nothing would then apparently be more natural than that out of these accumulated speculations new doctrine claiming attention might find, if not a convincing, yet, at any rate, a most plausible answer. While Western nations might with their practical turn surpass Orientals in what are commonly termed applied sciences ministering to the comfort and conveniences of ordinary life, yet that in the regions of thought and in metaphysical abstraction, the East would be more than a match for the West. Unquestionably such a delusion has long been and is still, we think, prevalent. Now, we do not pretend to say that some use is not made of modes and styles of argument congenial to native habits of thought; it would be astonishing if it were otherwise. But what is it with which the Christian missionary finds himself constantly confronted? The Brahman, the Buddhist, the Mohammedan, the Shintoist, when he enters into controversy, resorts for his weapons against Christianity not to his own sacred lore and the speculations of his own sages, but to the last new theory in Western thought, whatever that may be. The works of European and American infidels are the real arsenal from which Oriental disputants draw their objections to Christianity. Tom Paine is more relied on than the Vedas, nor is this surprising when so few have any real knowledge of the latter. If we were to judge simply by what is paraded in public, it would seem as though the East would have been, if not convinced, yet certainly silenced if it had not been for the help vouchsafed by German and American infidelity with such help as England could manage to afford. Just as the mosaics of the Taj Mahal are said to be work of Italian artists, so the disputations rife in newspapers and other vehicles of native thought derive their importance not so much from indigenous sources, although making large pretensions of this, as to foreign infidelity imported by bales into Calcutta and other parts just like any other articles of commerce. Some sort of parallel for what is now going on in the East might be found in the importation of Greek philosophy into Rome in the days of the Scipios and Cicero, except that the quarter is reversed from which the importation comes. Strauss, Rénan, Spencer, Huxley,

Parker, Ingersoll, Olcott are conspicuous among the prophets of the East, even in far Japan.

But while the wisdom of the East, instead of trusting any longer to its own bows and arrows in its conflict with Christianity, seeks for aid from the more potent artillery which the West can supply, a very curious spectacle is presented by what is taking place in Europe. The main objections and difficulties regarding Christianity which are urged here have usually been of domestic manufacture. Some of them are of very ancient date, the germs being often discoverable in Greek philosophy, and so, in a very remote sense indeed, having perhaps their real origin in the East, but for centuries thoroughly acclimatized in Europe, the connection with their primitive source having been long since broken up. Still substantially they have been evolved from European thought or European captiousness, whichever term may be preferred. Even after the investigations of the last century into Oriental literature, they may be considered as independent of them, or as owing very little comparatively to them. These objections and difficulties have varied from time to time. Replies and confutations were multiplied according as the necessity for them existed. Many of these are now out of date, not because they were weak or at the time insufficient in themselves, or not at the time appropriate, but because the assailants of Christianity have shifted their ground and made fresh attacks from different quarters. Fresh doctors, irrefragable in their own conceit, have sprung up, needing treatment of a different fashion. The defence follows the assault, because it is necessary to ascertain what the nature and purport of the latter is before it can be effectually dealt with.

Now it has come to pass that during the last century, more especially latterly, there has been a tendency, largely promoted by *literati*, to find in Eastern systems of religion and philosophy a counterpoise to Christianity, if not exactly a substitute for it. The statement is not usually formulated in express terms, but it is more than insinuated that in the various religions of the East human wisdom has reached conclusions almost identical with those communicated by Revelation, so that virtually man, if not God, yet is nearly as good as God to himself. In the department of morals especially, aphorisms have been hunted out which are alleged to be quite equal to any which can be adduced from Holy Writ—and we are invited to the contemplation of what man by his own unassisted endeavours can attain without any pretension to distinct heavenly guidance or inspiration. Now there is a sense in which the contemplation of this by Christians is profitable. It is unconscious testimony to the fact that man, even in his fallen condition, has sufficient light and knowledge left to distinguish between good and evil, and is a witness against himself. But we cannot here attempt to follow out this speculation. The general object, however, of those who parade the high-sounding sentiments which can be discovered in Oriental moralists and teachers is unquestionably to disparage Christianity, and to bring it down to the level of one among many religions which are almost all equally satisfactory to the needs of man-

kind, and have almost all nearly the same claims. It is in this way that first the Vedas, and then Buddhism, and now Islam as a sort of half Christianity, are put forward for acceptance or recognition in the West. In this movement Orientals have taken little part, and certainly they have not concerned themselves about the conversion of Europeans to their respective creeds, unless the incorporation into Islam of a few European "loafers" in India, or of renegades seeking advancement in the Levant, may be considered as exceptions. Whatever has been effected in the way of commending Eastern wisdom to the West has been accomplished by Europeans. Some part of it has been the work of really learned men enamoured of studies which have been the speciality of their lives, and naturally unwilling to admit that what they have bestowed so much labour and exertion upon can be aught but matter of supreme importance. Most of this, however, from the very nature of the elaborate research involved, and the learning requisite to comprehend results, depending upon acquaintance with languages singularly abstruse and unfamiliar, is the speciality of a very limited circle of scholars devoting themselves to abstruse studies, caviar to the general public. Consequently, beyond students, the influence of this has not extended far, nor, apart from any incidental disparagement of Christianity, has the labour bestowed on these Oriental researches been an unmixed evil. There has been benefit accruing to philology, to antiquarian knowledge and similar pursuits. Some light has been thrown upon the religious creeds and practices of the East which is of considerable interest in the history of mankind. The Christian missionary, if he does not fritter away too much precious time over these studies, may derive incidental benefit from them; at any rate, it is a convenience to him to have much compendiously placed before him on which otherwise he might have been induced to waste his time and talents.

There is, however, another branch of the subject of which it is difficult to speak with anything approaching to complacency. We allude to the attempts made to popularize various Eastern systems of religion, especially Buddhism, and to foist them upon European readers wholly ignorant of the real nature of the delusions practised upon them. Essays abound in magazines, and novels and poems are propagated from circulating libraries, which find their way into the hands of the ignorant and unwary, calculated to foster the most erroneous notions regarding Eastern religions. The process by which these misleading statements find their way to the public is simple enough. Those who have an acquaintance with Oriental treatises on religion and morals are perfectly well aware that side by side with what is pure and moral there is also a beastly element always forming part and parcel of it, which if circulated in England in its brute simplicity would subject, most properly, those who put it in circulation to the condemnation of courts of justice for obscenity. In a recent lecture at Oxford, the Bishop of Colombo has pertinently and properly pointed out that displays of Buddhist morality are being adapted for English readers by means of purging them of their filth and supplying the residuum



as a genuine account of what is really taught and believed in Burma and Ceylon. A great deal which is most studiously veiled from Englishmen and Englishwomen goes to make up the sacred law and the moral teaching which seems so specious to them. By a judicious process of excision that which is in reality foul is made to seem fair, and that which is disgusting appears to glow with the resemblance of virtue. What is true of Buddhistic literature is true also of the gnostic literature of India, in which the moral treatises are perpetually disfigured with the most loathsome abominations. Curiously enough this filth is sometimes added on as a sort of appendix, so that after the student has been listening for ever so long to the solemn admonitions of wisdom and morality, he is plunged headlong forwards at last into a sea of impurity in which he may sink or swim. When this is the case it is more easy to detach the evil than if it were always intertwined with what is decent, and so far European adapters are helped, but they ought in common honesty to advertise their readers that what they present is a partial and incomplete view, with large and important omissions, and that they have deliberately kept out of sight the abominations which could not be reproduced with the commonest regard to decency. Then the morality of the East could be estimated at its true value.

So far as Missions are concerned, it is, of course, the business of the English clergy and other defenders of the faith at home to make head against the depreciations of Christianity, rather than the refutations of it, which spring from these queer introductions into England of so-called Eastern wisdom. The way in which it affects missionary operations is that in the case of the superficial and ill-informed these attempts at making out that, after all, the plight of the heathen is not so deplorable as it is commonly held to be, are calculated to cool zeal, and to lead to the conclusion condemned in the eighteenth Article of the Church of England, that "every man shall be saved by the law of God which he professeth, so that he be diligent to frame his life according to that law and the light of nature." Why, if a Buddhist has got a marvellous moral code, and tries to keep it, should he not fare well in the long run? It is, for this, convenient to keep all the filth well out of sight. Why, if Islam is a sort of half Christianity, more serviceable in some respects to large portions of mankind than the genuine article, should Missions to Mohammedans be undertaken? a little mutual explanation and surrender of differences all round would make things pleasant, and save a great deal of ill-judging and superfluous effort. All this chimes in with the spurious liberalism of the day. It has a show of charity, a semblance of wisdom. It prates of peace when there is and can be no real peace. But when we contemplate the fact that while in England we are under the guidance of journalists and magazine writers, dallying with all sorts of nonsense in the shape of false religions, these religions on their own native soil do not attempt to uphold themselves by their own native resources, but clutch at European and American infidelity to help themselves out of their difficulties when warding off the assaults of

Christian Missions, there ought, we think, to be the conclusion that, after all, there can be little in them beyond, at the utmost, high-sounding rhodomontade, vainly seeking to disguise inherent weakness. So far as we ourselves are concerned, it is a sad feature of our times to find all this trash meeting with acceptance among numbers of persons who ought to know better; but there always has been some folly fashionable for a season, and no doubt there always will be. Those who have lived for any length of time are conscious that even they have lived themselves through many absurdities which have already burst like brilliant bubbles before their eyes, while the great and eternal verities of the Word of God have stood and stand just where they did when they first set out in life; nay, that they are exercising more power over multitudes, both in the East and West, than ever they did, exercising sway over myriads whose progenitors a century ago were unconscious that "there is only the name of Jesus Christ set out whereby men must be saved." K.

### EASTERN EQUATORIAL AFRICA.

#### THE DEATHS OF BISHOP PARKER AND MR. BLACKBURN—MR. GORDON IN UGANDA.



S anticipated, the East African mail, which came in on June 4th, brought the letters from the interior conveying the sad and serious news telegraphed to England on May 1st. We now understand what caused the exact form of the first telegram,—“Blackburn dead, ill ten days. Bishop Parker, dead ten days later, same sickness, ill one day.” The first five words were Bishop Parker’s own message, directed by him to be sent from Zanzibar, having been taken thither by the mailmen who left Usamiro, at the south end of the Victoria Nyanza, on March 14th or 15th. His own approaching end was then unlooked for; but when he, too, was called away on March 26th, the brethren despatched special runners to the coast to catch up the others if possible, which they succeeded in doing, accomplishing the distance, about 700 miles, in thirty-four days. With the letters they sent directions to the agents at Zanzibar to add to the telegram already received the eleven other words.

The details now received reveal in all its intensity the pathos of the situation. Mr. Douglas Hooper had been detached in January to establish the proposed new station at Nasa on Speke Gulf. Mr. Blackburn went with him; but on Mr. Deekes, as arranged, joining Mr. Hooper, Mr. Blackburn returned to Usamiro, arriving there on March 2nd. He was not well then; and he quickly became worse, and died on the 12th. The party at Usamiro then consisted of the Bishop, Mr. Mackay, Mr. Ashe, and Mr. Walker. They were, however, at once to separate, as the Bishop, before starting on his return to the coast, was to go to Nasa and assist Mr. Hooper in some troublesome negotiations with the chief there, while Mr. Walker was to cross the Lake to Uganda, to reinforce and (if need be) relieve Mr. Gordon. On Palm Sunday all seemed well. The Bishop administered the Holy Communion, held a service with his porters (Christians from Frere Town), and held pleasant intercourse with his brethren. But that night he was taken suddenly ill. High fever set in; he sank with terrible

rapidity; and on the next night, Monday, March 26th, at 9.45 p.m., not twenty-four hours from the first attack, he passed away. At daybreak on the 27th his body was laid to rest by the side of Mr. Blackburn's, and the three bereaved brethren sat down to write their hurried letters, which were sent off the same day.

Of their further plans we know nothing, except that Mr. Walker was still to go over to Uganda,—a perilous enterprise indeed, for, as will be seen, Mwanga had become still more alarmed by the intelligence brought to him by the Arabs of continued German and English advances in East Africa, and had given Mr. Gordon to understand that he was a prisoner in the country, and would not be allowed to leave unless another Englishman came to take his place as a hostage.

We now present the letters, or rather, such portions as are of public interest. Taking them chronologically, we must give the Uganda news first; and we begin with a letter of extreme interest, of an earlier date, received by Mrs. Hannington from her nephew, Mr. Gordon, which introduces us to some of the individual Baganda converts:—

*From the Rev. E. Cyril Gordon.*

*Buganda, Nov., 1887.*

If full liberty were granted to these poor people, there would be work here alone for many missionaries. Very many have learnt to read, and many too have taught their friends and relatives. You know well that the male population in Buganda have little work to do when not engaged in warfare. When they are at the capital time hangs on their hands, and they are glad to have something to do to pass away the weary hours. In this respect the Baganda have an advantage over almost every other one of the surrounding nations. When I said that the Wanyamwezi are unable to visit us at our stations, I meant they are not able to visit us frequently and regularly, because much of their time is occupied with the task of cultivation of the soil.

For some time past the king has prohibited his people coming here to learn to read; if it were known that teaching went on, maybe his wrath would fall upon us, because the king has never publicly cancelled his prohibition. Before the time that the list of troubles began to fall upon the Mission, numbers of the Baganda were allowed to visit the missionaries without let or hindrance. They then learnt to read: Mr. Ashe taught many. Apart from the fact of learning to read, there are many who have been taught by the Spirit to love the books, the portions of Scripture which we have been able to put into their hand.

I have not had the pleasure of seeing many of the members of Church Council. Henry Wright Duta is now staying here. You are aware that the members of the Church Council have all, or nearly all, been marked out by Mwanga for destruction. Duta is a great help to me with the language; we go through the Gospel of Matthew together.

Some are in close hiding. Samwili and Mika are as greedily watched for by the king as a lion watches and waits for his prey. Were they to show themselves, it would be certain death for them. From the former I have heard by letter. Another, Zacharia, who is likewise specially condemned to death by Mwanga, spent more than a month here. As he was not afraid to remain, I did not compel him to go, he was most useful and helpful to me; but now I hear it has got rumoured in high quarters that Zacharia is here. Albeit he has been gone some time back, I shall forbid his coming here again. Shem is another elder who is a constant visitor. He is the father of a family, and has hard work for a wonder, as he makes the native bedstead for the kati-kiro, whose slave he is. He does not know Kiswahili. Of the others, Paolo alone has paid me a visit. By his conversation he appeared to be an earnest Christian. He lives some distance off at Budu, and came to spend a Sunday with us. He was the messenger of the young Admiral Gabunga, and brought me his welcome to Buganda, a present

of an ox. The rest are away in the country. Sembera, Mackay, and Thomas are with their master, Isaya, who is collecting the king's tribute and taxes. When Zacharia and Duta were here together, they gave alternately an exposition in the chapel on Sundays. The number of Baganda, mostly Christians, i.e. baptized, who come on Sundays, has steadily been increasing. If their collecting is known to the authorities we do not know.

We have two services, at which I read the prayers. Last Sunday the chapel was fairly filled. It was the occasion of the baptism of two Baganda. One of these is a blind elderly man, who had his eyes put out by the father of the present Gabunga. He is known to Mr. Ashe, and has occupied his time in learning by heart some twelve chapters of the Gospel of Matthew in Luganda. He was presented for baptism by Zacharia and Duta at his own request. The other is a young man, a Musoga by race, who was the slave of one baptized, Lutu (Lot), who taught him to read; but Lutu has for a long time been a smoker of bhang, Indian hemp, and has left the number of the Christians through fear of Mwanga. He then began to beat his pupil, and finally drove him off, telling him to go to the Christians, and get from them his ransom, and he would be free. The man came here, and hearing his case from Zacharia and Duta, I paid his ransom. He has since been among the Christians. He was baptized at his own request, and took the name Isaka. The blind man was baptized Matiya (Mathias). We believe that

the service was a sacrament of strength and blessing to both the men. It was a solemn time. These are the first persons I have had the privilege of baptizing in Africa. The same evening Shem and a Mukunga called Jona, one who holds a small office from the king, brought four children to be baptized, three belonging to Jona, and one to Shem.

Another man (a Mukunga, one who holds an office, and in general has a shamba, and men and women of his own) named Robert, who has but lately received such a post at the hand of the king, has denied his profession, and at his inauguration performed the heathen rites of the Baganda offered on such occasions. He also told Duta, who paid him a visit, that he wanted no more of religion, as he had got rank and advancement from the king, and feared losing his master's favour. I fear there are others like him who began well; several of the Bakunga began to learn to read, and of them many are able to read well. Many are deceived by the deceitfulness of riches, the vanity and pomp of this world; many, too, prefer the praise of men, and are afraid of losing the favour of the king.

I have been told that Mwanga himself has said, that now he is king he wants to hear no more of the religion of Jesus Christ until he is old and near death. He was, you know, a constant visitor here and at the Roman Catholic Mission before he was raised to the throne. He learnt here to read syllables.

It will be remembered that one of the plans formed while Mr. Ashe was in England was that Bishop Parker should, on arriving at the south end of the Lake, enter into careful negotiations with Mwanga by correspondence, with a view to the future security of the Mission, and to religious liberty for the converts and inquirers. In pursuance of this plan, the Bishop did send a friendly letter, telling the king that the English people were much grieved at his having murdered Bishop Hannington, but that Christians forgive their enemies, and they would forgive him; and asking for the desired freedom for the Mission and for those whom it might influence. The *Eleanor* arrived in Jordan's Nullah from Uganda on February 26th, bringing news of the reception of this letter. The account is given by the Bishop:—

*From Bishop Parker.*

*Wusambiro, Feb. 28th, 1888.*

The night before last the *Eleanor* returned. No news from or about Stan-

ley. Gordon was in good health. His letter was written in parts bearing various dates between January 24th

and February 5th. Our letter was read by Père Lourdel in open court. On the whole, it seems to have been at first favourably received by the King, Katikiro and Kolugi. But a few days later the Arabs read a letter to the king which made him very angry. This letter came from Bagamoyo, and apparently was included among the Frenchmen's letters. It stated that the Germans had taken their portion of land from the coast to the lake, and that they are making a railroad up to Mpwapwa, and that the English had taken their portion of land including Buganda, and that they are making a railroad from Mombasa right up to the latter. The king seems to be perplexed and excited. Gordon writes, "By what the king has said, and the captain will tell you the same, I am a prisoner. The king charged the captain to say that it would be no use to send a letter asking for my return unless another white man comes to live in Mackay's house. The understanding is that the king may have some one here, as he says openly, to kill if he hears reports of the English coming to avenge the death of the Bishop or to eat his country. The position is this: Mwanga did not like to be reminded of his crime, he now shows himself ready to repeat it on a helpless white man. We accept our position, which is what we have known all along, is it not? That should the king hear of war from the English, he would be sure to kill the white man stationed here. We know that the king will not have an expedition of English soldiers sent against him, hence our safety here."

The king seems to have caught at the sentence, "I want to be your friend," also he understands our request that he will allow his subjects full liberty to be taught what religion they wish. He refuses to take notice of our reference to the judgment of God, and of our warning to him to repent. He refuses

to believe that we, as Christian teachers, do not wish the English to take vengeance, and that he need not fear any military expedition being sent against him to avenge the Bishop's murder. He laughs at the idea of our forgiving him, as meaning simply that we are not able to take vengeance, and yet he is perplexed and frightened at the various rumours that reach him, and is troubled by a guilty conscience. Altogether, he is in an excited, restless, uncomfortable state, not knowing what to believe or what to fear. He had a letter written, asking us to give him guns and powder, and then we might teach his people, but this was practically cancelled after hearing the contents of the letter the Arabs read. He ended by sending us no kind of answer except a verbal one by his mubaka, to the effect that he wishes to be friendly, and wants us to send him a European carpenter, or failing that, any other European we like. The one thing the king seems to covet is our goods. Since Gordon has been in Buganda he has had to give presents to the value of about four hundred dollars. He has been giving away almost everything, even to his waistcoat and trousers. He has written asking us to send him a lot more cloth, &c., for presents. He says the king will not receive another letter from me unless a European is sent with it, and a large present. I am anxious to know whether the Committee wish us to go on giving presents without limit, making the king think that there is no country in the world we like so much as Buganda, and that we are willing to pay any amount for the privilege of living in it. If you ask whether our letter has been a success or a failure, opinions may differ. Ashe thinks it has done good. For my own part I do not see that we shall be in a position to judge till this first excitement has calmed down.

Next we have the account of Mr. Blackburn's death :—

*From Bishop Parker.*

*Wusambiro, March 14th, 1888.*

I intend to send by this mail a letter to Messrs. Boustead, Ridley & Co., Zanzibar, asking them to telegraph to you as follows :—"Blackburn dead; ill ten days." This, I hope, will have reached you in time to stop Mrs. Black-

burn's departure from England, and it will also have prepared you for this letter.

When Blackburn started with me from the coast, he told me how much he had suffered in the journey up-country with Bishop Hannington, and how

he was at death's door on the way back with him between Mpwapwa and the coast; therefore, we were as careful as we could be with food and water, and he got up here, as you know, in good health. Occasionally, however, if I relaxed my vigilance a little with regard to the filtering, &c., of the water, he got poorly; also sometimes after a march he would sleep all the afternoon, and go to bed early and sleep soundly all night, and next morning say he felt as tired as if he had not been to sleep at all. So in various ways he showed that he was not strong, and had probably never fully recovered from what he suffered when in Africa before.

After the Conference here, when he left for Nasa with Hooper, he was in good health. But while staying at Nasa, both he and Hooper suffered from severe diarrhoea. The Natives grind their corn between grit or granite stones, and they get some of the sharp bits of stone into the meal. We suppose that this irritated the bowels and kept up the diarrhoea. Instead of waiting for the *Eleanor*, which took him up to Nasa, to bring him back again, he walked back, arriving here just a few days after the *Eleanor* had gone up to fetch him. On his arriving here, on Friday, March 2nd, he looked quite well, but the bowels were still disordered, and, not regarding this, he ate indiscreetly. On Sunday, March 4th, he was in bed all day with diarrhoea. That night and next day he had strong fever, vomiting, and diarrhoea. . . . We took it by turns to sit with him night and day, and gave him nourishment in small quantities at a time, and used such remedies as we all agreed upon as most likely to benefit him. From the first he was in a kind of stupor, as if the bile in the blood had affected the brain. He scarcely spoke

at all, and even when the mail arrived —on Sunday, March 11th—and three guns were fired quite near, he took not the slightest notice of them, nor of his letters when brought to him. On Monday morning he seemed decidedly better, and we thought he was out of danger, but at 9.45 p.m. (Monday, March 12th) there was a sudden change for the worse, and he fell asleep at 10.50 p.m.

The circumstances appear to me peculiarly distressing. They had been so recently married, when in noble self-forgetfulness they agreed to being parted for a time that he might respond to the urgent call for help from this Mission-field. The season of separation seemed close upon ended. Mrs. Blackburn was on the point of embarking to join him probably when the telegram will have reached England, telling her that her child is fatherless and she a widow. There are times when the all-sufficiency of God's consolations are put to the test, and His Name is glorified in those that believe. Out here he was the only missionary in Unyamwezi who knew anything to speak of, of the vernacular of this part, so that his removal creates a gap which no one for some time will be competent to fill. Instances of self-sacrifice such as this ought to rouse men in Christian England to come over and help us. But how am I to expect this when the death of Bishop Hannington led to so much talk and so-called "interest," but to scarcely any corresponding action?

A grave was dug in a secluded spot quite near, and his faithful servant Sabusi, and boy Ikutu, and six Native Christians assisted as bearers and in lowering the body into the grave. Mr. Mackay intends to erect a headstone, and to carve on it his name.

Concerning the Bishop's death the three surviving brethren at Usambiro all write :—

*From Mr. Mackay.*

*Usambiro, Kiwa Makolo,  
March 27th, 1888.*

The mail we sent off on the 22nd inst. will convey to you the sorrowful tidings of the death of our brother Blackburn.

Since then our loving Father in heaven has been pleased to send us a still heavier sorrow. Last night He called away also to Himself our beloved

brother and Bishop. The blow is so recent, and fell so suddenly, that we cannot yet properly realize the enormous loss we have sustained. We send special messengers with this, hoping that the news may reach the coast in time for the mail to England. At all events, no time will be lost in sending a telegram to the House.

It had been arranged that to-day or

to-morrow the boat was to leave with the Bishop going to Magu to help Hooper, who is in difficulties with the chief of Nasa, and with Walker, going to Buganda as an aid and encouragement to Gordon. As we were thus to be separated so soon, we had Holy Communion together on Sunday morning (25th inst.). The Bishop officiated himself, and likewise took part in the ordinary forenoon Kiswahili service for the Frere Town men who accompanied him as porters. This service has fallen to me since Blackburn went to Nasa at the New Year. Again in the afternoon the Bishop held singing and prayers with the men, and gave them a very earnest address (through an interpreter). At our evening meal he seemed fairly well, and was quite cheerful.

The Bishop's room was next door to mine, and between two and three o'clock in the morning I heard him call his servant Robert. I got up, thinking there was something wrong, and found him in bed shaking with a sharp attack of ague. He said that he had just taken a dose of quinine, but feared he had done so too late to ward off the attack. Ashe and I got him a hot bottle for his feet, and stayed with him a short time until the second or hot stage had begun to yield to slight perspiration. He begged us to retire, but bade his boy sleep in the room by him, so as to be ready to call any of us should he feel worse.

Soon after 6 a.m. on Monday morning I went in to see him. He seemed to be in a very high fever, and completely jaundiced in appearance. . . .

Towards evening the fever passed off, and coma set in. We arranged to divide the night in watching by him, the hours till midnight falling to me. He seemed to sleep fairly quietly till about half-past nine, when breathing became irregular, and he began to groan. I sent for Ashe quickly, and just as he arrived, breathing stopped, and our dear Bishop ceased to be with us. He died at 9.45, just within an hour of a fortnight since Blackburn expired.

*From the Rev. R. P. Ashe.*

*Usamiro, March 27th, 1888.*

The news from us is very sad indeed. Only a fortnight after Blackburn died the Bishop was taken very ill, and died quite suddenly the night following his

The night was wild and wet; but the Natives are inclined to be troublesome about burial, so we had the grave dug at once alongside of that of Blackburn, who had been his travelling-companion from the coast. Just as the first streak of dawn was visible, we laid him down, the grave being surrounded by Christian men from Rabai and Frere Town.

The loss to us is indeed very great, but East Africa has lost its truest friend. We were all deeply attached to our Bishop, and could not fail to admire his rare humility and deep earnestness and conscientiousness in duty. In all questions of difficulty he never acted alone, but consulted with us, and was ever ready to give up his own plan for any other reasonable one. I am sure that I state the opinion of all my brethren in the diocese when I express my conviction that it could not have been possible to find a man more admirably suited in every way as Bishop of Eastern Equatorial Africa than Bishop Parker. May our Lord guide to as successful a choice of a successor!

In writing to you I may safely mention that one matter seemed to weigh heavily and constantly on our late Bishop's mind, viz., the slackness of our Committee in attending to his earnest appeals for reinforcements. Only a very few days ago he was talking with me about this. He said to me (of course privately, and with no thought of his words reaching your ears, but now that he has left the scene of his labours I may confide his words to you): "Had I only known that my appeals for more men would have been so lightly set aside by the Committee, I should never have consented to leave my work in India."

These words are sacred now, and my earnest hope and prayer is that henceforth no pains will be spared to not only keep up our ranks to their full number, but to *yearly* add to the full number, so that we may not merely hold on, but also go forward.

H h

seizure. Bishop Parker was, of course, upset and wearied, as we all were, with the anxiety attendant on Blackburn's illness. Though apparently in fairly good health, towards the end of last

week his colour became decidedly bad, as if an attack of jaundice were threatening. The day before yesterday, Sunday, the 25th inst., in the early morning he administered the Holy Communion and attended the service which he holds for his Christian porters. At lunch-time he seemed more than ordinarily cheerful and in better spirits than I remember him since Blackburn's death. In the afternoon he had hymn singing and service and gave an address to his men through an interpreter, and at the evening meal he seemed all right and had a fairly good appetite. He wished us good-night and went to bed, apparently quite well. However, at about three o'clock next morning, i.e. yesterday, I was awakened by the opening and shutting of doors, and got up to see if any one were ill. I found that Mackay was up with the Bishop, who was in the cold stage of a sharp attack of fever. He expressed his sorrow at calling us up at that hour, or rather of being the cause of our being up. Mackay had got a hot-water bottle and put it to his feet. The Bishop had previously taken a heavy dose of quinine, and we put blankets about him and waited till the cold stage passed off and a slight perspiration was induced. He had called his boy to bring a mat and sleep in the room; so Mackay and I, seeing him quiet and apparently doing well, left him. At daylight Walker saw him going towards the closet, but the Bishop did not seem to recognize him in the least. We soon got him back to bed, but he was quite wandering in mind. . . . He became more and more delirious, and two of us had to sit with him to prevent his going out.

Towards evening he became quieter, and we arranged to watch by him in turn: from eight to twelve, and from twelve to four, and from four to eight next morning, and so on, as we had done in Blackburn's case. Walker and I went to bed early so as to be prepared for our watch, but at about twenty minutes to 10 p.m. Mackay sent to call me. I arrived in time to find the Bishop in complete collapse. Mackay went into the next room to get some cordial liqueur in hopes of reviving him, and while he was gone the Bishop quietly passed away. Thus you see how unexpected and sudden was this second stroke upon us. May God in His mercy bless this trial to our good and that of the Mission. I do not remember to have met any one more careful to avoid wounding the feelings of others than the Bishop invariably was. He was willing in a remarkable degree to give up even cherished plans for what he believed might be to the truer interest of the work. I refer especially to his great wish to visit Kavirondo; but on its being pointed out to him that it might possibly prejudice Gordon's position, he readily gave it up. We hope, God willing, that Walker will start for Buganda in a day or two. The Bishop felt, and more especially after Blackburn's death, how wrong it is to leave one man alone. When will your Committee make it a fundamental rule that this shall not be, and keep a succession of men ready to go out at once to fill up gaps? I know you will say, "But how can this be done?" Cry aloud and spare not, importune Christian men till they are thrust forth.

*From the Rev. R. H. Walker.*

*Usamiro, March 27th, 1888.*

Last Sunday—the day before yesterday—we had the Lord's Supper together, because we felt it might be, as the Bishop said, a long time before we should all be together again. On Sunday the Bishop seemed well and particularly cheerful at our mid-day meal, telling us wonderful anecdotes of Indian life. We all observed that he was rather more yellow in the face than usual, but as he complained of nothing, and seemed to have a good appetite, we took no notice of this fact. . . .

It was a very rough, stormy night,

much thunder and rain, still the men worked very hard and dug the grave. Towards 4.30 the storm ceased, and in the calm we conducted the funeral; when it was just over as we returned, the dawn was visible in a streak of crimson and gold in the east,—assuring us that though the west looked dark, and as gloomy as our past, yet a bright future was in store for us as the sun rises. The Bishop lies buried side by side with our friend Blackburn; they had travelled many a mile together, and now they rest together.

If not yesterday, then to-day, had



been fixed as the day for the Bishop to go in the *Eleanor* to Magu, to help Hooper in arranging matters with the chief at Nassa. I was to have accompanied the Bishop to Magu, and then to have gone on to try and be a help to Gordon in Buganda. Now it is thought well that in two days' time—when we have together made an inventory of the Bishop's things—that I should go in the *Eleanor* to Magu, and carry Hooper the sad news of our terrible loss, and at the same time take to him the present for the chief that Mackay, with the Bishop, had selected and packed up to be taken as the present he was prepared to give.

I am sure we shall have your truest sympathy in our trouble. This will be

a blow felt by all who knew the Bishop—you will feel your loss as we do ours. You know how hard it has been for the men out here to carry on their work when they felt their numbers to be so small and so absolutely insufficient for the requirements of the work. Of course this feeling comes home to all still more forcibly now that two of the small number have been called away.

It was hard to leave England, it will be very hard to leave Ashe and Mackay, and sail to the other side of the lake, to be separated by not only miles of land but miles of water too, from all one has cared for, to lose sight of the last familiar face. I know the strong appeal the Bishop has made for more help. We do sorely need help now.

We feel that we must not omit the sentence quoted by Mr. Mackay from the Bishop's private conversation, seeing that he (Mr. Mackay) regards them as "sacred words." But they are a sad illustration of how the mind of even a man like Bishop Parker, with all his experience of the Society, can be unhinged by the climate of Africa and the privations of African life, and be led to imagine what has no foundation in fact. So far from the Committee having "lightly set aside" the Bishop's appeals for men, they had not set them aside at all. They have been most anxious to reinforce the Mission, and are so more than ever now. In a private letter received by this same mail the Bishop expresses his disappointment at so many of our recent recruits being sent to India and not to Africa. India, on the other hand, is always complaining that Africa absorbs the Society's interests, and our dear lamented friend himself, if we mistake not, shared this feeling when he was in Calcutta. This is not the place to vindicate the impartiality of the Committee and their earnest desire to support all the Society's Missions to the utmost. We would gladly bear reproach in this matter if it would only provoke some brave servants of the Lord to volunteer at once for Eastern Equatorial Africa. We know there are many whose hearts are responding to the call from thence; but in most cases they cannot be ready just yet. What we want is a strong reinforcement at once. Let prayer be constantly offered that, if it be the will of God, there may be some, able men and consecrated men, to go forth immediately.

Do we want examples of the true missionary spirit? Surely we see it in the little band now on the shores of the Lake. Mackay urgently needs a change, and ought to come home. He has been invited and asked to come. But he will not leave his brethren. Walker is ready to go forward into Uganda, taking literally his life in his hand. In a private letter he says,—

"I have then the opportunity of going now as a guest with a distinct invitation by name 'Bawana Orka.' Some one must go to help Gordon. The king has definitely told Gordon that he holds him as a prisoner, and will not allow him to leave the country. He wants one white man to be always there as a hostage. If I went there Gordon could return. You know the strength in which I say I am ready to go and face anything. We cannot possibly tell what may be in the future; if each step is our clear duty, I do not see that we need be troubled about what may happen."

Are there none like-minded who will now step forward, and fill up the gap in the "thin red line"?

## THE SPECIAL WINTER MISSION IN INDIA.



ALTHOUGH the mission preachers have now been two months and more in England, and we have already recorded their reception at Exeter Hall, it seems well to complete the accounts of their work by publishing the letters that have come in since the issue of our May number. So many friends have expressed the deep interest with which they have read what we have already printed, that we feel sure they will wish to have the remainder, even though a little out of date.

## NORTH INDIA.

(From the Calcutta Localized "C.M. Gleaner.")

## BENARES.

*Sigra, Feb. 15th, 1888.*

In response to your request for a brief record of the Mission here, I would say we were very sorry to find at the last moment that Mr. Clifford had so much trouble with his eyes that he would not be able to be with us. This, of course, involved a considerable change of plans, and it was thought best that Mr. Sullivan should not attempt to visit our out-stations of Chunar and Azimgarh, but should devote the whole week of his stay here to Benares alone.

He reached us on Tuesday, the 7th, and commenced by giving an address at our weekly meeting for Bible-reading on Wednesday evening, which brings together our English Christian workers of all denominations. Mr. Sullivan also gave addresses—through interpretation—to our Christians in the Sigra Church on Thursday, Friday, and Saturday, and interesting exhortations were given, founded on the promise that water should be given to the thirsty, and floods on the dry ground, and the supply of sight to the blind. The church was well filled throughout, not only by our own Native Christians, but by members of the other Missions in Benares, both English and Native; and all listened with great attention, and doubtless profit, to the words spoken. On Sunday Mr. Sullivan preached twice in the English church, a large number of soldiers being present, not only in the morning, when they come as a matter of rule, but in the evening also, when their attendance is voluntary. On Monday all our Native Christians assembled to a dinner given them in one of our vacant bungalows, some of our English brethren and sisters of the various Missions being also with us. Six good-sized rooms were filled with

guests, and Mr. Sullivan and others had an opportunity of again addressing a few words at the close to those who were present, while, on the other hand, expressions of thankfulness for the spiritual opportunities afforded during the past days were also uttered by one as spokesman for the rest. The Mission concluded with a lecture in English in the Town Hall, where a fair number (about 150) assembled, to hear an account of the blessings resulting from the study of the Bible, and its intrinsic excellence and importance as the Word of God. The chair was taken by the Raja Shambhu Narayan Singh, and the Raja Shen Prosad was also on the platform, and at the close said a few words on the advantages he had himself derived from those who followed the teaching of that book. In the audience were found masters of the various schools in Benares, pleaders, and other men of influence in the place, as well as some of the pupils of the Colleges.

I hope the above will give some idea of the work that has been carried on, and I trust it will produce good results in time to come, and that thus, so far as Benares is concerned, the Mission will not have spent its labour in vain.

B. DAVIS.

*We hear also of the Benares work from the Rev. A. H. Wright:—*

Mr. Sullivan arrived late on Tuesday, and on Wednesday evening we had our usual Bible-reading. All the Mission staff at Benares met together in the Orphanage, and Mr. Sullivan gave a most interesting address on 2 Chron. xiv. 9—"Asa's Prayer." We all enjoyed it. The visits to Azimgarh and Chunar had to be given up. Then, on Thursday, Friday, and Saturday evenings we had full meetings for the Na-

tive Christians in the Sagra Church. Mr. Sullivan spoke by interpretation; Davis, Johnson, and myself, took one night each. The meetings were very hearty. On Sunday nothing was done in the Native Church, but Mr. Sullivan preached twice in the Station Church. I had to be at Chunar, but those present said the sermons were very refreshing. On Monday and Tuesday he took the girls of the Normal School. Miss Bromley had taken them two or three times before by way of preparation. Mr. Sullivan said he thoroughly enjoyed the quiet Bible-reading with the senior girls.

Then on Monday Mr. Davis had a social gathering of the Native Christians, about 300 people, men, women, and children. Again Mr. Sullivan addressed the congregation. On Tuesday was the lecture in the Town Hall to educated Natives, on the subject, "The best of books." Mr. Sullivan had here a great success. He made a most judicious and telling speech; a leading Native gentleman took the chair. There was a good audience, and an appreciative one. I think every one was pleased. Mr. Sullivan said it had hardly been a Mission in the strict sense of the term, but a good, quiet work was done, and he wanted rest. He looked very tired when he came.

A. H. WRIGHT.

GORAKHPUR.

*Feb. 22nd, 1888.*

You will expect me to give you an account of the Mission here, which terminated last evening. I can give you, as it were, the outlines only. We have long been waiting and praying for this Mission, and also expecting a real blessing, and I am happy to say God has abundantly satisfied our expectations, and there is hardly one who has not received some spiritual benefit, for which we would be truly thankful.

The Rev. F. Sullivan arrived here on Thursday evening, the 16th, accompanied by the Rev. W. and Mrs. Baumann, from Faizabad. On Friday morning we thought the best thing the missionaries could do was to rest and prepare for the work, which was to commence in the evening by a service in the Mission Church, chiefly for communicants. The church was crowded, and Mr. Sullivan—Mr. Baumann inter-

preting—had for his text (Isa. xlv. 3): "I will pour water on him that is thirsty." He spoke most impressively of God's willingness to pour out the blessings of the Holy Ghost on every thirsty and hungry soul. The congregation listened with great attention to the words of love and power spoken by this messenger of Christ. At the end of the sermon the preacher asked for the prayers of the people, that every one—man or woman—should offer one single petition, if but in one sentence. A solemn quiet prevailed, but this being a novel way of proceeding, the people were too timid to offer up any prayer. But no doubt all went away deeply impressed and longing to hear more.

On Saturday morning at nine o'clock there was a meeting for all the Native Christian workers, men and women, in the school-room. This was a delightful meeting. Mr. Sullivan spoke most lovingly on the Vine and its branches, and specially on the words "without Me ye can do nothing."

At the end of the address there was again the same call to each to offer short prayers, and I am happy to say quite a large number opened their lips in prayer, both men and women. One prayed for the outpouring of God's Spirit—another for more love—another for the congregation—another for the heathen—and a woman in sorrow prayed for her husband who lives in sin. Altogether this meeting was characterized by earnestness and a desire for God's precious gifts.

On Saturday evening, at six o'clock, there was a meeting in the school-hall for English-speaking non-Christian Natives. There were about 200 present, among whom I noticed several high officials and pleaders. Mr. Sullivan was unfettered here, being able to speak in English to a very appreciative audience. The subject of his discourse was "The best book." And he showed, both from his own personal experience and from the lives of eminent Christian gentlemen who had occupied high positions in this country, both in the civil and military services, what the best book had done for him and for them, saying that Bible Christians were their best and truest friends, and showing the difference of a nominal and a real Christian. After the address, which lasted nearly an hour, the sub-judge, a

highly educated gentleman, rose and thanked the lecturer for his kind and thoughtful words, saying that the Natives of this country were well acquainted with the lives of some of the eminent Christian gentlemen alluded to by Mr. Sullivan, and they wished and prayed her Gracious Majesty the Queen-Empress would send out many such to India.

On Saturday night, at eleven o'clock, the late missionary, Mr. E. Clifford, arrived from Calcutta, so much restored from his late illness as to be able to help in the Mission on Sunday and the following days.

On Sunday morning there was a Hindustani service, with Holy Communion, at eight o'clock. The church was again crowded. Mr. Sullivan's address was on the "Ten virgins;" Mr. Stern interpreting for him. This was a most delightful service, and all felt Christ's presence among His people. Mr. Sullivan assisted at the Holy Communion, which was attended by about eighty communicants.

Whilst this service was going on here, Mr. Baumann preached in Basharatpur to a large congregation, and administered the Holy Communion to more than ninety communicants; Mr. Carmichael assisting.

At eleven o'clock there was English service in the Mission church, which was attended by a large number of Europeans, chiefly volunteers, who had marched to church with band playing. The church was full from end to end. I read prayers, and Mr. Sullivan preached, and was listened to with great attention. He understood how to make use of the occasion, preaching to soldiers, and said that as spiritual soldiers, even with a small and insignificant force, they could overcome the mighty enemies of our souls.

At 3 p.m. there was again Hindustani service for the children chiefly, whom Mr. Baumann catechized.

At 3.30 p.m. there was an English service in the Railway Institute, which only a few days previously had been opened for public use; and this was the first religious service conducted in this new and very spacious building. Mr. E. Clifford gave the address chiefly to railway officials. Mr. Clifford has a very interesting and lively way of arousing and riveting the attention of

his audience, perhaps sometimes a little dramatic, but on the whole most impressive. He spoke more in general as to the great blessings and privileges the true believer has in Jesus Christ his Saviour, who saves us from sin, and from the power of sin. He also sung a solo-hymn with his powerful voice, and afterwards distributed some tracts.

At 6 p.m. there was again evening service in the Mission church for the English residents, with Holy Communion afterwards. There was a good attendance.

Monday was devoted to Basharatpur in the morning, and to Sternpur in the afternoon, the two places being two miles distant from each other. The services in Basharatpur commenced at 9.30, and it was a most cheering sight to see so good an attendance, and to witness so hearty a service. Mr. Sullivan preached on "Lot's wife;" Mr. Stern interpreting. This address made a deep impression on all present, and all felt the urgency of the case,—flee for your life to Zoar, the hiding-place from the impending judgments, even to Jesus Christ our Redeemer and Saviour. Many of the members present responded afterwards to the call for the prayers of the faithful, and many held up their hands as a token that they wished to be prayed for. It was a most blessed season, and all felt it good to be there; as some also testified afterwards privately—they wished they could listen to such exhortations oftener.

After breakfast with Mr. and Mrs. Carmichael, we went over to Sternpur, where two children were baptized, and where Mr. E. Clifford addressed the Native Christians; Mr. Baumann interpreting. He spoke most impressively of the burden of sin, from which Christ saves us, filling our hearts with peace and joy. It was late when we returned, and as the sun was setting in the west, we could just catch a glimpse of the snowy peaks of the Himalayas.

The same evening, at seven o'clock, there was an exhibition of the magic lantern for Christians only, in the hall of the Mission school. Mr. Clifford kindly gave this treat, exhibiting Scripture subjects, and closing with the crucifixion of Christ, a most beautiful picture, accompanying each with ap-

propriate remarks, which were translated by Mr. Baumann. A sacred solo-hymn was most effectively sung by Mr. Clifford.

On Tuesday, the last day of the Mission, there was a children's service in the church at nine o'clock, all the Native Christian children from Gorakhpur, Basharatpur, Sternpur, and Basti were assembled, quite a church full, and were addressed by Mr. Sullivan; Mr. Stern interpreting. He spoke most feelingly on Christian fortitude, holding up the shepherd boy David as an example, and illustrating his subject by other suitable anecdotes. This was a deeply interesting meeting, and the children will not soon forget the words addressed to them by the missionary from England.

At 2 p.m. there was a large gathering of the boys of the High and other schools in the hall of the school—about 400—who were most solemnly and affectionately addressed by Mr. Clifford.

At 6 p.m. there was the farewell service in the church, which was again crowded from end to end. Mr. Sullivan (Mr. Stern interpreting) gave once more a very plain and faithful exposition of salvation through Christ, and as a necessary consequence life *in* Christ, life *for* Christ, and life *with* Christ.

This service passed over into a service of thanksgiving for God's undeserved mercies, and prayer and intercession for each other, and of hope of meeting again in heaven, which subject was finally taken up also by Mr. Clifford, who, in a few earnest words, exhorted the congregation to thankfulness for all the blessings of God, and more especially for the means of grace, for all their Christian privileges, and for the blessings of this Mission, which was then closed with the singing of the hymn, "Now thank we all our God."

After dinner, there was in the Mission-house a social gathering of the chief members of the congregation with their families. After tea and general conversation, and after a few words of loving exhortation, Mr. Sullivan concluded with an earnest prayer of praise and thanksgiving. One of the members present then thanked, in the name of all the Native Christians, the mis-

sioners, for their labour of love among them, acknowledging that every one had received some spiritual benefit which he hoped would produce good practical results. A letter of thanksgiving had previously been received from the Christians in Basharatpur.

Thus ended the Mission in Gorakhpur, the first of its kind ever held here, and one which will be lasting in its good effects, to the glory of God and the edification of His people.

The missionaries left Gorakhpur on Wednesday morning for Faizabad and Lucknow, with the hearty good wishes and prayers of the Church at Gorakhpur.

H. STERN.

*Extract of letter from Rev. A. W. Baumann, of Faizabad, dated March 19th, 1888:—*

On the 22nd I returned with the missionaries from Gorakhpur. The Rev. F. Sullivan went on to Lucknow the same evening. Mr. E. Clifford stayed here, and held delightful meetings among the Native Christians and English soldiers, which were not only well attended, but also duly appreciated. Of the non-Christians who attended these meetings, two young educated Hindus—the one a Sikh from the Punjab, the other a Hindu living here at Faizabad—were stirred up to come forward as inquirers after the truth. The former had courage enough given him at one of the meetings to offer up in the congregation a short ejaculatory prayer, and has ever since been visiting a young Scripture-reader, whom I have posted at Ajudhya, to assist our old catechist, J. Jackson. The other young man is reading with the Zenana ladies, and I have had several conversations with both of them, and have reason to hope that the work begun in their hearts is the genuine work of the Holy Spirit.

The impression made by Mr. Clifford's stirring addresses on the hearts and minds of our Christian brethren was very good, and I trust will last for some time to come.

Our efforts among the English residents of the place, I am afraid, fell flat, owing partly to my not being able to call on them before the missionaries came, and partly to rainy weather, which we had on the Sunday on which the chaplain put the Station church at our disposal.

But the Lord hath done great things for us—of this we rejoice. May He graciously continue to bless us by the mighty work of His Spirit!

#### ALLAHABAD.

The Mission has come and gone, and we have been left praising—thanking God for what He has wrought among us. For weeks we have been preparing. A thousand copies of a circular in Roman Urdu were widely distributed, addressed to nominal Christians, backsliders, non-Christians, and the converted. Then followed a paper containing two prayers for the Mission, and subjects for prayer and meditation; and, lastly, followed a list of the meetings and services to be held.

Miss Bromley very kindly came here the week before to prepare the way for the missionaries, and gave two addresses. Owing to their arrival one day later than expected, we found it inexpedient to carry out the idea of a whole-day meeting with the members of the Allahabad Mission Conference, but held it from 3 to 5 p.m. in the afternoon. Addresses were given upon the work of the Holy Spirit by the Hon. G. E. Knox, Rev. F. D. Newhouse, and J. J. Lucas, and prayer was offered by Mr. Baring and others.

The meeting being held in St. Paul's Divinity School, the chair was occupied by the Rev. H. M. Hackett, Principal, and there were also present the Revs. A. E. Bowlby, D. Mohan, J. Caleb, M. Drummond, and other members of the Conference. The missionaries gave short addresses after the members had spoken. It was a quiet, peaceful time, and exceedingly helpful, and we cannot but believe that this direct recognition of the work of the Spirit, and united prayer, had much to do with the blessing of the succeeding week.

It would take too long to give a detailed account of all the meetings held. Mr. Sullivan was told off to the Christian village, and Mr. Clifford to the Divinity School, but each took an occasional meeting in the other place. One great feature of the Mission was the way in which Christians of all denominations were drawn together. The meetings for the American Presbyterian Mission were particularly well attended and hearty, and at the request of several, the meeting arranged for

eight o'clock on Thursday morning was put at seven o'clock, to enable the clerks of the offices to attend. We went down hardly expecting to see many, but found the room well filled at that early hour, some having come considerable distances for it. The meetings for Native gentlemen were not as well attended as might have been desired, but for this there were several reasons. Upon the two first occasions other meetings, on an all-absorbing subject, were being held in the city, and besides that, for two years these lectures have been discontinued, and no list of English speaking Babus was available. But all the other meetings were well attended, and the interest aroused was great. But far more than that, the Holy Spirit was present in power at the meetings. At the concluding meeting, when Mr. Clifford asked all to stand up who had received a blessing, nearly all present stood up. But there were even more definite results. In the private interviews which some had with the missionaries, they showed plainly enough how the Spirit of God had been working in their hearts. One, who had only been baptized a month before, was greatly moved, and, with tears in his eyes, said that he had given himself, body, soul, and spirit, to the Lord for His service. Another, a Brahmin convert, said, "When I was a Hindu, I lived up to the Hindu faith, and now that I am a Christian, I want to live up to the Christian faith. But how is it that, as a Hindu, I had no struggle within, and now I have much inward fighting. How can I gain the victory over my sins?" Another—also a Brahmin convert, whose name has often appeared in the reports of the Divinity School—was deeply affected at some of the meetings, and, with a voice broken with emotion, declared that he would gladly lay down his life for Christ. These are only a few instances, but we believe that the blessings were widely distributed. We have inaugurated a prayer-meeting, held every Wednesday evening, to follow up the work. By having it after dark, we are able to secure the attendance of the non-student residents in the compound.

Two or three reflections, are, we think, brought home to us by this Mission. The need, I think, we were

nearly all agreed upon. Some out here, as at home, have not yet got beyond the well-nigh worn-out jealousy with which a clergyman from outside is regarded who comes to preach the Gospel to their own people. But I think it has been made evident that missionaries are helpers, and not hinderers, to the parochial clergy. Then, again, I think we have been surprised to see how much can be done by people who do not know the language by means of an interpreter. I hope it may encourage many to assist missionaries in this way. But again, I think the thought has occurred to many—Why can we not now have missionaries who do know the language? We have seen how Missions are conducted, and there are many out here who could easily take them. It is earnestly to be hoped that one result of this Winter Mission will be the development of Missions of this kind amongst ourselves. And, lastly, I hope that at least one result of this present effort may be, that we may have caught a spirit of prayer from our visitors. We did pray much for our Mission, and that was doubtless the cause of any blessing we have received. But it was still more borne in upon us during the Mission that all our efforts must be begun, continued, and ended in prayer, if we are to receive of the countless blessings which our Father has in readiness for them that ask Him.

H. M. M. HACKETT.

#### AGRA.

We had heard good accounts of the Mission in other places, and how the Spirit's power was being manifested, and looked forward to a blessing here in Agra also. Among the Native Christians a prayer-meeting was held every evening in the week preceding the Mission and was fairly attended. Among the Europeans prayer-meetings were held on the mornings of the four days before the Mission. Their latter meetings were held in Mr. Robathan's, Dr. Valentine's and my bungalow, and were attended by two or three of the station residents, and by most of the missionaries of all denominations. All our Nonconformist brethren joined heartily in the Mission, both in the preparatory prayer-meetings, and also while the actual Mission services were

going on. During the Mission week they suspended their ordinary services in order to give their people an opportunity of attending the Mission services: and thus, in every way, showed a true brotherly spirit for which we cannot be too thankful.

The services in St. John's Church, which is the C.M.S. Church, were very well attended, and the interest deepened as the Mission went on. The people evidently felt that it was a very solemn time, and that the Holy Spirit was searching their hearts as seldom before. They listened very attentively to all the addresses, which were admirably translated by the Rev. W. Seetal, the Native pastor, and they also heartily took up the requests for prayer which Mr. Clifford so constantly put forward. Just at first some were shy, but after the second day, they opened their lips, and in simple language laid their requests before God. As far as I can gather, many have been stirred up and strengthened, and have been drawn into closer relationship to their Divine Saviour. Time will show more of the results of the services, and we can but pray that Satan may not snatch away the seed sown, and that the cares of life may not choke it, but that it may spring up and bear fruit a hundred-fold.

Mr. Clifford's method of speaking seemed to take with the people very much. He graphically, by gesture and tone, illustrated and enforced the scriptural stories and miracles which formed the main part of his address, and thus made them realize the truth and importance of the meaning conveyed by them. Example and precept thus went side by side, and the Native mind just seemed to drink it all in. More didactic and doctrinal teaching, I think, would not have moved them so much.

On Tuesday, March 15th, as Mr. Baring Gould from South India was staying here, and Mr. Clifford had no services in St. John's Church, he took services there morning and evening, preaching on the nature of sin and repentance. On Friday, the 16th, he gave an address to the orphans at Secundra, and also to the boys of St. John's College. He was listened to very attentively by all, and we hope his words may be treasured up.

We have every reason to feel thank-

ful for what God has done during the Mission, and I think all here see now the utility of a Mission, which at first some hesitated to do.

G. E. A. PARGITER.

We have heard also from the Rev. J. Erhardt of the missionary's visits to the Secundra Orphanage, and of the hearty interest aroused. The Rev. W. Seetal has also sent us most interesting details of the Mission-work, and the subjects of addresses given by Mr. Clifford. He writes of a band of workers which has been formed to carry on the work by engaging in Sunday-school work, bazaar-preaching, singing at open-air services, and visiting. This is just the kind of result which is to be desired, when some truly faithful and earnest workers are raised up to carry on the necessarily brief work of the missionaries. He adds, "the Mission has, in God's providence, done much good to every soul which has come within its Gospel influence."

JUBBULPORE.

Mr. Filmer Sullivan arrived on March 10th, and his time was well occupied to the close of the work on the 18th. During the week, daily services were held chiefly in the Old Mission Church.

PUNJAB AND SINDH.

*(From the Punjab Mission News.)*

A prayer that had gone up from many hearts in the Punjab and Sindh, during many years, seemed to find its answer in the welcome announcement of last spring that a band of ten, responsive to a call from the C.M.S., would visit India and Ceylon during the winter of 1887-88, going forth, as in apostolic days, two and two, and thus conducting Missions simultaneously at all the large centres of C.M.S. labour.

Later on in the year, and after the Rev. Gilbert Karney and Colonel Stewart had been actually designated to the Punjab, came the disappointing tidings that eight only could be sent, and that our Province (seeming less ripe for such a Mission than other parts of India) must be excluded from the scheme.

But some at home, and not a few out here, continued to wait upon God concerning the Punjab, pleading as those "for whom nothing was prepared," that "portions" might yet be sent to them. Such a portion has now come to us from

There were also addresses to soldiers, at the Railway Institute, to the English residents in church, and a lecture in English to Hindu gentlemen. The Revs. J. P. Ellwood, W. Latham, E. P. Herbert and Madho Ram were present during the week, and Messrs. Nihal Singh and Timothy Noah rendered valued assistance in the interpretation of addresses.

The Rev. J. P. Ellwood writes to us: "What has been the result of the Mission in Jubbulpore? This is a very difficult question to answer. The Day of Judgment only can reveal it. Judging, however, from circumstances, we firmly believe the Spirit's power was manifested in our midst. Many of those who have served the Lord for years confessed they had been stirred up to greater zeal and love by means of the Mission. Some careless ones were aroused, and prayerless ones led to think over the past and future. There was much influence felt also by the European community, and many confessed they had been much stirred up by Mr. Sullivan's addresses. May the Lord bless the good work begun, and encourage those who found the Mission of use."

the Master of the Feast, refreshing, nourishing, stimulating; foretaste at least of that which may yet be ours when something is "prepared" for us.

For the heart of Gilbert Karney still yearned toward the Punjab, and no sooner had he fulfilled his appointed course in the South than prompted, who can question it—by the Holy Spirit, he felt he must come Northward, both to counsel and cheer, if it might be, the hearts of our C.E.Z.M. ladies, and their fellow-workers; and side by side with this, as he himself expressed it, "if the Lord opens the way to hold in the Punjab"—as in some seventeen centres of South India—"a special Mission in any congregation ready to receive it," seeing also as much of the work of the C.M.S. as could be compassed into the limited time.

Our first conference in connection with the world-wide Prayer Union for the coming of the Lord (held on February 25th) lifted up the hearts of all



who were able to take part in it, and on behalf of Amritsar an immediate blessing was sought, if we were indeed seen to be "ready to receive it;" and surely it was found in the short, but very blessed "Mission" since vouchsafed. For within a week of our making request, we knew for certain that our brother hoped to reach Amritsar on March 6th, and could give to the Punjab and Sindh a little over three weeks, having to leave Karachi in time to take the steamer of April 6th from Bombay. March had already begun, and our arrangements had to be rapidly made, but hearts were more than willing, and a sense of distinct answer to prayer made all else easy and plain.

An outline was first sketched, allowing from the 6th to the 11th for the Amritsar Special Mission, the week following being given to the outlying C.E.Z.M. and C.M.S. work. Peshawar was assigned the 19th to the 23rd; Sunday, the 25th, was to be spent in Lahore; while short visits to Sukkur and to Hyderabad were to be followed, please God, by a final short Mission (to include Good Friday and Easter Day) at Karachi.

#### AMRITSAR.

The filling in of this outline for Amritsar included, besides addresses to workers and schools, and visits to institutions, five services in the Mission church, two in St. Paul's, and two in St. Catherine's Hospital chapel; also two evangelistic meetings in the "Sat Sangat Sabah," and a lecture to English-speaking Native gentlemen in the Town Hall.

The sound of abundance of rain dwelt upon by the missionary at the workers' meeting (the first which he addressed) on the evening of the day of his arrival among us gave the key-note, or rather struck a chord already vibrating in many hearts, and suggested the expectant, listening attitude that ought more and more to characterize the watchers during this last watch, ere "the morning cometh." And as, at the early services each day in the Mission church, the promise of the Holy Ghost in all the plenitude of His grace and power was made prominent, He seemed indeed to come to us as the fire to kindle, the water to refresh, the breath to "enter in," and the tongue to give utterance.

As in the past days, so in these last days, we need the constant reminder that it is "not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

The ladder that Jacob saw—its foot on earth, its top in Heaven;—the love that Jonathan showed for David; the rapid approach of the time when our David shall be king; "the strong man armed keeping his goods, and the stronger than he" coming in and dispossessing him; the urgency of the call to repent and believe the Gospel; the reduction of Gideon's army and the victory granted to the 300 without the loss of a man; the "rain in the time of the latter rain" (surely this time) for which "we are to ask of the Lord;" the wrestling of Jacob "until the breaking of the day;" such were some of the many centres to which the eyes of our understandings were turned by the missionary, in order that we might see wondrous things, through the teaching of the Holy Spirit, out of the Word which liveth and abideth for ever. Above all was it the preacher's aim so to set forth Him who is the Way, the Truth, and the Life, our Prophet, Priest and King, that to Him hearts might be yielded, and lives henceforth consecrated, that for Him might be made ready the way, His "saving health" being proclaimed to all nations, and the coming of His kingdom thereby hastened. In sentences clear, concise and complete in themselves, the Gospel of the Kingdom was enunciated, so that interpretation was not felt to be any difficulty, but rather a gain and an advantage.

In church, in chapel, and in hall, the attendance and the attention caused hearts to rejoice, and the more since what was accomplished was the outcome of prayer alone.

At the Town Hall, when Mr. Karney lectured on "the sacred books of the East," and showed how, in seven all-important particulars, the Bible was unique, the large room was filled to overflowing; many within, no less than many without, failing to obtain seats; while at the "Sat Sangat Sabah" (especially on the second night) standing-room could scarce be found for the missionary, so closely packed were those who were ready to hear.

In ringing words did the King's mes-

senger speak of things touching the King," and describe the manner of the Kingdom. In loving words did he claim for the King's exclusive use the heart which God intended for a palace—and "a Palace" we were reminded "is made for a King"!

In burning words did he proclaim the speedy coming of the King to reign over all the earth; and as he closed his stirring address, as asking of God, "the whole Punjab for Christ," all rose to their feet as by a common impulse, and those of us who have been waiting on the Lord for this, knew that His time to favour us had come!

A Bible-reading on the Sunday afternoon (happily arranged by Miss Hewlett) and held in the chapel of St. Catherine's Hospital; a talk to the girls preparing for confirmation at the Orphanage; an address at the Alexandra School; a few words at the baptism of the first converts connected with Dr. H. M. Clark's Medical Mission at Sultanwind, were some of the many things "added" to us over and above the provision made beforehand.

While beyond these again, filling up, as it seemed, every moment of his all-too-short sojourn among us, but so impossible to detail, come those ministries of love, those words in season, those makings for peace, those songs in the night, those stirrings of holy emulation, which are ever among the most blessed of the influences of a "Mission."

And so from its beginning to its close, even as we prayed, so was our prayer granted, we humbly believe, "in the quickening of souls, in the increased separation of those who are Christ's from the spirit of the world, in their unity and godly love, in their zeal for the glory of the Redeemer, and in the preparation for His second coming."

And may grace be given to us all to follow up the Mission by more loving labour, more believing prayer and more abounding praise.

#### PESHAWAR.

A special mission was conducted in Peshawar by the Rev. Gilbert Karney and W. B. Harrington, Esq. The former devoted himself chiefly to the Native Church, the latter to Europeans, especially the soldiers, and in this he was helped by Mrs. Harrington. It is a matter for deep thankfulness to the

members of both Missions working in Peshawar that these servants of the Master came here. The addresses given by Mr. Karney in All Saints' Church in the city were listened to with the deepest attention, not by Christians only, but by many Mohammedans and others, and it was encouraging to find that the numbers increased with each address—although a great deal of the fervour and force of the preacher's words were lost in the interpretation, yet there was without doubt the Spirit's power at work in the hearts of those gathered together, and since the departure of the Mission we have all felt that there has been a deepening of spiritual life in the congregation, and that in church and in the meeting of pastor and catechists the exhortations to brotherly love and peace have been blessed. The missionaries are especially thankful for the missionary meeting held in General Keen's drawing-room. The work carried on by the C.E.Z.M.S. and C.M.S., was advocated by the Rev. G. Karney and Mr. and Mrs. Harrington, and there was a very good attendance of station residents. A lecture in English on the sacred books of the East was delivered in the Mission Anjuman in the city, and though we cannot speak of a crowded room, yet the attendance was very good, and the lecturer was listened to quietly and attentively, as he brought out clearly and distinctly eight points of difference between the Bible and all other religious books of the East. An attempt at a reply was made by a Mohammedan, who, however, carefully abstained from touching on any of the eight points brought forward by Mr. Karney, and occupied himself in pointing out the sin and immorality which exist among Christian nations, making special mention of London and of the Europeans in India. But the force of Mr. Karney's lecture was not impaired by anything he said.

#### KARACHI.

The Rev. Gilbert Karney arrived on the morning of the 30th March from Hyderabad to conduct a few days' Mission in Karachi. During his visit he was the guest of the Zenana Mission ladies. On the morning of his arrival, Mr. Karney began the Mission by a service in the Mission Church at 8 a.m. He spoke from the words "Draw me,

we will run after Thee." In an earnest and telling address, he pointed out that the Mission would be a failure unless people were drawn to the Saviour, and that Christ had said, "I, if I be lifted up, will draw all men unto Me." He then dwelt on the influence that even one really drawn to Jesus might have on many. "Draw me, we will run after Thee." At 12 noon, there was another gathering in the Mission church. The address was on the work of the Holy Spirit, founded on Acts ii. 1—4. The preacher showed how the Spirit works. He comes as the wind. He comes as the fire. He comes as a tongue. In the evening Mr. Karney again preached at Holy Trinity Church, on the love which Jonathan had to David.

The next day (March 31st, Mr. Karney preached at the Mission church in the morning on Repentance, basing his remarks on Zech. xii. 10. He showed that it was a sight of the Crucified Saviour that led to true sorrow for sin, to repentance. He dwelt upon the absolute necessity of repentance, that without it there could be no washing in the fountain opened for sin and uncleanness. In the evening, at 6 p.m., there was a meeting for workers in the Mission chapel, when the subject was "Gideon and his army."

On Easter Day, at 7 a.m., Mr. Karney preached at the Parade Service at Trinity Church, and again at 10 o'clock at the Mission church on 1 Pet. ii. 7,—the preciousness of Jesus to believers. There were thirty-three communicants. In the evening at the English service, the preacher gave a stirring evangelistic address on the words, "Behold a ladder set up upon the earth, and the top of it reached unto heaven."

On Monday, April 2nd, in the morning at the Mission church, the address was on Luke ii. 19. Simeon went up into the temple and found Jesus. Jesus was his salvation and consolation. Having seen Jesus, Simeon was ready to depart. It is so now.

Mr. Karney held a Bible-reading at the Zenana Mission House in the afternoon. The subject was John xvii. He pointed out in a most interesting way, that the prayer of our Lord ranged itself, as it were, under four heads. Christ prayed that His people might be kept (v. 11), that they might be sanctified (v. 17), that they might be united

(v. 21), that they might be glorified (v. 24).

The evening was devoted to an address on "Christianity" to non-Christian Indians at the Max Denso Hall. Though many had left Karachi for the Easter holidays, the hall was full, and Mr. Karney's most able and interesting lecture was listened to with the utmost attention. Several hymns from "Sacred Songs and Solos" were sung.

On Tuesday, April 3rd, at the morning service at the Mission church, the preacher spoke on Rev. iii. 20, dwelling especially on the first part of the verse, and showing how Christ knocks at the door of the heart.

At 5 p.m., there was a meeting of the Karachi C.M. Union, when Mr. Karney illustrated the spirit in which we should do work for the Master, from 1 Chron. xii. He dwelt especially upon v. 17 and 18. There should be heart devotion to Christ, and love to all His helpers. "Peace, peace be unto thee, and peace to thine helpers."

At 7 p.m., Mr. Karney gave another lecture to the non-Christian Indians at the Max Denso Hall. He spoke on the parable of the Great Supper; and in a plain evangelistic address, set before the audience the great truths of the Gospel in a way admirably adapted to the wants of the people of India.

The farewell service, with the Holy Communion, was held next day at 7.30 a.m. Mr. Karney again took Rev. iii. 20 as his subject, dwelling specially on the second part of the verse. He showed how Christ comes into the heart to sup, when the door is opened. Towards the end he applied the subject to the Holy Communion. There were thirty-five communicants, of whom eleven were Europeans, including the missionaries. Thus did Mr. Karney bid good-bye to India at the Table of the Lord, a fit way to bring to an end the hard self-denying work of six months in this country.

In adding a few general remarks I feel I must begin by saying how thankful we are for Mr. Karney's visit. Only about a week's notice was given us of his intention to hold a Mission in Karachi. There could not therefore be that amount of prayerful preparation which should precede a special effort of this kind. Still God's Spirit was manifestly with us, and, as Mr. Karney

spoke day after day of repentance and forgiveness, of sin and holiness, of Christ crucified and Christ glorified, some of us felt, as we have rarely felt before, that God had indeed raised up His power, and come among us, and was with great might succouring us through the word of truth. The Rev. B. N. Ghose acted throughout as interpreter, and so admirably adapted were Mr. Karney's sentences for interpretation that the address flowed on in its bilingual stream, both streams being almost equally clear and fresh and sparkling. Mr. Karney's power in addressing Native Christians lies in the extreme simplicity of his language, and his great knowledge of the text of Holy Scripture. The latter point was noticed by the Christians. "The Sahib

knows his Bible from beginning to end," one of them remarked to me. Of excitement there was none, but a spirit of earnestness breathed through every service, and we confidently look for lasting results,—more purity, more zeal, more unity, more study of the Bible, among our little congregation. Mr. Karney was much struck with the courtesy and attention of the non-Christian audiences at the Max Denso Hall, who listened with the utmost attention to his plain statements regarding Christianity. The congregation at the English service at the Mission church was the largest I have ever seen there. Mr. Karney won all hearts by his extremely kind and sympathetic manner.

#### WESTERN INDIA.

The Rev. H. C. Squires sends the following valuable general review of the Mission in the Bombay Presidency:—

1. *The principle and desirability of such Special Missions.*—This can scarcely be questioned. It would be difficult to conceive any more Scriptural and Apostolic spiritual agency than this. That those who have gained special experience in the presentation of fundamental Christian truth, and whose ministry of the Word has been in the highest, holiest sense successful in a land of such Christian privilege as England; that such men should be commissioned to visit, and in the power of the Holy Ghost, to confirm nascent and struggling churches in a heathen land, is a missionary method that stands in no need of justification and defence. If such apology were necessary, it would be amply found in the results of this initiatory endeavour. The testimony is everywhere too uniform and conclusive to leave room for doubt that in spite of the difficulties and disadvantages inseparable from a first attempt, the aims sought by this Winter Mission have to an encouraging degree been realized.

2. *Our own Missioners.*—It will most probably be found that each Mission-field has been fully satisfied with the missionaries assigned to it. Certainly we, in Western India, have had every reason to feel grateful that Colonel Oldham and Mr. Grubb were apportioned to us. Each so admirably supplemented the other; each was, we may venture to say, with reference to this

special work, so indispensable to the other, that we can rejoice with equal thankfulness in both; and without one side-long glance of envy or of depreciation, so far as those evangelists assigned to other parts of India are concerned, we feel gratefully confident that of those available for the work, the two best qualified to meet our special needs were assigned to us. The very remarkable manner in which the instinctive desire entertained here from the very first, that Colonel Oldham should be one of those sent to us, was eventually and unexpectedly fulfilled, can only be regarded as a distinct response to united prayer.

3. *Preparation for the Mission.*—In looking back one realizes how different now is the feeling entertained by some who have taken a share in the work from the views they first held on the subject. It was practically an untried method. To some there appeared to be an unreasonableness in expecting that any appreciable spiritual benefit could follow from a brief visit from two Christian men, one of whom at least was a complete stranger to India, and both of whom were dependent upon an interpreter for addressing non-English-speaking audiences. One good brother, who was most emphatic in the avowal of his unbelief and in the exhibition of his unwillingness to co-operate in the work of preparation, is now most

probably one of the most ardent and grateful advocates of such efforts. Those who last August met together in Bombay for united prayer and conference in preparation for the expected Mission will still remember how happy and helpful a season it was. The time for preparation was all too short, the workers too few, and their inexperience in such matters for the most part too great, to secure that minute and careful preparation on which so much of the success of a Mission depends. Still a spirit of interest and of expectancy was awakened. And as it had been arranged that our C.M.S. Western India Conference and the Native Church Council should hold their annual meetings in Bombay during the week when our two friends, Colonel Oldham and Mr. Grubb, were to arrive, this enabled all the chief workers in the Mission to be present when the special Mission commenced in Bombay; as a consequence of this those who come from our Mofussil stations carried away with them on their return a clearer conception of what was intended by the Mission, and a livelier expectation of blessing.

4. *Stations visited.*—The principle adopted was, that it was far wiser to select four or five of the chief centres of missionary effort and to work therein with some degree of completeness than to make a succession of isolated efforts in a large number of places. Bombay, on account of its size and importance, naturally obtained a greater amount of attention than any other station. Next to it came Poona; and then, in nearly equal shares, Nasik, Aurangabad, and Ahamadnagar, while Akole and Igatpuri were also visited by Colonel Oldham. Short intervals for rest, the engagements of Christmas and New Year, and the time occupied in passing from one centre to another, necessarily consumed no inconsiderable portion of the first two months allotted to this Mission.

5. *Catholicity of object sought and generous co-operation afforded.*—The chief and avowed aim of the whole effort was specially and distinctly catholic. The object sought was not the aggrandizement, spiritual or ecclesiastical, of any exclusive body, but so far as might be, the spiritual refreshment and edification of the entire

Christian community, together with the reaching, if possible, of some even who might be outside these limits. And as the aim was catholic, so the response was generous. Nothing could have exceeded the kindness with which from the very first the Bishop gave to the movement the benefit of his sympathy and sanction. To his intervention was due the securing of the cathedral for one of our series of meetings, while his personal participation in the preparatory gathering, in the service of welcome, and in the opening meetings of Conference was felt by all to be a great and welcome gain. If, subsequently, the perhaps inevitable emerging of divergent views made co-operation on his part more difficult, nothing of this kind could efface the recollection of the preceding kindness. The very heartiest acknowledgments, too, are due to the Rev. A. G. Cane, chaplain of St. Mary's, Poona, and to the Rev. G. Bowen, chaplain at Ahamadnagar, for the exceedingly kind manner in which they welcomed and furthered, from the outset to the end, the work of the Mission at their respective stations. To the Rev. G. Gothard, chaplain of St. Paul's, Poona, we were also indebted for the use of his church and for his kind co-operation in the services held there. At the request of the representatives of the S.P.G. Mission at Ahamadnagar, services were held in their church for the benefit of the Native Christians connected with their Mission.

Some of the most striking indications of sympathy come, however, from the Nonconformist bodies. It was, indeed, "a good and a pleasant thing" to see that unity of spirit which pervaded the meetings and services held in Bombay and Poona. As we were willing to share our "good things" with them, so our Nonconformist fellow-Christians were without fear or scruple ready to join us in the participation of them. One manifestation of this spirit may be mentioned as connected with the late venerated George Bowen. At his request, one of the Episcopal Methodist clergy brought the message that if we found their principal chapel more convenient for our meetings and services, we were welcome to the use of it; or if we had no need of doing this, they would discontinue their own ordinary meetings and services during the hold-

ing of the Mission, so that they and their people might attend.

6. *Methods adopted.*—These were very much the same as those with which people at home are familiar in connection with similar efforts. There were instructions for those who had entered on the Christian life, and evangelistic services for those who were careless and indifferent, or inquiring after the truth. Different series of meetings were held, so as to suit, so far as was possible, the convenience of different classes, English and Native, Christian and non-Christian. In Bombay and Poona the addresses were chiefly in English, though for the Native Christian body meetings were conducted in Marathi, and the addresses interpreted. In the other stations a greater use was made of interpretation, while in Aurangabad this was almost exclusively the case. Social gatherings were also held. In Bombay the Young Men's Christian Association formed a specially valuable auxiliary.

7. *Results.*—Speaking generally, we may say that the results capable of recognition were confined almost exclusively to the Christian and nominally Christian body. That is to say, the classes most reached were those for whose benefit the effort was more especially designed. To many a Christian, both English and Native, the Mission formed, we believe, a spiritual epoch. The impression may, through careless living, fade away; the resolutions once formed, may first be broken, and then be discarded; but still, there can be no doubt that in many a case such impressions were made, and solemn vows and resolutions of surrender to Christ were formed. Mr. Grubb's deep and special interest in young men led to that portion of the work being a very special feature in the Mission; and there is happy reason for believing that an abiding spiritual change has been the result in not a few young lives. There is, too, a reflex action, which we can most thankfully recognize. This first effort has demonstrated that it is possible for men, new to the country, and with no knowledge of its vernaculars, to become the instruments of real and valuable spiritual work in the Native as well as in the English Church here. We are deeply thankful for the sympathy and the love

which sent them forth, for the message they proclaimed, and for the work the Spirit of God accomplished through them. We hope that this method may become a recognized missionary agency. We cannot but believe that it would become a means of greatly developing the spiritual life and energy of the Christian Church in India generally. But, besides this, we are surely justified in expecting that the visit of these eight Christian men to India—five of whom we have had the privilege of welcoming in Bombay, and of benefiting by their ministrations—must result in attracting an increased attention and sympathy towards missionary effort. For will not these eight representatives of the Christian love and missionary zeal of England become on their return the ambassadors of India to plead with the greater earnestness and the deeper conviction born of personal experience, the claims of India's millions on the people of England.

There are, of course, as there almost must be in such cases, considerable differences of opinion as to the value and effectiveness of the spiritual work done. It is given to very few speakers and preachers to reach and to influence equally all classes of minds. We cannot, of course, claim for our two friends a gift which is possessed by so very few, if by any. . . . I have been struck by the unexpected expressions of approval and respect as to the work of the Mission by some whose general fastidiousness of taste and refinement of culture led one almost to fear a hostile criticism of all such simple Gospel methods. It would, however, whatever others may feel or say, be a gross ingratitude on our part if we did not recognize with the deepest thankfulness the spiritual benefit that was received, not only by the careless and godless, but also by many a Christian heart through the agency of this Mission. In fact it is here most probably that the chief blessing of the Mission is to be found in the deepening of the spiritual life of those who already believed. Among Christians—Native and English—we believe there are many who are this day rejoicing, and who shall throughout eternity continue to rejoice, in an apprehension of the Saviour's love, and of the privileges of

the life of the Spirit that this Mission was, under the Divine grace, the means of disclosing to them. Of a truth we had with us for a brief two months two true-hearted servants of the Lord Christ—men taught of the Spirit, each with his own separate gifts, and one of them pre-eminently a man mighty in the Scriptures. And now that they are gone from us, we know that they were used by the Spirit, sent by the risen, exalted Lord they love and

proclaim, to help us, and to do us good; and that beyond ourselves many a life in this Presidency is the better for coming into contact with their faith and love. But for any such work accomplished, they would be the first to join with us in saying, "Not unto us, O Lord, not unto us; but unto Thy Name give the praise; for Thy loving mercy and for Thy truth's sake."

H. C. SQUIRES.

#### MADRAS.

The Rev. W. T. Saththianadhan writes:—

*St. Thomas' Mount,*  
*April 14th, 1888.*

My wife and myself are now at St. Thomas' Mount, whither we have come partly on duty and partly for a little rest. I suppose you are aware that this is a historic town, and derives its name from St. Thomas the Apostle. It lies round the foot of a hill, on which there is a Roman Catholic Church, named after St. Thomas, a prominent object, which can be seen for miles round. This church contains several sacred relics, one of which is a large cross of granite supposed to have been constructed by the apostle himself, with an inscription in Syriac characters. Tradition says that this hill afforded St. Thomas shelter from his persecutors. About two miles to the east, there is another hill called the "little mount," surmounted by a church where the Apostle is supposed to have suffered martyrdom. These events are commemorated every year, when vast crowds of people attend. Palaveram, at the foot of another hill, on the top of which there are two bungalows, the resort of a few well-to-do people, and where we have a small congregation and three schools, is about three miles on the south-west. The surrounding scenery—often romantic—adds to the picturesqueness of this town.

But my object in writing this is not to give a description of the place, but simply a brief account of the Special Mission, which was conjointly carried on here by Mr. Fox and Mr. Hurrell, as I have not done so before.

Mr. Fox commenced the Mission on Friday, the 9th, and Mr. Hurrell closed it on Wednesday, the 14th December inst. The six days were equally

divided between them both. On Sunday, the services were conducted by Mr. Fox in the Station or State Church, where the English and Tamil congregation usually worship. On the other days they were held in the school-chapel at Alanthūr, the Native quarters of St. Thomas' Mount. I interpreted for Mr. Fox and the Rev. D. A. Peter of Poonamallee for Mr. Hurrell. The morning service in the school-chapel was held at 7.30, and the evening service at 6.30.

The subjects of Mr. Fox's discourse were the following: Christ standing and knocking, Rev. iii. 20; the Lord searching the heart, Jer. xvii. 10; the brazen serpent, Num. xxi. 4-9; the Pascal Lamb, Ex. xii. 1-13; the name of Christ as ointment poured forth, Cant. i. 3; and His name Jesus, Matt. i. 21.

Mr. Hurrell's subjects were the following: the healing of the leper, Mark i. 40-45; effects of covering, confessing, and forsaking sin, Prov. xxviii. 13; the prodigal son, Luke xv. 11-24; God's love in the gift of His only begotten Son, John iii. 16; the doom of those who were not written in the Book of Life, Rev. xx. 15; and sealing of the Spirit, Eph. iv. 30.

These subjects were handled and applied with remarkable fluency and power. The preachers as they proceeded warmed with their theme and the hearers could not but catch the flame. I believe I may well add that in many cases there was much searching of heart, and loathing of self, and turning to the Lord.

I have not much confidence in people who, under the impulse and excitement of the moment, come forward and confess their sins. I have known many cases

among my own people and others in which the inner life did not accord with the outward profession. I venture to think that the reality of the work must be left to the test of time, and not judged by any emotional or ephemeral conditions of things. To some minds, especially European, after-meetings may be suitable, and even profitable; but this may not apply to all cases, especially among the Natives of India. On the other hand, cases have fallen under my observation where there has been depth or reality of conviction without the slightest attempt at, or even appearance of, confession. It is a positive fact that many members of my congregation have, as the result of the Mission, been greatly stirred up to a higher life, but they have not said so even to their pastor. One member, occupying a high social and intellectual position as the health officer of the Madras Municipality, and an M.A. and M.D. of the Madras University, has recently started a Medical Students' Prayer Union, and the meeting held every Friday in the Union school hall at John Pereira's is attended by a good number of medical students. The addresses are given by some missionaries

and medical men. Mr. Fox, too, once addressed them. The object of the projector of this Union is, as he himself has said, not only to show in a practical manner that there is no real variance between science and religion, as the one is a handmaid to the other, but also to bring the medical students who are, at this advanced age, engrossed with the study of science, within the sphere of religious influence. Another member of my congregation, who holds a high appointment under Government, has proposed to his wife that he was greatly impelled to throw up his appointment and become a preacher of the Gospel to his countrymen. Hence the impossibility of arithmetically calculating the results of the Special Mission by what appears on the surface. The "day" only must fully reveal it.

I forgot to mention before that all our departments of work, viz. our Sunday-schools, Bible-classes, juvenile meetings, Hindu girls' schools, and even private Christian families, shared the benefit of Mr. Fox's exhortations and prayers. The manna dropped from heaven in a copious measure, and every one was free to gather it and feed on it.

#### CEYLON.

The Rev. S. Coles sends a general review of the work done by the Rev. G. C. Grubb and Colonel Oldham:—

*Cotta, May 5th, 1888.*

I must give you a brief account of the visit of Messrs. Grubb and Oldham to this island, who ere this have returned home, and given their views about the state of the work and the manifold ways in which God blessed them, and made them the means of reviving the work of His Spirit in the souls of Europeans and Natives. I am certain that almost all of God's people here are full of thankfulness to Him for having put it into the hearts of some of His children in England to propose and organize such a Mission, and for sending such able ministers of His Word, and so full of the Holy Spirit, as were the two missionaries who came to this island. We at Cotta were specially favoured in being the first who listened to their soul-stirring addresses, as it had been arranged that they should commence their work at this station. I do not think that those who listened to the discourses explana-

tory of the blessings obtainable at the "feet of Jesus" can ever forget them, specially those who there and then realized that the same blessings and gifts were even then being bestowed, while they heard with their ears the wonderful things that were done there while Jesus was upon earth. I personally was specially favoured by having been requested to accompany them to most of our Sinhalese stations, to interpret their addresses into that language, and more than this, I was allowed to go with them to Jaffna, where for the first time in my life I saw the extent and nature of the Mission work carried on in that part of Ceylon.

The two missionaries came to Cotta on Tuesday, the 24th of January, and stayed till the following Saturday afternoon, when they went to Colombo. Between them they generally gave five addresses per diem, and sometimes more. As far as possible each speaker confined his efforts to the same audi-



cnce, so that there might be method and consecutiveness in the subjects explained, and thus their hearers were more fully instructed in the way of the Lord and in the things relating to salvation. Those who heard them could not but feel that they had an unction from the Holy One, that they came directly from the presence of the King of kings, and delivered His message, not their own. I could see that the missionaries most earnestly desired themselves to be nothing, and that the Lord alone should be exalted in them and by them. At the close of their mission, in several places I asked our Native brethren: "Have you heard a new Gospel from these servants of the Lord, or only a proclamation of facts and doctrines with which you have been long familiar?" And when they said that nothing new had been enunciated, but only "The Old, Old Story," with which they had long been familiar, I said, "Why is there such a great difference between their proclamation of it and ours?" they did not at once reply; and when I told them that I believed that in consequence of earnest believing prayer the power of the Holy Ghost was with them, so that the words spoken were made effectual to the salvation and edification of many, they assented to it, and said, "The Lord has been with them of a truth." I then exhorted them to seek the same power to build them up in the faith and enable them so to proclaim the way of salvation, that men may be constrained to accept it, and God's people be induced to run with patience the race set before them, looking unto Jesus.

At Cotta, Baddegama, Talampitiya, Kurunagala, Kægalla, and Jaffna, almost all their addresses had to be interpreted, and this was not felt to be a disadvantage either to the speakers or their audiences. It was only occasionally in their illustrations and anecdotes, which of necessity were of an English or European character, that there was some difficulty to the Natives in understanding and appreciating them. As long as the speakers confined themselves to the Word of God, there was no obstacle in the way to its comprehension, which is an irrefragable proof of the suitability of the Divine Word to all people, whatever

their language or modes of thought may be.

The missionaries were sent out primarily, but not exclusively, for the Natives, and I am most thankful that they preached to Englishmen and Eurasians in English. It was amongst them that good results most speedily followed, and this is not to be wondered at, because there was no necessity to have an interpreter; and double the amount of information could be imparted in the same time which was required to give its half through the translating medium. Very many English-speaking men and women were constrained to make a full surrender of themselves to Christ, and those who previously had believed in Him had their faith strengthened, love deepened, and joy in the Lord increased. Many of them have since proved that the effect produced was not transient on account of temporary excitement or from the sympathy of numbers, but that the power of the Lord was present and healed them, and it has been their pleasure ever since to testify of Him, and seek to bring others to know Him in like manner. About three weeks ago some tea-planters agreed to meet together for two days to pray that they might be filled with the Holy Ghost, and thus be enabled to become more like Christ, so that His light shining from them might exercise a beneficial revivifying influence on all around. I was unable to be there, but have heard from those who were present, that it was a season of great refreshment, and that they did obtain that which they sought.

A number of Christian laymen have agreed to meet in Colombo on the 14th of this month, for the purpose of establishing a Christian Union for Ceylon, the members of which shall agree to render all possible assistance to one another by mutual encouragement to follow on to know the Lord; that they shall read the same portions of Scripture daily; that they shall have two great meetings yearly; and that in country districts where there are no churches the members resident there shall meet each Lord's day in one of their bungalows, and shall spend the time in devotion and study of God's Word. It is also proposed that steps shall be taken to induce Christian ladies

and gentlemen, immediately after their arrival to reside in Ceylon, to join this Union. Each member will also under-

take to persuade his neighbours and acquaintances to decide for Christ, and become a member of this association.

The Rev. E. M. Griffith's account of the Mission at Jaffna is long, but as he justly says, that interesting station is not often mentioned in C.M.S. periodicals, so we present his letter unabridged. Moreover, we know Mr. Grubb considers that not one of the Missions he conducted was above that at Jaffna in the blessing manifested:—

#### NORTH CEYLON: JAFFNA.

It is now a month since our good friends, the missionaries, Rev. G. C. Grubb and Colonel Oldham, left us, so that there has been ample time to think over their visit. Absence from Jaffna, from ill-health, has prevented my writing earlier, but I feel I must no longer delay giving my testimony of what the Lord has done by their means among us. It is a duty I gladly discharge, as Jaffna owes both gentlemen a lasting debt of gratitude for their loving labours.

Before referring to the Mission itself, I must state in a few words what preparations were made by us some time before, in order that, with God's blessing, it might prove a success.

For months back this special Mission has been the subject of our prayers, thoughts, and conversation. The Jaffna Church Mission, from its isolated position, had not been visited by a representative from England for some thirty-five years, that is, since the time of the Rev. W. Knight. Even but lately, from this very cause, it had missed the good it might have derived from the visits of the Rev. C. C. Fenn, Rev. J. Barton, and of the Honorary Secretary, the Rev. F. E. Wigram. Hence it was with much pleasure that we heard that the missionaries were actually to come among us. About the beginning of December, therefore, just three months before, I felt that special efforts must be put forth to prepare for it. For this purpose I drew up and had distributed certain suggestions which I knew would be useful for the guidance of the five pastorates, the catechists and readers, as well as for the teachers in our training institutions. Daily prayer was requested to be offered up throughout the Mission. Special meetings and house to house visitations were arranged for, both among the heathen and Christians. Some twenty subjects also were chosen as topics for sermons

and speeches, among which were the following:—"The great event of the coming Mission;" "Preparation of heart, confession of sin, constant prayer;" "Sin, its nature, effects, and remedy;" "Repentance, the new birth, a great change;" "Faith in Christ, and its fruits;" "Self-surrender of the heart;" "The Atonement, and the Resurrection;" "The need of holiness in life and walk;" "Union with Christ the cause of peace, joy, and power;" "The second coming;" "Heaven and hell: lost opportunities." Attention was also drawn to certain portions of Scripture to be read.

Besides the above, the missionaries' letter to us was printed and circulated in Tamil and English. We also had printed and distributed a circular letter to all English-speaking Christians, signed by Mr. Fleming and myself. One thousand copies of special revival hymns (twenty-five in number) were chosen and printed for use during the Mission, and Mr. Fleming held meetings for practising the choirs. At the Kopay Training Institution and the Nellore Girls' Boarding School there were special prayer-meetings, lectures on "Pilgrim's Progress," and one hour daily given for the reading of the Bible, meditation, and prayer. Every effort also was put forth among the heathen in our district to make known the aim of the coming Mission. Special meetings were held among them, and suitable tracts and handbills were distributed. I also addressed a private circular letter to some 300 of the most respectable Sivites, inviting them to attend our meetings. In fact, every one was made to feel that if any good was to be expected from the coming Mission, we must prepare for it. In this way our expectations were raised. We opened "the mouth wide," and, blessed be God, He has not disappointed us. Our most sanguine expectations were realized, as the following account

will show. I should further mention that permission was given to all catechists, readers, and schoolmasters at Pallai, Mullative, and the Wannie to come into Jaffna for the eight days' meetings. In this way, agents stationed twenty-four, ninety, and seventy miles away were present. Also, all old scholars of the Nellore Girls' Boarding School for the past six years were invited to stay and board in the school. Some eighteen girls availed themselves of this invitation, whilst others came to Nellore with their families and lodged with Christian friends, who opened their houses freely for the time the Mission lasted. But we know all these preparations would have been in vain, if, at the same time, great stress had also not been laid upon the necessity of public and private daily prayer to God, that an abundant outpouring of the Holy Spirit might be granted, not only to us, but also to the missionaries. I mention this to show how prayer and preparation were answered and blessed in proportion to the efforts put forth.

As soon as the exact date of the arrival of the Rev. G. C. Grubb and Colonel Oldham could be ascertained, 1000 copies of the programme was printed and circulated throughout our own and the American and Wesleyan Missions.

At last, Saturday, March 3rd, came, when our friends, the missionaries, were to arrive by the Island Government steamer, called the *Serendib*. But to our great regret she was delayed, so that the missionaries were not able to be present at our first gathering. This was a united prayer-meeting to be held at Nellore at 6.30 p.m. for the purpose of asking for a blessing on the coming Mission, and both Mr. Grubb and Colonel Oldham were announced to speak. I received a telegram afterwards to say the *Serendib* was delayed at Paumbau and would arrive at noon next day, Sunday. Our united prayer-meeting, however, took place, and it was well attended. Instead of the missionaries, after a few words from myself, three suitable addresses were given by a Native pastor from each of the three Missions. A very successful prayer-meeting of an hour and a half was the result, a foretaste of the blessing that was in store. The next day, Sunday, all was expectation. The

missioners not having arrived, the services proceeded as usual. They were all well attended, the one at Nellore being especially good, there being no less than 100 communicants. We thus felt God had overruled the delay for good. It threw the pastors upon themselves, and gave them a last opportunity — of which they fully availed themselves — of appealing, with quiet earnestness, to their people before the Mission began. It also aroused deeper interest and sympathy among our fellow-Christians belonging to the other Missions.

The delay at last, however, came to an end, and on Sunday evening at 5 p.m. our friends arrived. They were just in time to attend the Chundically English service, which I was then conducting. The Rev. G. C. Grubb preached the sermon. It was on the words, "I have compassion on the multitude," from Matt. xv. 32, and he brought out in a most striking manner God's love in Christ for the lost soul. The illustration of the silly sheep which had strayed down a precipice in the Scottish mountains and at last reached a platform where it could neither advance nor retreat, thus exemplifying the lost soul's helpless condition, until the shepherd seeks it, and carries it to a place of safety in triumph, was not likely to be forgotten by the English audience present. Strange to say, the number at the service was just 153. (See John xxi. 11). Surely, as in the days of old the Master stood as a stranger on the shores of the Galilean Lake, so then He stood among us and commanded His servant to let down the net. A happy omen of what followed. For certainly throughout the following eight days He was in our midst, saying to many a Peter, "Lovest thou Me?" and receiving back the answer from many a repentant heart, "Lord, Thou knowest all things, Thou knowest that I love Thee." God grant that many may go a step further and obey the command, "Follow Me." I should have mentioned that at the request of the missionaries, the Rev. S. Coles from Cotta, accompanied them to Jaffna, and as will be seen, was able to render good service during his stay among us.

The following day, Monday, March 5th, was in reality the first day of the Mission, and it proved to be a very busy one. Three meetings were arranged

for at Nellore, as the central station, to which all could come. From 9 to 11 a.m. there was a special shortened morning service for all C.M.S. Christians. Rev. G. C. Grubb preached the sermon to a well-filled church of nearly 500 people. The subject was, "Lessons to be learnt at the feet of Jesus." It was an excellent discourse, and was listened to with rapt attention. The afternoon service, from 2 to 4 p.m., was a special evangelistic service for the Christians of all three Missions of the peninsula—the American, Wesleyan, and Church Missions. The church was crowded with more than 700 people. Most of the missionaries and missionary ladies from the other Missions were present. Both missionaries spoke with great earnestness and power. Mr. Grubb continued the discourse of the morning, whilst Colonel Oldham spoke on the work and power of the Holy Spirit. In the evening, from 6 to 9 p.m., all the missionaries of the peninsula (with the exception of the families of Dr. Hastings and the Rev. W. W. Howland, who were in South India), with the ladies, assembled in the Nellore Mission bungalow for the usual monthly missionary prayer-meeting. These have been carried on for many years, and have been a source of great refreshment, both spiritually and socially, to the Jaffna missionaries. On the present occasion this was especially the case. Both missionaries spoke, Mr. Grubb giving an impressive exposition of a portion of Scripture suitable for the times, and Colonel Oldham making some interesting remarks on entire trust in God, as illustrated by a lady's experience at Bombay, a portion of whose letter he read. During the conversation which followed I received a telegram from Colombo, from our Secretary (the Rev. E. T. Higgins), informing me of the sudden death of our dear brother the Rev. J. Allcock. This I read out to the meeting. It was a great shock to us all. He was about the last man of the Ceylon staff we could have thought would have succumbed. The Master, however, had called him up higher in the midst of a most useful career. We all at the meeting knelt in prayer, whilst the Rev. S. Coles, a brother missionary in the Singhalese Mission, committed the bereaved widow and fatherless children to the comfort and protecting care of our

Heavenly Father. We then all joined in singing "For ever with the Lord." Thus ended our first day.

On Tuesday systematic work commenced, each missionary carrying out his own programme. There were two principal centres—Nellore and Chundicully—from whence each could easily proceed to the other pastorates of the C.M.S., as well as pay visits to Christ Church (the chaplain's) in the town, the Wesleyan chapel, and the stations of the American Mission. It was arranged that the Rev. G. C. Grubb should be at Nellore and Colonel Oldham at Chundicully. The Revs. J. Niles and J. Backus, Native pastors, who have a thorough knowledge of English, acted as interpreters at the Native services, and acquitted themselves, on the whole, remarkably well. At Nellore Mr. Grubb held services daily (except when called elsewhere) at 7.30 a.m., 3 and 6 p.m. On this day the numbers that attended were 150, 225, and 485 respectively. The subjects chosen were a continuation of "Lessons to be learnt at the feet of Jesus," "Peace," and "Regeneration," the last one being particularly impressive. At 10 a.m. also Mr. Coles addressed the Christian children from the day-schools of the pastorate in the church, when about 300 were present. He also took an evening English service at the chaplain's church, which was well attended. At Chundicully, Colonel Oldham had three very satisfactory services during the day—at 8.30 a.m., 3, and 6.30 p.m.—at which there were from 200 to 400 people present. After-meetings appear to have been held here from the beginning, and much blessing attended them.

Wednesday witnessed two services at Nellore and one at Chundicully, besides others held at Kopay, three miles away, and in the town. Both missionaries visited Kopay station, and held two very important services, each attended by some 400 people. At mid-day they visited the Kopay Training Institution for Schoolmasters, which contains forty-two students. Addresses were delivered to them by Mr. Grubb and Mr. Coles. The former then turned back to town, and took an evangelistic service at the chaplain's church, which was full. The day was noted for the number of inquirers that came forward. The early morning service at Nellore was the

turning-point in the Mission there. Mr. Grubb gave a powerful address on "Walking with God," in which he dealt faithfully with the peculiar failings of the Jaffna Mission. Conviction became general from the morning, and many were the inquirers who came to him afterwards for advice and consolation. The Spirit of God was evidently present, melting many a heart and breaking down every barrier. After-meetings were held, and many professed to have found peace. There had been so much blessing at both centres that each missionary elected to remain on, and continue the work at the place where he had begun.

The next day, Thursday, the meetings, if possible, increased in interest. At the Nellore morning meeting Mr. Grubb spoke on Nathanael with remarkable power, pointing out the necessity of guilelessness in coming to Christ. Quite a dozen inquirers came forward afterwards. At Chundicully I hear the people were much affected by Colonel Oldham's appeals, and the attendance was very good. At 10 a.m., at Nellore, Mr. Coles spoke to a crowded church of at least 800 heathen children from our day-schools, and by his humorous allusions, as well as serious words, was very successful in keeping their close attention for one and a half hours. At 3 p.m. Mr. Grubb spoke to the Chundicully Seminary students on the story of Zacchæus. His graphic illustration of the character of Zacchæus will be long remembered. At 5 p.m. both missionaries addressed the members of the Young Men's Christian Association in the Wesleyan Chapel, which was crowded with a most appreciative audience. The meeting was felt to be a great success. As soon as that was over, we adjourned to a non-Christian meeting, held at the house of S. A. Allagakoen, Esq., an advocate in the town, and who had taken great pains to get up the meeting. Mr. Allagakoen is a member of our Chundicully Church, and, being a lawyer, has great influence among the members of the bar, both Christian and non-Christian. The rooms of his house were thrown into one, and were all crowded, together with the verandahs, by the most influential Sivites of the place. Both missionaries spoke, and, instead of touching on controversial points, gave their individual experience and dwelt upon

their own conversion. This was most telling on the Sivite audience, and induced many to attend the remaining meetings. We all returned home that evening feeling that God had abundantly blessed the testimony given to the awakening of many a slumbering spirit. Mr. Coles was not with us, as he was holding a moonlight meeting in one of our schoolrooms a mile away from Nellore, where he had a most attentive audience of nearly 400 heathen, to whom he spoke on the subject of sin and forgiveness.

Friday came, and with it another very hard day's work. Colonel Oldham took a Bible-reading in the Chaplain's church in the town at 8.30 a.m., and a service for the young at the Wesleyan Chapel at 10 a.m., where he was much appreciated. I am unable to speak particularly of all Colonel Oldham's meetings—not being with him—but probably these will be referred to by Mr. Fleming, with whom he was staying. From all I heard, the people were much attracted to him by his loving manner, and were much struck by the simplicity, directness, and boldness of his addresses. At the 7.30 a.m. service at Nellore to-day, Mr. Grubb spoke on Peter's vision. There was a very good attendance, the church being almost full at that early hour. This is something to say, seeing that Nellore is in the country. At 10 a.m. Mr. Coles drove out three miles to Kopay, and addressed 400 of our heathen school children in that district. At 3 p.m. a visit was made to our Nellore Girls' Boarding School, containing at the time some seventy girls, by Mr. Grubb and Mr. Coles. After listening to their singing and recitation, both kindly spoke to the girls, who had been much affected by the Mission services. At 5 p.m. Mr. Grubb and I hastened to the Chaplain's church in the town, when he preached to a full congregation a most striking sermon on the Passover, with special reference to the sprinkling of blood, and the crucifixion. It was an address not likely to be forgotten, even by the most callous, as I afterwards found. We returned immediately to Nellore Church, where one of the most important meetings of the whole series was held at 7 p.m. It was a meeting for non-Christians, and was addressed by both missionaries and Mr. Coles. The

church and verandahs were crowded with 1000 persons, of whom from 600 to 700 were Sivites, and the most respectable portion of whom had received a printed letter of invitation from myself to be present. Members of the Anti-Christian Society—from whom we had received much opposition during the year—came in in a body, and sat in front intending to interrupt by questions. But the missionaries' addresses were so forcible that they had not the heart to attempt it. Both Mr. Grubb and Colonel Oldham dwelt again with evident effect upon personal experience, whilst Mr. Coles in a closing short address, very aptly showed the absolute necessity of our hearts being moved by the Spirit of God, if any good results were to follow, by using the illustration of the steam-engine. It was at this meeting, I believe, Mr. Grubb told the story of Mr. Moody and his unconverted friend, Wilson, who died uttering the words, "The harvest is past, the summer is ended, and I am not saved." Notwithstanding the heat and the large attendance, the most earnest attention was paid throughout, and many hearts were moved.

We had quite intended that the next day, Saturday, should be a rest-day for our two friends, but as they were compelled to leave earlier than we anticipated, we found it was the only day that could be given to hold meetings in the American Mission. The whole day, therefore, was given up to this. We left Nellore at 7 a.m., and drove nine miles to the old American Mission Station of Batticotta. Here our American friends have their college of from sixty to seventy students. After looking over the buildings (Dr. Hastings, the Principal, was over in India, but his son, the Rev. R. C. Hastings, hospitably received us), the students, with a few others, were assembled in the old Dutch Church, and both missionaries addressed them. After breakfast we drove across country to Tillipally, another of their stations, and after looking over the Training Institution and workshops (for there is an industrial school), Mr. Grubb addressed a small gathering, mostly of the students, in the church. After luncheon we drove another six miles to Odooville, the central station of the American Mission, and where there is a boarding-school for 100 girls.

It was, however, holiday-time. Here, however, a large gathering of people awaited the missionaries. Among those present were the Wesleyan missionaries. Both Mr. Grubb and Colonel Oldham gave very stirring addresses, and were listened to with the greatest interest and attention. It was felt to be a most profitable meeting. All missionary friends then drove one and a half miles to Manipay, where the Rev. S. W. and Mrs. Howland hospitably entertained the whole party to tea, and where we spent two hours in pleasant social intercourse, closing after a few words from myself on the progress of the Mission, with the singing of hymns and prayer. We arrived at Nellore after a pleasant but busy day's work at 11 p.m., very thankful to God for thus permitting us to close a successful week of work without let or hindrance of any kind.

The next day, Sunday, March 11th, there were eight services, two by Mr. Grubb, three by Colonel Oldham, and three by Mr. Coles. Colonel Oldham came and preached at Nellore in the morning to a good congregation on Rom. v. 10, whilst Mr. Grubb went to Chundicully, where he had a crowded congregation. Mr. Coles drove out three miles to the Kopay morning service. At 3 p.m. he gave a children's address in the Nellore Church on Acts xii. 7, "Peter's deliverance from prison." In the evening he also drove two miles out to our fourth pastorate of Kokkaville, and there preached to a crowded church of Christians and heathens. In the town direction, Colonel Oldham gave two addresses in the evening, one at 5 p.m. at the Chundicully English service, and another at 6.45 p.m. at the Wesleyan Chapel. At both places he had large and appreciative congregations. At the evening service at Nellore, Mr. Grubb had a crowded congregation of 700 people. He spoke with his usual energy and power. The service proved to be a very solemn one, and in every way satisfactory. All hearts were stirred by the message, and doubtless went away determined to be present at the next day's services, which were to be the last. Monday, March 12th, proved to be a day never to be forgotten in the annals of the Church Mission. Four meetings were held, one at Chundicully at 8.30 a.m. by Colonel Oldham (being the last

of his Bible-readings), the other three at Nellore, where all assembled. At the early morning service here, 7.30 a.m., Mr. Grubb addressed a splendid congregation of more than 600 on the words, "Look to Jesus for salvation;" "Look at Jesus for sanctification;" and "Look for Jesus for His second coming."

At 4 p.m. the Nellore church was again crowded for a meeting of members of Church Council, Church Committee, and all agents of the Mission. Many others also came, so that more than 700 people were present, and heard addresses from both the missionaries. Two hours afterwards, at 6.30 p.m., came the thanksgiving service, and, therefore, the closing meeting of the Mission. It was said that nothing like it had ever been seen in Jaffna. All classes of the community were there. Among them were the missionaries and missionary ladies of the peninsula, the district judge and his wife, Miss Twynam, and other Europeans and Native residents of Jaffna, comprising advocates, proctors, Government servants, Native pastors, agents of the Missions, many members of all the churches, besides some 250 of the heathen. At least 900 persons were closely packed in the church, whilst the large verandahs outside were full and crowded. In all, there were counted more than 2000 people. After a hymn and prayer, both missionaries delivered simple but powerful addresses, and then Mr. Grubb stated they had received 130 letters of thanksgiving from persons who had been benefited by the Mission, extracts from half-a-dozen of which he read. After a few words of thankfulness from myself and the Rev. E. Rigg, of the Wesleyan Mission, for the good which, by God's blessing, had been done, Mr. Grubb called for testimony from those present for blessings received, when quite 100 persons stood up and testified to the change that had taken place in them. There was an entire absence of excitement, rapt attention by all, and the most profound silence whilst one and another, in few words, bore witness to the light let in upon their souls, and to the joy and peace they had received, and which had enabled them to surrender themselves up to God's service. All Christians present felt that God's Spirit had been working mightily in many hearts, and that a rich blessing

had been vouchsafed. What, then, more fitting than at the close of the meeting to bow the knee in a prayer of thanksgiving and in singing the doxology. This was done, and then the last, and by far the largest gathering of all, was dismissed with the benediction. The missionaries and missionaries afterwards adjourned to the bungalow and partook of tea, after which we all joined in singing most heartily the *Te Deum* to the harmonium (Jackson's chant); and then the last earnest prayer was offered up, thanking God for all He had done by His servants, and committing them to His care throughout their future travels. Thus ended the Jaffna Mission as far as the Rev. G. C. Grubb and Colonel Oldham are concerned.

The next morning, Tuesday, March 13th, we were all astir soon after 4.30 a.m., and after an early tea and prayer, the missionaries, accompanied by Mr. Coles, left for Kandy, a distance of 200 miles, in a coach, by the North Central Road. I accompanied them as far as Pallai, twenty-four miles distant, where they held a nice service and spoke to 125 of our Native Christians. It was here, and just before leaving, that Colonel Oldham assured me how much they had been cheered by their Jaffna meetings. He said God had given them more tokens of His blessing there than in any other place up to that time. At 3.45 p.m. the same day, our dear friends bid me farewell and started on their long journey by horse and bullock bandy to Kandy. At Vanonia Velankuleum, ninety miles from Jaffna, Mr. Grubb addressed for ten minutes a small company of our Christians. We learnt further particulars of their progress from a letter I received from Colonel Oldham, dated March 26th (the day before they set sail). In it he says:—"We have been continuously on the move. I hope, however, this may catch you before you leave, just to wish you and all the friends at Jaffna good-bye. . . . We had a comfortable journey, by the good hand of the Lord upon us, all the way to Matale. Stopped twenty-four hours at Annuradhapura, and had two meetings there, three at Matale, and six days' hard work among the planters; but it was a good time, and there was much blessing. . . . Our united Christian love to all the brethren

and sisters in Christ. . . . We shall always look back with pleasure to our visit to Jaffna."

During the eight days' stay of our friends they had taken with Mr. Coles, on the average, a little more than seven addresses daily. Altogether, there were held fifty-one meetings, and some sixty-one addresses were delivered.

That their services were appreciated by the Native Church, the following address from it to the Church Missionary Society will show :—

"Nellore, Jaffna,

"March 12th, 1888.

"To the C.M.S. Committee, Salisbury Square, London.

"GENTLEMEN,—We, the undersigned Native pastors and Christians in Jaffna, beg that you will accept our hearty and sincere thanks for the timely blessing you have been the means, under God, of conferring on our churches by sending two godly and earnest men—the Rev. G. C. Grubb and Colonel Oldham—with a message from heaven to awaken our sleeping churches, and also to open the eyes of the heathen around us.

"Although it would be impossible just now to speak definitely of the number of conversions which have taken place, we can confidently say that one result of the Mission has been a great quickening of the spiritual life of our churches. We hear testimonies to this effect from every side. Our brethren of the American and Wesleyan Missions also have been partaking of the benefits. Many of the non-Christian hearers have been enabled to see that the Gospel of Christ is 'the power of God unto salvation.' Instances are not wanting of such being led to confess Christ openly.

"We thank God for the presence of His Spirit in power, both with the missionaries and with the hearers. We beg to request that you will join us in earnest prayer that the effects produced among us may be permanent.

"We beg to remain your grateful servants in the Lord, on behalf of the Jaffna Native Church,

(Signed) "G. CHAMPION, } Native  
"J. NILES, } Pastors."  
"J. BACKUS, }

As for our Nonconformist friends, I forward the following testimonies from the American and Wesleyan Mission :—

*Extract from the American paper, the "Morning Star."*

"The Missioners.—The efforts of these earnest men in Jaffna have resulted in

much good. The interest in the meetings has seemed to increase until the very end. At the last meeting at Nellore, on Monday night, more persons came than could be seated even on the verandahs. At that time there were read a few of the 130 letters, which had been received from different ones, telling of the benefit they had derived from these meetings. The addresses of both these gentlemen have been calculated to stir the hearts of all who have heard them. We should say that perhaps their most noticeable characteristic was their earnestness—the next, their Scripturalness. This was especially the case with the Rev. G. C. Grubb, a large part of whose addresses was made up from Scripture, compared with Scripture, and presented in a forcible manner. He does not depend on illustrations as much as some evangelists. Perhaps a third characteristic was their confidence, more sure of Christ's salvation than that the sun will rise. They know Him in whom they believed. During the eight days more than fifty services were held, including several conducted by the Rev. S. Coles, C.M.S. Missionary of Cotta. The gathering of missionaries of the three Missions at Nellore on Monday evening, the 5th, and again at Manipay on Saturday evening, the 10th, was especially enjoyed by all present. It is understood that by the suggestion and encouragement of these missionaries a monthly meeting for missionaries of all denominations was inaugurated in Colombo, similar to that which has been kept up for seventy years in Jaffna. The labours of these men are evidently accompanied by the presence of the Holy Spirit. How could it be otherwise when they come as the representatives of the Church of Christ in England, and come in full reliance on the Spirit. Jaffna Christians should take heed that this spiritual stirring may be not a mere evanescent excitement, but the beginning of a deep and powerful work of grace. 'Be strong, all ye people of the land, saith the Lord, and work : for I am with you, saith the Lord of Hosts' (Hagg. ii. 4). The missionaries left for Pallai early on Tuesday morning, and will spend a few days among the planters in the central province.

"We wish that they could remain in our midst longer, and repeat their visits often."

Also the following is a letter from the Rev. E. Rigg, Chairman of the North Ceylon Wesleyan Mission :—

"Wesleyan Mission, Jaffna,

"March 19th, 1888.

"MY DEAR MR. GRIFWITH,—Permit me



to add my testimony to the many you no doubt will receive from all quarters of the good and precious work the 'missioners'—the Rev. G. C. Grubb and Colonel Oldham—have, under God, been the means of doing to us all.

"Our members, most of whom heard these good men, speak in glowing terms of the good they have received; and the women at Mrs. Rigg's sewing meeting, last Friday evening, were full of it. They could scarce talk of anything else; it was literally the Psalmist's words over again: 'Come, ye that fear the Lord, and I will tell what He hath done for my soul.' So also our Native pastors all speak in thankful terms of these gracious meetings. Full consecration, surrender of all to Christ, and the joy that comes of such surrender, is what struck them most.

"One sermon, that of the Rev. G. C. Grubb, preached at the Pettah Church, on 'The sprinkling of the blood,' seems to have made the deepest impression, not only on professedly converted men, but on the acknowledged unconverted.

"Jaffna owes much to these devoted men, and much to your Society for sending them.

"Our prayer is that God will bless them still more abundantly, and carry on the work begun here till every heart is touched with the Saviour's love, and owns Him Lord.

"With my Christian regards, believe me, yours very faithfully,

"(Signed) E. Rigg."

On my return from Pallai, feeling the necessity of the work being continued, I called a meeting at Nellore on March 15th, at 6.30 p.m., to consider the subject. I gave an address on 2 Cor. v. 14-15, and Mr. Fleming also spoke a few words. All present at the meeting felt the necessity of doing something, and asked that the meetings might be continued another week. This was agreed to. For three mornings in the following week I arranged to give three special addresses on the spiritual life, "its progress," "its daily warfare," and, lastly, "the Christian life a life of joy." The Native pastor, the Rev. J. Backus, then occupied the other days with special addresses, whilst in the evenings meetings were held in different parts of the district. Somewhat similar arrangements were carried out in the other pastorates of Chundicully and Kopay. Some of our Christian laymen, and many of the agents, have been stirred up to do voluntary work, and

we are now trying to form a Christian union in the congregation.

I cannot close without asking, What are likely to be the permanent results of this Special Mission? It is impossible to say. That a good work has already been done is evidenced from the 130 letters of thanksgiving received. But these represent but a small number of those who have derived benefit from the services. From testimony received, all classes and denominations were blessed. Not only were there direct conversions—nine of these were counted in our own Mission alone—but there was a great awakening and quickening among professing Christians, as well as great spiritual refreshing among those already truly converted. Our Church has been lifted up to a higher spiritual life, and it is the feeling of many that it breathes a holier atmosphere. This is evidenced by the following:—No less than seventeen cases of reconciliation took place; there were eleven instances of individuals trying to bring in the heathen, persons who had before been cold and apathetic; ten women took the hint of the missionary, and professed to have given up the use of jewels, or only moderately to use them; whilst half our girls in the boarding school (some twenty-five) gave them up in whole or in part; several were stirred up to a daily systematic study of the Bible, and generally there were clearer ideas of the work of the Holy Spirit, and especially of His power. Many of the Roman Catholics attended the services, and were quite favourable to the work of the Mission. As for the heathen, many of all castes were present in great numbers. There were goldsmiths, dyers, weavers, Brahmins, besides stamah members of the Sivite Anti-Christian Society. One woman at Kopay, who had been an avowed opponent of the Gospel for thirty years, came over, and has attended the church regularly since. At Tillipally, the Rev. T. S. Smith states several have been received into the American Church as the result of the Mission. It is very evident from testimony received from all sides that the Christian Churches of the peninsula were quite aroused, and would have become more so had the missionaries remained longer.

Speaking of the Church Mission, I feel we have arrived at a crisis. The results to Church members will be for good, and will be great, if followed up, but if neglected the consequences will be serious. If the heart has been cleansed and emptied of self, it must be filled with Christ, or Satan will hold his ground more strongly than ever. May God give us wisdom to carry on the work thus happily begun. Our Native Church, however, has to guard against one great danger—that of relying too much on the European. Surely there are Native Christian men who, like the missionaries, can tell “the old, old story” with *their* intense earnestness, and give personal testimony of its effects upon their lives, at the same time realizing their entire dependence upon the Spirit of God for their words to take effect. Such men of one aim, of wholly consecrated lives, and who live among their countrymen always, as in the light of heaven—would, by God’s help, speaking in their

own tongue, do greater work than the missionaries. God grant that such men may speedily be raised up, and then one such Mission carried on among the Natives themselves once in two years, by Native Christians of the stamp of Apollos, and one in three years carried on by Europeans among English-speaking people, would, with God’s blessing, do untold good in building up the temple of the Lord in heathen lands.

I should mention that we had no difficulties about translation. The Natives themselves did not seem to consider it irksome, but seemed just as attentive and impressed as if all the preaching had been done in the vernacular. In the case of Jaffna, I attribute this, to some extent, to the more prevalent knowledge of English. In conclusion, however, I would say, whilst thanking the Home Committee for this special effort, we desire to give to God alone the praise for all the good that has been done.

E. M. GRIFFITH.

## A MISSIONARY WEEK AT WHITECHAPEL.

[In the F.S.M. Week last year, the Rev. A. J. Robinson, Rector of St. Mary’s, Whitechapel, arranged for a whole week of meetings. In no part of London was the effort more successful. The ordinary C.M.S. anniversary in the parish this year was arranged for the corresponding week (the second in February), and again a complete series of meetings was planned, and carried out with great success. A lady who takes part in them, Miss S. L. Mulvany, of the C.E.Z.M.S., has kindly written the following account.]



THE missionary cause is “twice blessed. It blesseth him that gives and him that takes.” This was the experience of the missionaries visiting Whitechapel, and of the good people there, during the week of missionary celebrations organized by the Rector.

On Saturday afternoon there arrived at the Rectory two missionaries, one the Rev. P. K. Fyson from Japan, the other a lady from Calcutta, of the Church of England Zenana Missionary Society, both home on furlough. They found the Rector and congregation determined to give them a warm reception.

That evening one of the clergy, the Rev. H. N. G. Hall, escorted them through alleys and back lanes to a schoolroom in his part of the parish. Here one of the ladies, who is devoting her life and leisure to living among the less-favoured East-end people, is entertaining her Bible-class of about forty working men, at a free and easy tea. Smoking even is allowed, so that the men may not miss their inseparable companion—the pipe. Miss S. L. Mulvany shows some curiosities, giving details about the Mohammedans, among whose women she works. The Rev. P. K. Fyson narrates a few striking facts of interest about Japan. Kissing is not known even to their mothers. In Japanese they can only represent the idea of the action as they see it among Europeans by

the expression, "Lick the face." Swearing also is unknown, both in their language and customs.

As the missionaries walked to her lodgings with this lady, who is giving herself to East-end heathendom, the eclipse of the moon, then taking place, was a solemn and suggestive sight. The earth-man and man-made religious conceits are ever darkening the bright orb of Gospel light and truth, both at home and abroad ; but the initiated—the Christ-taught, knows that the bright orb is behind, and that the light of full glory will appear. "The Lord shall arise upon thee, and His glory shall be seen upon thee" (Isa. lx. 2).

Sunday morning came bright with expectation at Whitechapel, for "It is our Church Missionary Anniversary." The morning sermon was preached by the Rev. J. S. Pratt, M.A., Vicar of St. Stephen's, South Lambeth. He gave a stirring sermon, speaking of the encouraging increase in the world-wide openings in the work of the Church Missionary Society, and the great call for more self-denying efforts, to sustain even its present responsibilities. He drew (while urging the privilege of giving) the following very forcible illustration. At the time of the wreck of a large German vessel near Folkestone last year, some eighty German sailors were carried to their graves far away from their Fatherland. Deeply desiring to show their sympathy, six ladies gave up the choicest flowers from their conservatories to be put upon the coffins. The Empress of Germany valued this token of sympathy as done unto herself, and requested the ambassador to go to each of these ladies, bearing an autograph letter of thanks from herself, and a locket with "Augusta" on it. Upon hearing of this honour conferred upon them by so great a personage, how many others may have wished then that they too had taken part in the privilege of denying themselves ! Will not self-denying efforts be looked upon as a privilege in the great day of rewards, when the King Himself will say, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" ?

The Rev. P. K. Fyson, who had preached at Spitalfields in the morning, gave us an interesting sermon in the evening, showing how marvellously Japan has opened up during the last twenty years or so, and how great is the opportunity, one which Christian men should not allow to pass, of winning it for Christ.

The five schools of Whitechapel parish, about 700 children, met in the large room at 3 p.m. for a missionary address from Miss S. L. Mulvany. The Rector's opening words of confidence that the children would behave well were justified, for one might have heard a pin drop, so complete was the order sustained.

Monday evening, at 8 p.m., there was an aggregate meeting for "mothers" of the Deanery, when, although it was snowing, some 350 to 400 women were present to hear an address on work among the Mohammedan women of Calcutta. The Rev. A. J. Robinson was in the chair, infusing the audience with his own hearty missionary spirit.

*Tuesday.*—In the evening there was a gathering of some seventeen sempstresses at the Rectory to commence a working party for the sale which Mrs. Robinson had started for the benefit of the two Societies, Church Missionary Society and Church of England Zenana Missionary Society. After a zenana missionary address, a lady from the West-end said a few earnest words about the "Gleaners' Union" and its object, and about the box labelled "God's Basket," put on the table for any offerings towards the materials which the members may feel able to bring from time to time.

*Wednesday.*—This was the most important day. A Conference of the clergy

of the Deanery upon Missions was held in the afternoon; and then the *Conversazione* at 7 p.m., at which more than a thousand were present, by the kind invitation of the Rural Dean of Spitalfields and of the Rector of Whitechapel. The large room looked very bright with its school banners and missionary diagrams lent by the Church Missionary Society. Behind the platform was an interesting decoration, pictures of the two martyrs, Bishops Patteson and Hannington, with a crown in the centre, palm-leaves arched over, and the motto "Jesus only." Below this was a long red scroll with a text in the pretty Urdu characters, done by a Punjabi. The words, afterwards translated for the audience, were: "Glory to God in the highest, and on earth peace, good-will toward men" (Luke ii. 14). A long table was at one side of the room, where willing hearty helpers poured out tea during the first hour, and there was a constant stream of people passing through the class-rooms and the infant school, where an attractive Missionary Loan Exhibition was on view. Here much interest was excited by specimens of Labrador and Esquimaux dress, kindly lent by the Moravian Mission, various Red Indian and Japanese curiosities from the Church Missionary Society, Indian articles, Buddhist prayer machine, a Mohammedan holy book, &c. In one class-room the negro missionary box was erected on a stand, where the black figure caused much amusement by bowing his head each time a coin was put in. In another, presided over by the local Whitechapel C.M.S. Secretary, Mr. Deekes, there was a large table covered with missionary publications, C.M.S. chiefly, and a few C.E.Z.M.S. Some 2l. or 3l. was taken in this room, which means in many instances a beginning of effort, for where people buy and read the thrilling accounts of missionary work they must go on to do something. Some helpers put on the picturesque Japanese dress, and went about the hall selling *Gleaners*, &c.

Now the Rector's voice is heard asking people to begin to settle down, and the Mission choir, under the Rev. D. Reakes, charm us all by a few sacred hymns: foremost in interest, that sung by the three Uganda martyrs, which was used at each of these special gatherings. After a few words of introduction from the President, the Rev. Prebendary Billing, Rural Dean of Spitalfields, the Rev. J. G. Garrett, C.M.S., Ceylon, gave a short and interesting address. This was followed by more singing, when the zenana missionary was called upon to speak. She came on to the platform accompanied by four girls dressed in Mohammedan and Bengali costumes. After describing these, she gave two instances of conversions from Mohammedanism, which illustrated how the C.M.S. and C.E.Z.M.S. supplement each other. She concluded with the words, "Tell it out among the heathen that the Lord is King." This was taken up by the choir, whose singing of that beautiful hymn of Miss Havergal's was very impressive just then. The Rev. Prebendary Billing then asked Mr. Garrett to give some more information about Trinity College, Kandy, of which he was the Principal. He told some incidents showing the mighty power of God in giving grace to one and another of the Buddhist youths of families in prominent positions there, to come out one after another and own Christ as their personal Saviour. Mr. Garrett ended with an earnest appeal to all present to be more whole-hearted in their own belief in Him, and thus more strong for their work among others, and in the C.M.S. After more singing the Rev. H. A. Mason was asked to offer prayer, which brought one of the most interesting missionary evenings to a close.

*Thursday.*—At the usual 8 p.m. service the Rev. W. Ostle preached, showing wide sympathy with the great and increasing work of the C.M.S. He told of a man from Japan who had come under his notice in St. Bartholomew's Hospital, who was a convert, and gave his testimony to the usefulness of the missionaries in that country, and its claim on English Christians to step in and

give Christ to its people, lest they exchange their false faiths for infidelity. The Rev. Arthur Robinson read out the sums collected during the quarter, which had been received in the Church-room during the previous hour by the Rev. D. Reakes. The total was 24*l*. As one heard the many small collections which produced this sum, one could not but feel that, representing, as it did so much effort, it must have been the fruit of constant prayer, which will tell in double blessings. At this and each service in church the prayer No. 2 on page 36 of the C.M.S. Report was read, inserting in a very impressive way the name of Mr. D. Deekes, the missionary from this congregation already in the field—in Eastern Equatorial Africa. Four others have offered; two are already at the C.M.S. College being trained. If each congregation in England had thus its representative in the field, how great would be the increase in the missionary force of the Church! “Pray ye therefore the Lord of the harvest, that He would send forth more labourers into His harvest” (Luke x. 2). The people of this congregation have learned the value of prayer, and God is blessing their clergy and themselves, of which we had a proof in the baptism of an adult which followed the evening service. The Rector had instructed the young Jew, and this fruit of Home Mission work among the Jewish unbelievers who are in such large numbers at his very door, must have been a very practical encouragement to him during this missionary week.

*Friday.*—In the afternoon a missionary address was given to a working party at the Rectory, consisting of the ladies of the parish. They are to be congratulated on the satisfactory result of their efforts, having raised last year at their first sale in the Rectory drawing-room, 13*l*. for the C.M.S. and 8*l*. for the C.E.Z.M.S. In the evening the Rector entertained the senior scholars and communicants at a tea, and this final gathering was an immense success. At about eight the long tables were quickly cleared away, and without any confusion all were seated in rows to look at the magic-lantern, which, with its excellent slides, was lent by the C.E.Z.M.S. The first few interesting views of the Suez Canal, &c., as well as the last, which were of China and Japan, the Rev. J. G. Garrett explained with great interest and vivacity, whilst a few depicting life in Indian zenanas were described by the lady missionary. The hymn “Jesus shall reign,” was then sung, and the Rev. J. G. Garrett gave a short and interesting account of a great work which the earnest Christian students at Kandy had initiated. Their missionary zeal led them to get up at four in the morning, and go to a Buddhist village some six miles away, where they began a little school, denying themselves for its support. The Rector then closed with a cordial word to emphasize the requests for prayer; thanking God that he believed they were a praying people at Whitechapel, he hoped that all would be stimulated to more earnest effort. He felt quite sure that a missionary week like that they had had was as good as a Mission week in its influence over the congregation. He thought that for the present year at all events they must at their Thursday evening quarterly services include the names of the missionaries who had been with them in their Anniversary, with those of their own missionary in the special C.M.S. prayer.

All felt sorry when the missionary week to which they had so long looked forward had come to an end. To an end it has not really come: the power of such interest and prayer is vital, forceful—it is “twice blest,” in its lasting effects on the congregation, whose sympathies are widened, as well as in the blessing it brings upon the Mission-field. Methinks I see some distant missionary weighed down by difficulties and discouragements, unconsciously braced to action, and cheered in his efforts. The Church at home has prayed, the Church abroad has been refreshed.

S. L. M.

## THE ENGLISH PULPIT AND THE GOSPEL IN INDIA.

Ootacamund, Madras, May 26th, 1888.

TO THE EDITORIAL SECRETARY, C.M.S.

DEAR SIR,—In a letter from the Rev. Ruttonji Nowroji in the current number of the *Intelligencer*, p. 305, is a passage which I shorten, viz., “Christ and Him crucified. . . . are topics full of permanent importance to believers—but, alas, they are seldom preached in the English pulpits!”

I hope I may claim Mr. Nowroji as a personal friend, but at the same time I cannot let his statement go unchallenged, especially as in a letter to the Bishop of Madras he has lately emphasized this opinion as concerning chaplains. When I came out to India I was told to be prepared to be looked down upon as a chaplain by those interested in Missions, as though no good could be found in a chaplain. I am thankful that in this diocese there is a hearty and friendly feeling between chaplains and missionaries, but on more than one occasion I have heard disparaging remarks, even in public, upon chaplains as such; and Mr. Nowroji's letter contains an open attack which I feel ought not to be passed by. I will not ask if every one of its agents is all that the Parent Society could wish in energy, ability, and piety; but I will say that, taking the present chaplains in this diocese, they will fairly compare for earnestness and godliness with an equal number of non-chaplain clergy. Regarding the chaplains from a missionary point of view, several have learnt a native language in order to minister to Native Christians where there is no missionary. During the past year, in churches chiefly served by chaplains, more than six thousand rupees have been raised for Missions. Four Madras chaplains are on the Madras Corresponding Committee of the C.M.S., to say nothing of the S.P.G., and more than one of us, when on furlough, have felt it an honour to preach and speak for Missions. I do not pretend that we are all of one school of thought, or that we have a Shibboleth; perhaps, if we had, we should fare better. But whilst we claim and exercise liberty of thought, Christ and Him crucified is preached and souls are converted to Him.

I am sure it would be a source of grief to the clergy of this diocese if ill feeling were to arise; but in ordinary fairness I must ask you to give this a publicity equal to that given to Mr. Nowroji's damaging statement.

I am, dear sir, yours truly,

S. MORLEY,

Chaplain on the Madras Establishment, and Member of the  
Madras Corresponding Committee, C.M.S.

## DR. BRUCE'S SPEECH AT EXETER HALL.

TO THE EDITOR.

Cambridge, May 30th.

DEAR SIR,—I shall be greatly obliged if you will kindly, in your next issue, correct three mistakes in the report of my speech at the Exeter Hall Meeting, in the *C.M. Intelligencer* for June.

In page 377, “2000 converts,” should be, “1000 converts.”

In page 379, “Treble the size of the district in the *North* and East,” should be, “in the *South* and East.” And in the same page, “I think there is not a *town* or village,” should read, “a *city* or *town*.”

Yours faithfully,

ROBERT BRUCE.

\* \* We much regret that great pressure on our time during the past month has prevented our preparing several reviews of books which ought to have appeared in this number. But we must mention as important works, which we shall notice hereafter, the Religious Tract Society's *Handbook of Missions*, compiled in view of the recent Conference; *A Century of Christian Progress*, by the Rev. J. Johnston, Secretary of the Conference; and two notable biographies, of the Hon. Ion Keith-Falconer and of Bishop Steere.

## THE MONTH.

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THE event of the month has been the General Missionary Conference. We have commented upon it elsewhere, and we present a supplement containing brief reports of the meetings, kindly supplied by several friends. The proceedings were of much interest throughout, but although the attendance was a great improvement upon that of the last Decennial Conference in 1878, it cannot be regarded as having been at all worthy of the occasion. So far as its range extended, the Conference was successful; but it ought to have had a far wider influence. Supporters of missionary societies need enlarged hearts, to be willing to recognize and sympathize with Christ's work in the world, even when not carried on by their own circle or section of Christian thought and life.

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MUCH interest will centre this month in the great Conference of Bishops at Lambeth. It is a private meeting, claiming no formal authority over the Church; but it will undoubtedly have considerable practical influence, and there should be much prayer that its decisions upon the important points to be discussed may be guided by the Spirit of God. Some of them may have distinct bearing on missionary work.

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THE appointment of Prebendary Billing to the Suffragan-Bishopric of Bedford will give great satisfaction to C.M.S. friends at home and abroad. Mr. Billing was formerly an Association Secretary of the Society in Yorkshire, and when he became Vicar of Holy Trinity, Louth, he continued his active services on its behalf; and in 1873 he was appointed an Honorary Governor for Life. During his four years at Holy Trinity, Islington, 1874-8, he was a constant attendant at the Committee meetings, and sat on all important sub-Committees; but after his removal to the Rectory of Spitalfields, his abundant labours in the East-end prevented him from giving so much time to the Society's work. Mr. Billing was one of the founders of the Missionary Leaves Association, chairman of its Committee, and editor of its magazine; and this brought him into frequent communication with missionaries all over the world, who could always count upon his practical help and sympathy. London knows him as a man always to the front in every home Mission and philanthropic cause. It is our part to remind our own circle of his eminent services in connection with Foreign Missions. He will have no more hearty well-wishers to remember him in prayer in the high office to which he is now called than C.M.S. missionaries and their fellow-helpers at home.

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WE cannot sufficiently emphasize the need of more men at the present time. Africa and India especially call for them, but other fields may justly claim not to be forgotten. Bishop Parker's latest letters, some of them written only a few days before his unexpected death, were most piteous in their appeals for large and speedy reinforcements. And the Winter Missioners from India have pointed out weak places—which we know only too well—where work is languishing and being seriously damaged for want of an adequate staff. At the same time the Finance Committee come forward and warn us that we are even now sending out labourers much beyond the number which a fair business-like financial estimate would allow. So our friends must not cease

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to pray that God will, in His own way and at His own time, provide both men and means.

As many inquiries are being made, it is right to state that the Rev. R. P. Ashe, in a letter received by last mail, retired from the Society. He desires it to be known that this is not on account of any disagreement with the Committee or the other missionaries. Apparently, he has been troubled with difficulties regarding certain Church formularies, which difficulties he thinks affect his position as a clergyman. His mind has been much strained by the events in Africa, and we earnestly trust that in time it may please God to give back to us one whom we all love, and who has done such essential service to the Mission.

SINCE the Anniversary, the following offers of service have been accepted by the Committee, viz. (1) the Rev. T. H. Harvey, B.A., of Exeter College, Oxford, Curate of Portsea; (2) Mr. C. S. Edwards, M.R.C.S., L.R.C.P. (London), and (3) Mr. Marcus Eustace, B.A., M.B. (Dublin), as medical missionaries; (4) Miss Agnes Kate Hamper, for China; (5) Miss Anna M. Tapson, for Japan; (6) Miss Alice Wardlaw Ramsay, for East Africa; (7) Miss A. M. Elverson, for Palestine. Mr. Harvey is appointed to Ningpo, and Mr. Edwards to the Niger. Miss Hamper is one of the ladies who came forward at Keswick last year, and she has been some months at the Mildmay Training Home. Miss Wardlaw Ramsay, who is a niece of the great Lord Dalhousie, Governor-General of India, responded to Mr. Webb-Peploe's appeal for ladies for Africa on the fund raised by his people (but she goes partly at her own charges). She is to sail for Frere Town immediately. Miss Elverson will also be an honorary missionary. Miss Edith Baldey, whose acceptance we mentioned last month, is also appointed to East Africa, but does not go out just yet.

FIVE C.M.S. students from Islington College were ordained by the Bishop of London at St. Paul's on Trinity Sunday, May 27th, viz.: Mr. R. J. Kennedy, Mr. J. A. Cullen, Mr. J. E. Beverley, Mr. H. T. Robson, and Mr. F. Lawrence. A sixth, Mr. Brown Gold, was at the last moment put aside by the Medical Board, and was ordained for home work instead by the Bishop of Winchester; though it is his full hope to go out by and by. Messrs. Kennedy, Cullen, and Lawrence are appointed to India, and Messrs. Beverley and Robson to East Africa. The five latter were admitted to Priest's Orders by Bishop Perry, acting for the Bishop of London, at St. Paul's, Onslow Square, on June 17th.

THE Rev. G. C. Grubb, who has lately returned from the Winter Mission in India and Ceylon, has undertaken to render occasional service for the Society, as required, by visiting parishes and holding three or four days' special services and meetings for the purpose of pressing home the claims of Christ to the personal service of His people, especially in the missionary field.

WITH reference to the statement made by the Bishop of Rochester in his speech at the Anniversary, and noticed in "K.'s" article in our June number, to the effect that only 1000*l.* out of the Society's income is contributed by titled persons, a correspondent points out that as a large part of the income is given anonymously (he thinks one-half, but that is too high an estimate), the proportion from titled givers may be much larger. Some allowance ought certainly to be made on this account. Many a man who subscribes ostensibly



only a guinea gives the same or more at the church collection or meeting, and spends a good deal more at the sale of work. The bald statement, therefore, should not be repeated without due qualification.

It will be seen from the Selections from Committee Proceedings, that anxiety has been caused by the spread of Ritualism and Sacerdotalism in India. Conspicuous as this is at home, it is relatively more so in India; yet in India it is especially dangerous, owing to its not improbable influence upon the Native clergy and Christian communities connected with the Church of England. Last year the Committee felt it right to call the attention of their brethren in the field to the importance of the question of what is known as the "eastward position" in the Communion Service. It is not a question of what position or attitude is technically within the limits of the law as laid down by the courts. It is a question of doctrine; for the "eastward position" is avowedly taken as the outward and visible sign of theological views which we hold to be entirely unscriptural. We do not impute these extreme views to all who adopt the position. Some who do not hold them persuade themselves that it is fitting on other grounds; and some merely follow the fashion. But it is the badge of a party for all that; and the putting on of that badge by a C.M.S. missionary would assuredly indicate a spirit and tendency to be vigilantly watched against. It is not the part of a voluntary society to lay down the law; but it is its part to see that its agents (we use the term in no invidious sense) are in accord with the principles which are the *raison d'être* of its existence. It is not responsible for others, but it is responsible for them. However, there is every reason to be assured that although among the Society's missionaries there are doubtless the same minor varieties as among Evangelical Churchmen at home, they are of one accord and one mind upon the great fundamental truths which have been the life of the Society and its work from the first.

It will be seen, however, that the Committee have felt it necessary to go further than warning their missionary brethren. It is important that in the Society's churches no significant variation from the accustomed usage should be introduced by any visitor who may take part in the service. There is no desire, even if there be the right (which is doubtful), to exclude a Bishop from any church in his diocese, even though he be far from sympathizing with C.M.S. views; but if occasion should arise, representations can now be respectfully made to him. It may be mentioned that the Bishop of Colombo always takes the "north end" when, in his episcopal rounds, he officiates in a C.M.S. church.

BUT practices a good deal more extreme than the "eastward position" are rife in India. Lately, prayers for the dead have been openly offered in Bombay, and the C.M.S. Secretary there, the Rev. H. C. Squires, felt himself compelled to issue a public protest on that subject. In Calcutta, a paper called *The Epiphany*, conducted by the Oxford Mission, written to influence educated Hindus in favour of Christianity, and in many respects, as the Rev. A. Clifford says, "an able and earnest exponent of Christian truth," lately went so far as to affirm that idolatry was objectionable (chiefly if not only) because "any image of God which man can devise is necessarily either distorted or imperfect," and that "there is, since the Incarnation, one true image of God, and the Church has formally sanctioned reverence done to His picture or image." Mr. Clifford at once wrote a most able letter of protest to the *Indian Churchman*, the Oxford Mission organ, to which *The Epiphany* is a kind of supplement;

but, before his letter appeared, the editor had formally withdrawn the objectionable sentence, stating that it did not represent the views of the paper, and had been allowed to appear by inadvertence. The Rev. W. H. Ball, of the C.M.S. Divinity School, also wrote ably on the question.

If controversies like these should be felt to be humiliating in the face of heathendom,—if any one should, like Macaulay, be inclined to think lightly of divergences among Christians in a country where most of the people worship cows,—at all events let it be clearly understood who are responsible. St. Paul's great life-work was to preach the Gospel to those who knew it not; but again and again he was obliged to turn aside and defend the infant Churches against false teachers who themselves were professing Christians. C.M.S. missionaries, when occasion requires it, will do the same.

ONE sign of the present ecclesiastical tendencies in India is the appearance of a new high-class periodical at Calcutta, called the *Indian Church Review*. It is certainly the most important Church organ published in India, and may become very influential: and it is unmistakably designed, not so much to defend "High Church views" against "Low Church views" as to take the former for granted as the only tenable ones, and needing no defence. Assertion is always more effective with the multitude than argument. In the first number there was an appearance of impartiality, as one of the articles was by a Presbyterian Native minister; but it did not modify the prevailing colour.

THE Rev. W. Allan has furnished the following account of his visit to the Niger Delta while recently in West Africa:—

*April 27th, 1888.*

I left Lagos on March 3rd in the *Teneriffe*, and I reached Akassa on March 8th, where I found Mr. Robinson and the *Henry Venn* awaiting me, with steam up, and fuel, provisions, and other necessities on board. We started at once for Brass, with its 300 communicants, where I had the pleasure of seeing the admirable iron church which the Native converts have erected for themselves, and towards which Chief Sambo alone contributed 480*l.*, besides handsome church furniture obtained direct from England, and the Native pastor, as well as the pastor's house and the premises for which our Secretary is negotiating, in order that he may have a roof on dry land to cover him, which at present is not the case.

The next morning we weighed anchor at 4 a.m., and proceeded through pestilential creeks till night, when we anchored in as wide a portion of the creek as possible, in order to give as wide a berth as we could to the cannibal tribes who inhabit the shores, and amongst whom no missionary work has yet been done. Starting again at 4 a.m. on Saturday, we threaded more of the fragrant creeks until about 2 p.m., when we arrived at

Bonny, and before long were on shore, and under the roof of the Ven. Archdeacon Crowther and Mrs. Crowther, of both of whom I am thankful to say that I continually heard a good report in the course of my journeys, even from the censorious and negro-hating steamboat captains and officers. We were soon joined by Mr. Packer, who has no other home than accommodation kindly granted in a floating trading hulk. He was looking remarkably well, and seems to be much appreciated by Archdeacon Crowther, having thrown himself heartily into the work, especially as to the erection of the large iron church, which is to accommodate 1500, and which has been purchased by the liberal contributions of the chiefs and converts. I then went with the Archdeacon to see the Juju grove, where the twins used to be thrown out to die, and religious murders annually perpetrated to celebrate the commencement of the yam season; and also the ruins of the old Juju temple of skulls, which are rapidly disappearing from view. We also went to visit King George Pepple, and his sister, who received us warmly. It was then arranged that I should give an address on Sunday morning to the Native congregation in

the school, which is used as a temporary church, and that Mr. Robinson should preach to the Europeans. It was very delightful, about seven o'clock on Sunday morning, to hear the faint sounds of worship wafted from the shore to our boat (half a mile distant), and to remember that those who were engaged at that early hour in such exercises of devotion had been extricated, through the grace of God and missionary agency, from that horrible degradation in which they were so recently sunk, and in which multitudes around them are unhappily plunged as deeply as ever. For several centuries European traders had been living amongst them, or beside them, without any amelioration of their state; but the Gospel has achieved in a few years what commerce had failed in all

those centuries to accomplish. The school-church was thronged on Sunday morning with a most devout and orderly congregation of adults, 885 being present. The heat was inconceivable and overwhelming, but I was enabled, at the close of the service, to address the congregation through an interpreter, and made a point, as usual, of saying not what was likely to be agreeable, but what I hoped might prove profitable. The king was present, and also two, if not all three, of the Juju priests who were recently the ringleaders of the murders and cannibalism for which the Niger Delta has so long been infamous, one of them being already a baptized Christian, and the other two under instruction for baptism. The baptismal class numbers over 700.

THE Rev. W. T. Saththianáadhan's Native congregation at Zion Church Madras, have remitted to the Society Rs. 32, as a thank-offering for the recent Special Winter Mission.

#### C.M. CHILDREN'S HOME.

THE Director of the Church Missionaries' Children's Home will be very thankful to receive the names of any friends of the Society who would be kind enough to welcome into their own homes such of the children as have no homes to go to during the midsummer holidays. The holidays commence on the 26th of July and end on the 12th of September, or thereabouts. The Director would take this opportunity of thanking the many friends who have hitherto so kindly and liberally shown a practical sympathy with their brethren who, for Christ's sake, have freely left home and children.

*C.M. Children's Home, Limpsfield, Surrey.*

*June 20th, 1888.*

WE are requested to state that the *Record's* account of the consecration of Bishop Parker, which was copied into our last number, was inaccurate in one particular. Bishop Cheetham was one of the consecrating prelates, in addition to those mentioned.

OUR Publication Department will be much obliged by the return of any copies that can be spared of last year's Annual Report, 1886-7. It is almost entirely out of print.

#### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the General Missionary Conference. Prayer that all who attended it, or who may read the reports, may be stirred up to greater zeal and devotion in the missionary cause.

Thanksgiving for the faithfulness and self-sacrifice of the brethren, dead and living, in Eastern Equatorial Africa (p. 436). Prayer for continual guidance and protection to be vouchsafed to them, and that a great ingathering of souls may, in God's own time, result from their labours and patience.

Thanksgiving for the further encouraging accounts of the Winter Mission in India (p. 444). Prayer for lasting results.

Prayer that the Native Christians of India may be preserved from the influence of unscriptural teaching (p. 476.)

## HOME WORK OF THE SOCIETY.

## THE LIVERPOOL ANNIVERSARY.

**T**HE Liverpool C.M.S. Anniversary opened on Saturday, May 12th, with the Children's Flower Service, in Hope Hall, Canon Burbidge occupying the chair. The building was well filled with a juvenile audience, and the platform was covered with—what the chairman humorously described as something more attractive than either the speakers, the clergy, or even himself—flowers of every kind. Last year no fewer than 1300 beds in our local hospitals were brightened by two bouquets apiece after a similar service. Dr. Elliott, of Gaza, spoke of Palestine and of the Holy City, of its past splendour, its present degradation, and its coming glory, linking these with missionary work. The Rev. T. R. Wade took us in thought to North India, and described the “flower valleys” and the acres of maidenhair fern in Kashmir. He contrasted India with England, and illustrated the progress of Christianity there by one or two touching stories of Native Christian lads, “faithful unto death.”

On the Sunday sermons were preached in some forty churches in and around the city on behalf of the Society, and on the following day the Annual Meeting was held in Hope Hall. Before the meeting, Mr. Hugh Evans, with wonted hospitality, entertained at luncheon at the Adelphi Hotel, the Lord Bishop (Dr. Ryle), and a large number of the clergy and leading laymen of the city and district. Here a most important and interesting paper, based on 1 Chron. xii. 32, was read by the Rev. W. H. Barlow, Vicar of Islington, upon the present position and future prospects of the C.M.S. Recognizing most thankfully the many signs of encouragement both at home and abroad, he confessed his opinion that the Society had nevertheless reached a crisis in its history. Recent events had engendered mistrust in the minds of *some* at any rate of its oldest friends, and the question that now agitated many was, What was to be the future policy of the Society? Were we changing our ground or not? His own answer was this: First, God had greatly blessed them in the past, and was blessing them now. Secondly, there was a marked increase in the spirit of prayer among the friends of the Society. But still, if a change in the management were well, then by all means let them have it. On two points he thought that change was needed. On the one hand, responsibility should be fixed on those with whom it lay; and on the other, the provincial element should be introduced into the Committee. Speaking, as he reminded us, for himself alone, Mr. Barlow closed a most important paper, marked at once by breadth of treatment and minuteness of detail, with practical suggestions for carrying out a scheme, which to his mind would help to solve the present difficulties.

The Lord Bishop followed, speaking with full knowledge of all that had lately happened, and with forty-five years' experience of C.M.S., he solemnly charged those present not to think for one moment of forsaking the old ship; she sailed still under the same flag, but the ocean she sailed on was vastly wider and more dangerous than that their fathers had known. It was utterly unfair to compare the present with the past; wise and good men as they were, who guided the vessel in the days gone by, they had not the difficulties of to-day to meet, and, if they had, he was not prepared to say that they would have done one bit better than those now in command.

The meeting that followed under the presidency of his Lordship was a thorough success. Mr. Wade's speech, based upon the words of a college student, “I'm not a Hindu, I have no religion, I'm looking for a religion,” was really a powerful

and deeply-interesting description of the disintegration of the native faiths of India, and he challenged us as to what religion we were going to give its peoples in exchange for their worn-out creeds. The Rev. E. Lombe, of Swanton Morley, followed with one of his racy and strong speeches enforcing the missionary obligation. He longed to see the cause taken up by the titled and wealthy of the land. "Where," he exclaimed, "are your big-wigs to-night?" The Rev. W. H. Barlow gave some touching reminiscences of Bishop Parker and Mr. Blackburn, and said that when they had such men ready to lay down their lives they were not going to be driven out of Africa.

This closed a thoroughly successful Anniversary, and there is no doubt that, despite bad times and other difficulties, the Society is year by year engaging more attention in Liverpool, and is being more and more largely supported. The Lay Workers' Union announces a large meeting to bid farewell to the Rev. H. Carless on his departure to Persia. A Ladies' Union and the Gleaners' Union are likely to be set on foot before long, and altogether there is every reason to "thank God and take courage."

A. E. B.-L.

**Bedford.**—The Annual Sermons in connection with the Bedford branch of this Society were preached on Whit Sunday, May 20th, at St. Cuthbert's and Holy Trinity Churches, by the Revs. F. Bourdillon (Old Warden), T. R. Wade (missionary from Punjab), and R. Palmer (Uttoxeter). The meetings were held on Tuesday at the Pantechnicon Hall, and were well attended. Mr. A. D. Chapman (Treasurer) presided on both occasions, and the chief speakers were the Rev. T. R. Wade and the Rev. F. E. Wigram, Hon. Sec. of the Society. The total collections at the churches and meetings amounted to over 50*l*. During the year ending March 31st the county had sent 1059*l*. to the Society's funds, of which the town of Bedford contributed 362*l*.

**Brighton.**—The half-yearly meeting of the East Sussex Auxiliary of the Society was held at the Royal Pavilion, on Tuesday afternoon, May 30th. The room was crowded to excess. The chair was taken by the Rev. R. M. Hawkins (Incumbent of Christ Church). The Rev. H. Newton, Hon. Sec. of the Association, in the course of his address, alluded to the great loss the Association had sustained in the removal to another sphere of the Rev. E. L. Roxby, who had acted as Hon. Secretary. The holding of an additional meeting like the present one was a new departure, but, he hoped, was also one in the right direction, and would stir those present to take a greater interest in the Society's work. The Treasurer, Mr. S. Hannington, said that the Auxiliary had raised 56*l*. more than in the year 1886, but from that alone they must not take such a rosy view of the matter. Had it not been for special donations they would have had a large balance against them. An anonymous gift had been left them of 100*l*., and the Hovites had made special endeavours to get more money, and had held a bazaar, the result of which was that 122*l*. extra had been added to the funds. The Chairman thought the new departure of holding additional meetings would be the means of increasing greater interest in the work of Missions. Bishop Crowther, now over seventy years of age, then gave a very interesting account of the work in Africa and the Niger. The Rev. G. C. Grubb, one of the Winter Missionaries, gave an account of the work which he had witnessed carried on in India, Bombay, and Ceylon, and of the results arising from the visit.

**Cambridge.**—On Sunday, May 13th, sermons in connection with the Cambridge Auxiliary Society were delivered in most of the churches in Cambridge. The Annual Meeting was held at the Guildhall on Monday afternoon, under the presidency of the Master of Trinity (the Rev. Dr. Butler). There was a large attendance, and among those present were the Master of Corpus (Rev. Dr. Perowne), the Principal of Ridley Hall (the Rev. H. C. G. Moule), the Bishop of Waipapu, Professor Adams and other friends. The Rev. J. Barton read the annual

report, from which it appeared that the Society this year celebrated its 70th Anniversary, having been formed on November 18th, 1818; but the first collection on record made in Cambridge for the work of the Society appeared in the reports for 1805. There had been a falling off in the subscriptions during the past year, and the Committee made an appeal for additional help, being desirous of raising 250*l.* during the next few months, and by so doing not only to cover their deficit of about 100*l.*, but also to add a substantial addition to the permanent income of the Society. A response had already been received to this appeal. The Master of Trinity then made a few observations, in the course of which he pointed out that during the past two years Cambridge had sent out more than twenty men in connection with the Society. The Bishop of Waiapu gave an interesting account of the progress of missionary effort among the Maoris, and said he ventured to think that, as regarded the work of the C.M.S. in New Zealand, it had, in no sense, been thrown away, nor had it been barren of results. The Rev. R. H. Maddox spoke of the great progress of the work in Travancore, in which part of India he had been engaged.

The evening meeting was presided over by the Master of Corpus (the Rev. Dr. Perowne), who, in the course of a brief address, alluded to the recent death of the Rev. F. F. Tracy, for many years a warm friend of the Society. The Rev. W. Jukes, the Bishop of Waiapu, the Revs. Filmer Sullivan, and H. C. G. Moule also spoke. On Tuesday and Wednesday, a sale of work and bazaar was held, in the Assembly Room of the Guildhall, in aid of the funds of the Society, which proved fairly satisfactory. On Thursday evening a meeting was held in the Eden Street Schoolroom, at which Bishop Crowther gave an address.

**Cheltenham.**—The Annual Sermons in connection with the Cheltenham Auxiliary of the Society were preached at most of the churches in the town, on Sunday, May 13th. This year the Auxiliary was favoured with a visit from the President of the Society (Sir J. H. Kennaway, Bart.). The deputation also included the Revs. P. K. Fyson (Japan), G. B. Durrant (Lucknow), J. H. Acheson (Chester), and B. Baring-Gould, of the Winter Mission to India. A luncheon was held at the Queen's Hotel on Monday, in honour of the visit of the President and deputation; after the luncheon addresses were given by Canon Money, Sir J. Kennaway, Mr. B. Baring-Gould. At the afternoon meeting, held at the Assembly Rooms, Sir J. Kennaway presided. Mr. Ley Wood read the report, which showed an increase in the amount raised by the Auxiliary during the past year; the total being 1537*l.* 5*s.* The Chairman having expressed his pleasure at being present, stated that in spite of innumerable difficulties the Society had attained the foremost position among evangelistic agencies, and the work it was doing was being conducted upon the same old lines and principles as those on which the Society was founded. The meeting was afterwards addressed by the Rev. W. H. Hutchinson, Mr. Agg-Gardner, M.P., Revs. P. K. Fyson, B. Baring-Gould and others. At the meeting in the evening Canon Money presided, the speakers, in addition to the Chairman, being the Revs. B. Baring-Gould, G. B. Durrant, J. H. Acheson, P. Smith, and T. Y. Darling. A third meeting was also held on Tuesday, the 15th, at which the Rev. C. V. Childs presided, the speakers being the Rev. G. B. Durrant, and the Rev. Prebendary Mason. The meetings were brought to a close by a gathering of workers, Sunday-school teachers and friends at the Assembly Rooms, on Wednesday evening. Between 300 and 400 sat down to tea, after which addresses were given by local clergymen and Missionaries. The Rev. G. P. Griffiths presided. Amongst the speakers were the Revs. Prebendary Mason, P. K. Fyson, G. B. Durrant, and Canon Money. The latter, in bringing the proceedings to a close, remarked that he had attended many Missionary Meetings in Cheltenham, but he had never seen more interest or more enthusiasm displayed, nor such crowded meetings as they had had this year.

**Colchester.**—The Annual Meeting of the Colchester and East Essex Auxiliary of the Society was held on Monday afternoon, May 14th, at the Town Hall, when addresses were delivered by Bishop Crowther (Native Bishop of the Niger). At the afternoon meeting the chair was taken by Mr. W. H. Penrose. The

annual report, read by the Rev. J. G. Bullock, stated that the Auxiliary had transmitted to the Parent Society the sum of 668*l.* during the past year. Regret was expressed at the resignation of Dr. Ashwin, who held the post of Secretary, and it was proposed that the Rev. J. G. Bullock, Rector of St. Nicholas, Colchester, should fill his place. The Chairman remarked that Mrs. Round had, with her usual generosity, sent a cheque of 50*l.* to the Society. An earnest and interesting address was then delivered by Bishop Crowther, who described the early efforts and rapid progress of Missionary work on the Niger, and laid stress on the spirit of self-help shown by the Native Christians, and their zeal for the progress of truth. Canon Ripley also ably addressed the Meeting, and referred to the vast scope of the work of the Society. Sermons were preached at several of the Churches on the Sunday.

**Derby.**—The Seventy-second Anniversary of the Derby and S.-W. Derbyshire Association took place May 13th to 15th. Sermons were preached in sixteen churches, and much fresh interest in the Society's work kindled. The Deputation were—the Rev. J. Bambridge, of the Sindh Mission; the Rev. C. F. Warren, late of Japan; the Rev. J. N. Quirk, Vicar of Rotherham; and the Rev. J. Robertson, Vicar of St. Mary's, Kilburn. The contributions from the Association were about 60*l.* in advance of the previous year. It was also mentioned, with thanksgiving to God, that four persons from Derby had recently gone forth in connection with the C.M.S.; these were, the Rev. E. Carr, for India; the Rev. Walter Weston, whose destination is Japan; Miss E. Newton, who is now in Palestine; and Mrs. John Burness, who, with her husband, has joined the East Africa Mission. Preliminary Prayer-meetings were held on Saturday evening, May 12th; a Juvenile Meeting on Monday evening, May 14th; and a Public Breakfast on Tuesday, the 15th, at the Royal Hotel, the Rev. C. F. Warren giving the address.

**Doncaster.**—On Sunday, May 20th, the Annual Sermons on behalf of the Society were preached in the Parish Church and neighbouring churches, by the Revs. F. Bellamy (Palestine), Canon Tebbutt (Vicar), P. K. Fyson (Japan), A. H. Kelk, H. E. Eardley (Assoc. Sec.), and W. Wright. The Annual Meeting was held in the Guild Hall on the Monday, the Rev. Canon Tebbutt presiding. The Rev. J. Campion stated that the amount remitted to the Parent Society for the past year from Doncaster and its branches was 319*l.* 11*s.* 4*d.*, being a slight increase of 3*l.* 13*s.* 4*d.* on the previous year. The Chairman referred to the recent attacks upon the Society. Mr. Fyson spoke of the work in Japan, and Mr. Bellamy of that in Palestine. A Juvenile Meeting was held on Tuesday evening, at the Guild Hall, and Canon Tebbutt, in addressing the children, said he hoped that for many years they would remember the first meeting held in that hall for children, and he believed that it was the beginning of a great work for Jesus Christ, and he hoped that God would allow them to come to many such meetings in future years. Mr. Fyson and Mr. Campion also addressed the children.

**Emsworth.**—Thirty-seven years ago the Rev. Samuel Crowther visited and preached at Emsworth, in the company of his liberator, Sir H. Leeke; and the Emsworth C.M.S. Association has gladly welcomed him again as the octogenarian Bishop of the Niger, full of years and of good works. Many have thankfully listened to his earnest, simple, and faithful testimony to Christ, and the preciousness of His Gospel, to which he owes so much, and has been permitted to proclaim in his own dark land. He preached at Emsworth and at Hayling on Sunday, May 27th, and addressed, on Monday, two meetings at Emsworth, well filled (1) by children; (2) by adults; at which, and their own meeting, about twenty neighbouring clergy were present. With the additional help of the Rev. W. Bailey, some time in Palestine, and of the local clergy, Sermons were also preached on Sunday, at Warblington, Redhill, St. Peter's, Hayling, Waterlooville, Christ Church, Portsdown, and West Thorney; and from these and meetings at Waterloo and Hayling, the collections have amounted to upwards of 53*l.* It is hoped that a fresh stimulus has been given to missionary work.

The Annual Sale of Work at Emsworth owes its small beginnings to Bishop Crowther's former visit; and it may be recorded, with gratitude to God, that from this item upwards of 2280*l.* has up to the present year flowed into the local account.  
H. W. S.

**Hull.**—The 75th Anniversary Meeting of the Hull and East Riding Association of the Society was held on Monday morning, May 14th, at the Public Rooms, Jarratt Street. The chair was occupied by Dr. Lunn. Mr. J. Briggs read the Treasurer's report, which stated that the total amount received during the past year was 634*l.* 7*s.* 11*d.* The Rev. H. L. R. Deck (Hon. Sec.), read the report. The Rev. A. H. Arden, dealt with the work of the Society in South India, and also gave an interesting description of how a missionary's work was carried on. Other members of the Deputation also spoke; after which a luncheon and conversazione took place. In the evening a Public Meeting was held, which was largely attended. The Rev. Canon McCormick (Rural Dean) presided, the speakers being the Chairman, the Revs. H. E. Eardley (Assoc. Sec.), D. Wood (Ceylon), A. H. Arden (formerly South India), H. Foster Pegg and others.

**Leicester.**—A Conference of the District Secretaries for Leicestershire was held at Leicester on May 16th. The morning was devoted to carefully going through the parishes in the archdeaconry, and trying to find out fresh openings. Afterwards the friends present were entertained at luncheon by Mr. and Mrs. J. Morley. In the afternoon the Annual Meeting of the *Leicestershire Prayer Union* was held. The Rev. M. Reed presided, and addresses were delivered by the Rev. J. G. Hoare, who spoke on practical work by members of C.M. Unions, and by the Rev. F. Bellamy, who referred to the present position of the C.M.S. in Palestine. In the evening a Sermon was preached at Holy Trinity Church by the Rev. J. G. Hoare, after which the members of the Union met together around the Lord's table.

J. G. W.

**Newcastle.**—The Seventieth Annual Meeting of the Newcastle and South Northumberland Branch of the Society was held on Monday night, May 14th, in the hall of the Young Men's Christian Association, Newcastle, under the presidency of Sir Benjamin C. Browne. Mr. Johnson (the Secretary) read the report of the branch, which stated that the income for the past year was smaller than in the previous year. The income for the year was 688*l.*, and for the previous year 748*l.*; but as the latter amount included a donation of 100*l.* there was really an increase in the return from the branch this year. The Rev. Dr. Bruce addressed those present.

**Northampton.**—The Annual Sermons for this Association were preached in most of the churches on Sunday, May 13th. The Annual Meetings were held on Monday, May 14th, when the Rev. F. Bellamy, from Palestine, and the Rev. J. G. Watson (Assoc. Sec.) attended as a Deputation. The report of the Treasurer showed that the position of the Association was fairly maintained. A rather unusual feature of the meeting was having a second collection. The first, in aid of the funds of the Association, was made during the singing of a hymn. Towards the close of the meeting Mr. W. Law, who had recently been elected on to the Local Committee, said that the committee ought at once to get to work, and referred to the effort being made to make up the deficiency. He should, he said, at once try to reduce the deficiency, and proposed to have a second collection in aid of that object. This was done as the people left the Hall, and a nice sum was realized. The addresses of Mr. Bellamy were especially appreciated.

In connection with the Anniversary, a Meeting of the Hon. District Secretaries for Northamptonshire was held at St. Giles' Vicarage. The Secretaries and friends were most hospitably entertained at luncheon by the Rev. R. A. and Mrs. White. After a discussion on the position of C.M.S. work in the county, an address was delivered by the Rev. J. G. Hoare on the subject of C.M.S. work in connection with the County Union, with a view of preparing the way for the establishment of a Union.  
J. G. W.

**Sheffield.**—The Annual Meetings of the Sheffield Branch of the Society were



held in the Montgomery Hall on May 28th. Archdeacon Blakeney presiding at that in the morning. The Rev. H. A. Favell (the Local Sec.) read the report and gave a statement of the accounts, stating that the total receipts for the year ending March 31st, 1888, were 2390*l.* 13*s.* 9*d.*, showing an increase over the preceding year, of 268*l.* 8*s.* 9*d.* The Chairman having made a few brief remarks, was followed by the Rev. F. E. Wigram, who gave an interesting account of his visit to the various Missions of the Society; after which the Rev. J. J. Bambridge spoke of the Society's work in Sindh. There was another meeting in the evening under the presidency of the Mayor, at which Archdeacon Blakeney, Revs. F. E. Wigram and J. J. Bambridge again spoke.

**York.**—In connection with the Seventy-fourth Anniversary of the York Branch of the C.M. Association, Sermons were preached in most of the city churches on Sunday, May 27th. The sermon in the evening at the Minster was preached by the Rev. Canon Hoare. In the afternoon there was a children's service, at which an address was given by the Rev. P. K. Fyson, missionary from Japan. The Anniversary Meetings were held on Monday morning. There was a well-attended meeting in the Corn Exchange, when the Archbishop of York presided. The Rev. T. Smith (one of the Hon. Secretaries) read the report. The Treasurer's account showed that the income of the Association for the past year was 1593*l.* 3*s.* 1*d.*, being an increase of 31*l.* 11*s.* 10*d.* over the preceding year. The Archbishop of York said he stood once more upon that platform to say a few words about the Church Missionary Society, which they had already learned to love and to respect as one of the greatest agencies for Christianizing the world. He did not forget the controversy of last winter, nor the strong things that were said against Missions, and against the Society. When he used the words that it was a great agency for Christianizing the world, he was far from regretting that controversy which had brought to his own mind, in a clearer light than ever before, the great progress that Missions had made during the past few years—it had obliged him to look at certain facts, and the conclusion he had come to was that the work of God has prospered mightily under the hands of missionaries by the blessing of Jesus Christ. He quoted briefly two or three passages from a little work called *Are Foreign Missions doing any Good?* He appealed to all present to try and make the Church Missionary Society in which he had the greatest confidence, stronger and stronger in the great work she is doing. Amongst the other speakers were Canon Hoare, the Revs. T. R. Wade (from the Punjab), J. H. Goodier, and the Archdeacon of York.

Another well-attended meeting was held in the same building in the evening, at which the Dean of York presided. Amongst the speakers were the Revs. P. K. Fyson, H. E. Fox (lately returned from the Winter Mission in India), Canon Hoare, and T. R. Wade.

The Meeting of the Juvenile Association was held on Tuesday, the Rev. T. J. Clarke presiding. The report showed an increase of 9*l.* The meeting was addressed by the Revs. T. R. Wade and H. G. Hopkins. The Rev. Canon Hoare preached at the closing service in St. Helen's Church to a large congregation.

Several other Auxiliaries have held their Anniversaries during May, such as Rotherham, Langport, Reading, Barnsley, St. Alban's, Southampton, &c., but we regret that our limited space will only admit of their being named. The Society's cause has also been advocated during May and June by sermons and meetings, or by either at Cheadle, Kidderminster, Walham Green, Oswestry, Blandford Forum, Kempston, Maidstone, Ramsay, Tadcaster, Dinnington, Rodborough, Slough, &c., East Woodhay, Frome, Swaffham, Greenwich, Deptford, Hatcham, Murston, Shardlow, Wolverhampton (St. Mark's), Bath (St. Saviour's), Richmond (Yorkshire), Brierley Hill, Bungay, Fordham, Hatherden, Swanscombe, Oldham (Juv.), Stainborough, Beverley, Chichester, Cardiff, Taunton, Dorchester, Nottingham, Newark, Plymouth, Watford, Richmond, &c.

[Several Reports are held over for want of space.]

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, May 22nd, 1888.*—There was reported to the Committee the death, on April 5th, 1888, at the advanced age of eighty-seven, of the Lord's faithful servant, Mrs. H. Baker, senior, so long a devoted and successful labourer in connection with the Society in Cottayam, Travancore. Her late husband, the Rev. Henry Baker, sen., who was one of the earliest Missionaries of the Society to Travancore, died in 1866. For many years before and since her husband's death she had carried on, with great devotion and earnestness, her large Girls' Boarding-school in Cottayam. She was wonderfully happy in her important work, beloved and held in honour by all the Missionaries and Native clergy and the Native Christians, and bore a bright testimony to her Saviour's grace by her devoted and consistent life.

Miss Edith Baldey, who had been accepted as a Lady Missionary on April 24th, was appointed to the Eastern Equatorial Africa Mission.

The following locations were made of Islington men, ordained on Trinity Sunday:—Mr. J. E. Beverley and Mr. H. T. Robson, to Eastern Equatorial Africa; Mr. R. J. Kennedy to the Punjab, Mr. J. A. Cullen to Bengal, and Mr. F. Lawrence to India (exact location deferred).

The Rev. Thomas H. Harvey, B.A., of Exeter College, Oxford, Curate of Portsea, was accepted with a view to his being sent in the ensuing autumn to Mid-China to assist the Rev. J. C. Hoare in connection with the Ningpo College.

Mr. Charles Stanley Edwards, M.R.C.S., L.R.C.P. (London), was accepted as a Medical Missionary for Africa.

On the recommendation of the Sub-Committees in charge of the North India, South India, Travancore and Cochin, Ceylon, South China, Mid-China, Japan, North-West America, and North Pacific Missions, various arrangements were agreed to with regard to those Missions.

*Funds and Home Organization Committee, May 25th.*—Arrangements were agreed to by which the Rev. G. C. Grubb, recently returned from the Winter Mission to India and Ceylon, should be employed to undertake occasional visits to various centres in this country to arouse and deepen the interest of the Christian public in the great cause of the evangelization of the world.

Several Honorary District Secretaries were appointed to the various counties.

*Committee of Correspondence, June 5th.*—Arrangements were agreed to regarding the nomination and acceptance of Lay Evangelists and Lady Missionaries. The following Lady Missionaries were accepted on the recommendation of the Ladies' Candidates Committee:—Miss Anna Maria Tapson, for Japan; Miss Alice Wardlaw Ramsay, for East Africa; Miss Agnes Kate Hamper, for China.

Mr. Marcus Eustace, B.A., M.B. (Dublin), was accepted as a Medical Missionary.

Mr. C. S. Edwards, accepted on May 25th, was appointed as a Medical Missionary to the Niger Mission.

The Secretaries reported the replies received to the inquiries made by order of the Committee on April 12th, 1887, regarding the adoption of any ritualistic practices by the Missionaries of the Society in India, which were satisfactory. They further reported circumstances which had arisen at Allahabad and Bombay with reference to this subject. The following Resolution was adopted:—That in accordance with the spirit of the Resolution of the General Committee of April 12th, 1887, the Committee instruct their representatives in the Missions to do their utmost, within the limits of the law of the Church, to prevent the adoption by any person in the churches and places of worship under the control of the Society of the eastward position in the administration of the Lord's Supper, or of other ritualistic practices which are contrary to the principles and wishes of the Society.

In reply to a resolution from the British and Foreign Anti-Slavery Society of October 7th, 1887, expressing the opinion that the practice of admitting slaveholders into full communion with the Christian Church is contrary to the spirit of Christianity, and requesting the Society's assistance in carrying out this principle, the Committee recited their resolutions of May 20th, 1879, and August 2nd, 1887, and endorsed the opinion of the Anti-Slavery Convention of 1843, referred

to in the above-mentioned Resolution of the British and Foreign Anti-Slavery Society, "That this Convention hereby declares to the world its deliberate and solemn conviction that slavery, in whatever form or country it exists, is intrinsically opposed to all natural justice and genuine Christianity, and that in proportion as these exert their legitimate vigour and influence in society, it must be destroyed." The Committee are of opinion that slave-holding is distinctly contrary to the true spirit of Christianity, and would continue most earnestly to press on the Native Christians the solemn obligations under which they lie as followers of the Lord Jesus Christ to do all in their power to effect the speedy and thorough extinction of the degrading system of slavery in whatever form, they would hesitate to record an abstract opinion or injunction as of general application on a question the practical detail of which demands constant circumspection and delicate treatment. They are confident that as the Gospel gains firmer hold on the Christian Church in West Africa and purifies Christian public opinion, the Church will itself, in due course, entirely extricate itself from all complicity with a system so contrary to the spirit of that Gospel.

The Secretaries reported that a circular letter had been addressed by five Cambridge Missionaries of the Society labouring in Bengal to members of the Cambridge University Church Missionary Union, appealing for Cambridge men to go forth as lay evangelists to the Krishnagar District and the Santal country. The Committee expressed their hearty approval of this appeal, and their readiness to make arrangements accordingly.

On a report from the Rev. G. S. Karney, who had lately visited the Punjab, the Committee expressed their satisfaction at the continued usefulness of the work done by the Alexandra Christian Girls' Boarding-school at Amritsar, and the prospect, under some modified arrangements, of its still greater usefulness in the future; and they sanctioned the establishment of a middle-class Girls' School in connection with the Society, and the appointment of Mrs. Grime to the charge of it; it being understood that all necessary funds were provided without a grant from the Society beyond Mrs. Grime's stipend. The Committee further heard with thankfulness of the intention of the Church of England Zenana Missionary Society to establish a Female Normal School at Amritsar.

The question of increased Episcopal supervision for the Yoruba country, which had been considered during the stay of the Rev. J. Johnson in England, and had been postponed pending the visit of the Rev. W. Allan to West Africa, was now reconsidered, and the following Resolution was adopted:—That the Committee recognize the urgent need of more regular and continuous Episcopal supervision for the Yoruba Mission than can be conveniently supplied from Sierra Leone, both for the development of the Christian congregations in Lagos and its neighbourhood, and in Abeokuta, Ibadan, Ondo, and elsewhere in the Interior; and also for stimulating vigorous evangelistic work throughout the Interior districts. They reluctantly acquiesce in the almost unanimous opinion of the Missionaries, Native clergy, and leading laymen in Lagos and Abeokuta, endorsed by the deliberate opinion of the Deputation (Rev. W. Allan) who has just visited West Africa on the Committee's behalf, that the proposal to consecrate an African Bishop cannot at present be entertained. They are, under the circumstances, willing to give the most careful consideration to any proposal for the appointment of an additional European Bishop which the Bishop of Sierra Leone may desire to lay before them, in the confident hope that while the exigencies of the case may at the present juncture require a European Bishop for Yoruba, the time may not be far distant when the consecration of an African to the Episcopal office in the Yoruba country may be definitely contemplated.

Several recommendations were presented from the Sub-Committee in charge of the Africa Missions based upon the Rev. W. Allan's report of his recent visit to the West African coast. Among other things, Mr. Allan recommended that Fourah Bay College should be a missionary centre, and that a European should be appointed specially for work among the Mohammedans of Sierra Leone. The Committee, profoundly sensible of the need of vigorous aggressive missionary work among the Mohammedans, agreed to this proposal.

Letters were read from Dr. F. J. Harpur, stating that the British Resident at Aden had ordered him to remove from the newly occupied station at Dhala, and

that he had returned to Aden. The Committee expressed their regret that the Resident should have felt it necessary to take this step, and their thankfulness for the friendly relations subsisting between Dr. Harpur and the Ameer and inhabitants of Dhala. They trusted that permission would shortly be granted to Dr. Harpur to return to Dhala, and meanwhile instructed him to avail himself of every opportunity which might offer of missionary work among the Arabs and Somalis, and to await God's providential leadings in the future.

On the recommendation of the Sub-Committees in charge of the Sierra Leone, Yoruba, Niger, Eastern Equatorial Africa, Palestine, Punjab and Sindh, and South India Missions, various arrangements were agreed to in regard to those Missions.

*General Committee, June 11th.*—The Minute of the Committee of Correspondence of June 5th on ritualistic practices in India, being presented for confirmation, was further considered and adopted.

The Committees of Finance and Estimates presented a joint Report on the financial position of the Society, stating that a large increase of income would be required in the next two years, in view of the increasing number of Missionaries, if a very serious deficit was to be avoided. They proposed three resolutions: (1) Calling on the Funds and Home Organization Committee to take measures for the raising of funds; (2) Suggesting that new grants for buildings and other purposes be deferred as far as possible; (3) That the acceptance of new candidates be considerably restricted. The Committee adopted the first two resolutions, but in lieu of the third, adopted the following:—That as but eight months have elapsed since the Committee resolved to accept all suitable candidates and expressed their "confident hope that He who has raised up the men will also dispose the hearts of His people to provide the necessary funds," the Committee feel sure that it is still their duty, and is in accordance with the desire of their supporters, that they should not at this time restrict the accepting of candidates. They do fully recognize the gravity of the position, and will do all in their power to insure a thorough appreciation of it throughout the country, in the earnest hope and faith that it will please the Lord of the Harvest, who in answer to many prayers has given the labourers, to supply the means needful for their support.

## REPORTS, &c., RECEIVED FROM THE MISSIONS,

*From April 20th to June 20th, 1888.*

*Yoruba.*—Rev. J. B. Wood (Annual Letter).

*Eastern Equatorial Africa.*—Miss M. W. Harvey (Annual Letter).

*North India.*—Rev. C. H. Bradburn (Annual Letter).

*Western India.*—Report of Girgaum Girls' School.

*South India.*—Printed Reports of Madras Southern Pastorate, Mrs. Saththianadhan's Girls' School, Palaveram District, and Madras Christian College, 1887.

*South China.*—Rev. J. B. Ost (Annual Letter).

*Japan.*—Rev. G. Chapman (Annual Letter).

*N.-W. America.*—Rev. G. S. Winter (Journal, Dec. 1887, to June, 1888); Rev. J. Lofthouse (Journal, July to Dec. 1887); Rev. J. Irvine (Annual Letter).

## NOTES OF THE MONTH.

### ORDINATIONS.

On May 27, at St. Paul's Cathedral, by the Bishop of London—Messrs. John Edward Beverley, John Armstrong Cullen, Robert John Kennedy, Frederic Laurence, and Henry Temple Robson; and at Winchester Cathedral, by the Bishop of Winchester, H. Brown Gold: all to Deacon's Orders.

*West Africa.*—On April 8, the Rev. H. McC. E. Price, to Priest's Orders, by the Bishop of Sierra Leone.

*Yoruba.*—On May 6, at Lagos, the Rev. J. Brayne, and the Revs. M. J. Luke and S. Johnson, Natives, to Priest's Orders, by the Bishop of Sierra Leone.

*Mid-China.*—At Ningpo, on May 13, Mr. Teh, Native, to Deacon's Orders, by the Rt. Rev. Bishop Moule.

*N.-W. America.*—On May 20, Mr. Alfred Cook, country-born, to Deacon's Orders, by the Bishop of Rupert's Land.

## MARRIAGE.

*North India.*—At Calcutta, on May 23, the Rev. J. W. Hall to Miss Edith V. Clark of the C.E.Z.M.S.

## ARRIVALS.

*Egypt.*—The Rev. F. A. Klein left on April 30, and arrived at Trieste on May 10.

*North India.*—The Rev. H. D. Williamson left Mandla on April 10, and arrived in England on June 1.

*South India.*—Bishop Sargent left on April 19, and arrived in England on May 19.

*Travancore.*—The Rev. W. J. and Mrs. Richards and Miss Baker left Alleppey on April 18, and arrived in London on May 19.

*South China.*—Dr. Van S. and Mrs. Taylor left Hong Kong on April 15, and arrived in London on May 29.

*Mid-China.*—The Rev. J. H. Morgan left Shanghai on April 14, and arrived in London on May 23.

*N.-W. America.*—The Rev. J. G. Brick, of the Athabasca Mission, has arrived in London, after a stay in Lower Canada.

*North Pacific.*—The Rt. Rev. Bishop of Caledonia left Victoria on May 12, and arrived in London on June 5.

## Contribution List.

*In the following list of receipts from May 11th to June 9th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of 5l. and upwards; and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

## ENGLISH ASSOCIATIONS.

Berkshire: Padworth .....	2	8	1
Wokingham .....	11	1	0
Bristol .....	500	0	0
Cheshire: Cloughton: Christ Church ..	6	19	0
Higher Transmere: St. Catharine's ..	15	0	9
Moulton .....	1	0	0
Cornwall: Millbrook .....	6	8	2
North Hill .....	2	0	0
Derbyshire:			
Derby and South Derbyshire .....	150	0	0
Devonshire: Breat .....	3	7	6
Broadwood .....	10		
Devon and Exeter .....	20	0	0
Lundy Island .....	3	7	0
Stoke Damerel: Parish Church .....	4	4	4
Dorsetshire: Blandford .....	14	6	1
Hinton St. Mary .....	1	15	0
Horton .....	2	17	6
Kimmeridge .....	7	7	9
Motcombe .....	3	3	8
Okeford Fitzpaine .....	13	5	8
Durham: Bearpark .....	1	12	4
Essex: Great Baddow .....	13	1	
Stratford: St. Paul's .....	15	5	6
Gloucestershire: Shipton Olife .....	10		0
Hampshire: Emsworth .....	65	0	0
Graywell .....	5	1	5
Hambleton .....	6	19	6
Lylington .....	5	12	3
Odham and Greywell .....	19	8	10
Iale of Wight: Bembridge .....	1	0	0
West Cowes: St. Mary's .....	4	1	4
Channel Islands: Guernsey .....	20	0	0
Herefordshire .....	25	0	0
Walford-on-Wye .....	1	4	9
Kent: Bayham Abbey .....	6	5	9
Beckenham: St. Paul's .....	31	0	8
Blackheath: Christ Church .....	3	3	6
St. Michael's .....	56	10	6
Ladies' Association .....	21	6	0
Morden College .....	7	10	3
Deptford: Christ Church .....	2	16	4
Greenwich: Christ Church .....	11	8	10
Keaton .....	2	8	0
Kidbrook .....	24	19	1
Murston .....	3	5	3
Sittingbourne: Holy Trinity .....	4	3	3
Westbere .....	1	3	10
Lancashire: Althwaite .....	11	16	8
Liverpool, &c. .....	400	0	0
Leicestershire: Kibworth .....	7	13	4
Lincolnshire: Grimsby .....	5	8	1
Sutton St. Edmund .....	9	7	0
Middlesex:			
City: St. Stephen's, Coleman Street ..	15	3	6
Ashford: West London Schools .....	2	10	0
Ealing: St. Mary's .....	2	6	0
Gray's Inn Road: St. Bartholomew's ..	5	0	10
Hounslow: St. Stephen's .....	13		0
Limehouse .....	1	0	0
Regent's Park: St. Mark's .....	11	11	11
St. Martin's-in-the-Fields .....	9	6	6
St. Marylebone: All Souls' .....	50	0	0
Monmouthshire: Abergavenny .....	53	0	0
Northamptonshire: Rushden .....	6	1	0
Nottinghamshire: Carlton-in-Lindrick.	15	1	1
Shropshire: Middleton Scriven .....	8		7
Somersetshire: Bath, &c. .....	100	0	0
Langport .....	250	0	0
Oakhill .....	16	7	1
Staffordshire: Burton-on-Trent .....	45	0	0
Handsworth: Parish Church .....	1	0	0
Newcastle-under-Lyme: Parish Ch. ....	1	10	5
Stone: Ladies' Association .....	27	0	7
Suffolk: Bungay .....	4	3	5
Surrey: Batterssea: St. Stephen's .....	12	11	
Brixton, North: Christ Church .....	23	2	0
Camberwell: St. Luke's .....	1	8	4
Croydon .....	12	0	0
Egham .....	4	18	0
Ewell .....	68	9	9
Kennington: St. Mark's .....	19	3	0
Lambeth, South: St. Stephen's .....	6	7	11
Merton .....	18	11	0
Norwood, West: St. Luke's .....	7		0
Peckham: St. Mark's .....	9	0	0
Streatham: Christ Church .....	23	2	0
Immanuel Church .....	66	10	3
Sussex: Bolney .....	4	12	9
Brighton: St. Saviour's .....	1	10	6
Lower Beeding .....	15	15	9
Sayers Common .....	1	8	8
Warwickshire: Cherington .....	3	1	9
Coleshill .....	1	4	6

Nether Whitsacre .....	5	3	6
Witley .....	3	7	4
Wiltshire: Devizes .....	1	0	0
Worcestershire: Malvern Wells.....	2	1	2
Worcester .....	50	0	0
Yorkshire: Aston .....	5	0	0
Cleveland .....	10	0	0
North Cave .....	7	0	0
Westerdale .....	10	0	0

## ASSOCIATIONS IN WALES.

Denbighshire: Denbigh.....	18	0	
Gresford .....	5	11	8
Glamorgan: Llantrisant.....	13	1	
Port Eynon .....	3	3	0
Porthkerry, &c. ....	5	6	
Swansea .....	13	6	

## IRELAND.

Hibernian Auxiliary.....	1007	12	5
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## BENEFACCTIONS.

A. B., for Uganda Mission.....	5	0	0
"Anonymous," by Rev. C. O. L. Riley, "For China catechist" .....	5	0	0
A Servant's Working, by Mrs. J. A. Frere .....	9	0	0
Blackden, Mrs., "Mark of Confidence" ..	10	0	0
Cundy, James, Esq., Long Ditton .....	33	0	0
E. W., for Nyansa .....	5	0	0
Foster, E. Bird, Esq., Cambridge.....	250	0	0
H. M. B., for Miss Harvey's travelling expenses .....	50	0	0
Income Tax, abatement recovered 1887 and 1888 .....	5	0	0
Lloyd, Miss, Leeds .....	50	0	0
Morris, Miss (U. M.), Streatham .....	10	0	0
Ram, A. J., Esq., King's Bench Walk.....	5	5	0
Thankoffering to Almighty God for a special mercy .....	5	0	0
Turner, Mrs. Thomas, Harley Street.....	5	5	0
Waddington, Miss E., York Place.....	5	2	10
W. H., a thankoffering .....	5	0	0
Gleaners' Union: Anonymous, to make Miss Emily P. Leakey, Exeter, a Life Member.....	10	10	0
Mr. Bousfield's gift:—300 <i>l.</i> Demerara Railway Company's Stock and fifty <i>l.</i> shares Continental Tramways Co.			

## COLLECTIONS.

Campion, Mr. and Mrs. (Miss. Box).....	13	3	
Graves, Mr., Miss. Box at St. Bees .....	10	0	
Hopwood, E. A., Esq., St. John's (Miss. Box) .....	1	2	6
Houldsworth, Mrs., drawing-room meet- ing, Queen's Gate .....	6	1	6
Nunu, Miss, Stansted (Miss. Box).....	1	10	0

## LEGACIES.

Atkinson, late Miss Sarah, of Sheffield: Exor., D. H. Atkinson, Esq. ....	50	0	0
Ball, late Anne .....	54	11	9
Guildford, late Miss Sarah, of North Collingham: Exors., Messrs. W. Pate and E. Burton .....	17	19	0
Mackreth, late Miss Harriet Frances Sophia, of York: Exor., Mr. R. W. Mackreth .....	25	0	0
Roe, late Miss Ann Maria, of Tunbridge Wells: Exor., Miss H. M. Roe .....	50	0	0
Russell, late Sarah (share of residue) ..	452	1	6
Smith, late Miss Charlotte Lucy, of Dover: Exors., C. M. Smith, Esq., and Major Cowburn .....	99	2	6

Soley, late Miss Mary Musgrove Soley, of Great Berkhamstead .....	100	0	0
West, late Miss Susannah Elizabeth, of Bury St. Edmunds: Exors., Mes-srs. R. Wright and J. Rayner .....	1052	14	0

## FOREIGN CONTRIBUTIONS.

France: Antibes.....	13	0	0
Boulogne .....	5	8	9
India: Chintadropetta: Zion Church.....	2	4	8
Jamaica: Kingston .....	20	0	0

## DEFICIENCY FUND.

Allen, Miss Annie, Wangford.....	10	0	0
Bevan, Rev. Philip C., March Baldon ....	5	0	0
Brixton, North: Christ Church.....	10	0	0
Eaton, Miss, Quarndon.....	5	0	0
Godson, Rev. J., Ashby Folville .....	5	0	0
Guildford.....	20	0	0
Heisch, Miss, Borrowash.....	5	0	0
Hull Children's Scripture Union, by Mrs. A. E. Bentley.....	7	0	0
In Memoriam.....	5	0	0
Leamington: St. Paul's, by Rev. J. Bradley.....	12	10	0
Lloyd, G. W., Esq., Gaythorpe.....	100	0	0
Louth Association, by T. F. Allison, Esq. ....	32	13	0
Macfarlane, Dr. ....	5	0	0
Mason, Mrs., Whitfield.....	5	0	0
"Mixpeh, H.M.A.S." .....	5	0	0
Myres, Rev. W. Miles, Swanbourne .....	10	0	0
Ramsbottom, Mrs., Leeds, by Rev. B. Lamb.....	10	10	0
Richmond Association, by Rev. E. D. Stead.....	20	0	0
Southsea: St. Simon's, by Rev. F. Baldey ..	24	0	0
Strachan, J. A., Esq., Surbiton.....	50	0	0
"Thankoffering for Silver Wedding year" .....	25	0	0
Wallingford.....	10	2	6
Omitted last month: By Rev. C. F. Warren: Mrs. Wright .....	5	0	0
Miss Wright.....	5	0	0
Thankoffering for special mercies .....	5	0	0
Sums under 5 <i>l.</i> .....	8	0	0

## OSAKA GIRLS' SCHOOL FUND.

Japan, Bishop of.....	10	10	0
Wragge, G. F., Esq., as executor of the Rev. Chas. Ingieby, by Mrs. S. A. Poole.....	106	0	0

## DISABLED MISSIONARIES' FUND.

Dyson, Rev. Dr. S. ....(ann.)	5	5	0
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## EXTENSION FUND.

Greenwood, Miss M. B., Wiganthorpe, for Nyansa .....	5	0	0
Hibernian Auxiliary, for Uganda.....	7	15	0
J. W. A., for Nyansa .....	8	0	0

## CHURCH MISSIONARY HOUSE FUND.

In memory of the late Rev. James Hough	80	0	0
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## NEW C.M. CHILDREN'S HOME FUND.

M. A. ....	10	0	0
Stewart, Rev. Canon and Mrs., Sale of Heifer.....	11	11	0

## SPECIAL MISSION TO INDIA FUND.

Collection: Exeter Hall.....	59	4	5
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## GLEANERS' UNION.

Contributions.....	15	1	0
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*Errata.*—In our last issue, under "Deficiency," for "Hon. and Rev. T. H. W. Pelham," read "Hon. T. H. W. Pelham." Also, under Middlesex, "St. Giles-in-the-Fields," *St. 10*l.**, read "Seven Dials Mission." Further, under "Benefactions," for "Elliott-Synges, Edward" read "Synges, Edward Elliott."

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon and Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

AUGUST, 1888.

CORPORATE MISSIONARY ACTION IN THE CHURCH OF  
ENGLAND: WHAT PREVENTS IT?



HE wish has often been expressed that the Church of England should take action of a more corporate kind than hitherto in the conduct of Missions to the heathen. The same desire has been felt with reference to other kinds of religious effort also. In some of these an approximation has been made to the fulfilment of the desire. Diocesan Societies, for instance, for the promotion of Temperance, Church-building, and other objects are more numerous and more vigorous than they ever were. Diocesan Conferences also, though their immediate object is rather discussion than action, are indications of a similar spirit. It would be pleasant to think that these movements are the consequences of a gradual approach on the part of clerical and lay members of the Church of England to clearer perception of spiritual truth, and so to unanimity in doctrinal statement. But, as will be pointed out presently, there are reasons for doubting whether this is the case. At least, the approach seems to be very gradual, and the goal still very distant. It is possible however to entertain the, in some respects, still more comforting belief, that the desire and the efforts referred to arise in some measure from the fact that religious zeal is more widely diffused among the clergy than it ever was, and that not only religious zeal but spiritual life also is stronger and more abundant than it once was, even among those members of the Church of England whose apprehension of the teaching of Holy Scripture seems to be, in important points, erroneous or defective. We grieve that spiritually-minded men should be in serious error; but we rejoice that even serious error does not prevent some men from being spiritually minded.

It is to be acknowledged, however, that the co-operation—co-operation as Churchmen, and in connection with ecclesiastical organizations, the dioceses for instance—which has been found useful in temperance work and for other purposes at home, has not yet been extended to the task of evangelizing the heathen. And it may be asked, it is asked, Why should it not be?

To the great majority of the supporters of the Church Missionary Society the answer to this question is perfectly obvious. Indeed, we cannot but feel some surprise that the question is asked at all. The answer of course is the fact to which reference has already been made

—namely, the very lamentable doctrinal errors which still so sadly prevail in the Church, and which indeed would seem to be more conspicuous than ever. We speak, of course, from the well-known C.M.S. standpoint. But those who accept as important truth what we regard as deadly error, must of course, in their turn, look upon us as to a certain extent false and misleading teachers.

Illustration is, unhappily, not difficult. Take, for instance, the following passage in a sermon preached by a Colonial Bishop, last Whit-Sunday, before the University of Oxford, and printed in the *Oxford Review*. After quoting and commenting on the words, "Ye shall receive power after that the Holy Ghost is come upon you," the Bishop remarks:—

As on this day the promise was fulfilled: the Holy Ghost came, and the new era was inaugurated. It was not a step which could be repeated. We talk of new Pentecosts, but it is an inaccurate, and, though it can be used without error, yet a dangerous phrase. The fact of Pentecost has taken place once for all, and we are here, not to wait for new Pentecosts, but to believe in the one which God established. *We may drink, as individuals, of the stream then set flowing* [the italics are not the Bishop's], or we may neglect it; but there can be no second stream. We may stir up, as a Church, the spirit which all the Churches have received, but if we neglect it there is now no new Pentecost.

It ought to be added, that the Bishop had previously remarked,—  
"Our Lord did not announce the Holy Spirit only as a Guide for individual hearts, essential as this part of His office is, but also as the Giver of Power for the corporate witness of the Church and for its extension."

One more quotation will be sufficient. It shall be from a book called *A Key to the Knowledge of Church History*, published by Rivingtons. It is as follows:—

In the spiritual sense the Church is the One Mystical Body of Christ of which men are made members by Holy Baptism, and in which they are nourished and built up by the Holy Eucharist, and the other means of grace. These means of grace are dispensed by Priests, who receive authority and power to execute their ministerial functions from Bishops, successors of the Apostles, and are assisted in their ministry by the inferior order of Deacons. . . .

The next paragraph but one has the following marginal title:—  
"The Church exists through and by the Incarnation, applied to each individual soul in Holy Baptism and the Holy Eucharist," and it contains in its text the following words:—

This life [described before as "the spiritual life derived from union with our Blessed Lord's Sacred Humanity"], once begun is kept up in faithful Christians by believing and persevering use of the Mystical Food [described in the margin as the Holy Eucharist] provided for its sustenance in their souls—the Blessed Body and Precious Blood thus given to them being a continual extension of the Incarnation; whilst their actual sins are forgiven by the absolving Word of the Priest, and the Pleading of the One Sacrifice, unceasingly presented in Heaven, and constantly shown forth and mystically offered on the Altars of the Church on earth. [The capital letters of the original are carefully preserved.]

The above extract is from the first section of the book, entitled *Definition of the Church*. In the whole section, which occupies two pages and a half, the HOLY SPIRIT is only once named, in a passage



where it is remarked that the Jewish circumcision disappeared to make room for the "true circumcision of the Spirit."

It is well known that rarely, if ever, would any one be selected or retained as a missionary of the Church Missionary Society whose apprehensions of spiritual truth would not be such as would make him regard both of the statements just quoted, as containing what is not only contrary to Holy Scripture, but also error of a kind which he would be in duty bound to contradict and refute if ever any attempt should be made to promulgate it among those who came under his teaching.

This is nothing new in the Church of England. From the days of Archbishop Laud until the present time, clergymen have often felt it their duty to oppose strenuously doctrines which they knew to be taught by their own diocesans, and to preach strenuously doctrines which their own diocesans had denounced. There is no doubt that this is the case at the present moment in the dioceses both of Liverpool and of Lincoln. A vicar in the Church of England does not look to his Bishop to *direct* him as to the doctrines which he is to preach, or as to the modes which he is to adopt for promoting the spiritual life of the members of his congregation. In matters of this kind he will respectfully listen to his Bishop's advice, but will not feel bound to obey his commands, unless it be shown that those commands are a just interpretation of the laws of the Church. The Church's laws allow a wide latitude, and within the bounds they marked out, the vicar acts on his own judgment. In other words, a Bishop of the province of Canterbury has not, as a matter of fact, properly speaking, the *direction* of the spiritual work in his diocese. He has simply the *control*, in so far as it is his duty to see that the laws of the Church are obeyed. Whatever may be the case *de jure*, it is certain that *de facto* there are things done and left undone, words spoken and left unspoken, by many clergy in the Church of England, which are altogether contrary to the wishes of the diocesan, but with which he has not the power to interfere. It is also certain that if the Bishops had such power, and felt bound in conscience to act upon it, the peace of the Church would be seriously disturbed, and in fact the *modus vivendi* which has existed for more than two centuries between its different theological sections would be altogether destroyed.

After what has been said, it is unnecessary to point out what difficulties would arise in the attempt to make the direction of missionary effort in any diocese a part of the prerogative of its Bishop. Missionary clergymen who differ in theology from their Bishop may find him to be a kind and courteous friend, an able and impartial ecclesiastical magistrate, an industrious and faithful administrant of all the powers inherent in his office. The Bishop in his confirmation addresses, and in his sermons addressed to their congregations, may with God-given wisdom and kindness keep himself to those great truths which he and they hold in common, and in these and other ways he may be a real help to them, even in the most spiritual part of their work. This is the actually existing state of things in some of the

dioceses where the Society's missionaries are labouring. But if a Bishop so circumstanced were responsible for actually *directing* the work of the missionaries, the state of affairs which would then arise would involve the most serious consequences, and would also be totally unlike what exists in this country.

Nor would the conditions be satisfactory, if in place of the Bishop were substituted some diocesan organization. The case supposed is that of a missionary diocese where there are, as at home, strongly-marked divergencies of religious opinion within the Church of England. It is further supposed that in this diocese all missionary operations are directed by a Synod, and by a Board appointed by the Synod. If this Board secures that only one particular line of doctrine is followed by all missionaries, it will necessarily exclude many zealous agents on the one side or the other. If it allows great latitude in this respect it will be employing agents who will either contradict one another, or feel compelled to conceal and suppress some of their dearest convictions. In other words, such a governing body will, in the present state of religious opinion, be in great danger of becoming either one-sided or latitudinarian. In either case it will fail to attract the sympathy of many of the warmest supporters of Missions.

These last objections would apply of course, equally, to the administration of Foreign Missions by a Mission Board in this country. Most Anglican High Churchmen would rejoice if a Buddhist became a Baptist; but they could not consent that all Missions to Buddhists, and consequently all their own contributions to such Missions, should be transferred to an administration which would employ Baptist agents. There are many doctrines which appear to be legally admissible in the Church of England, but which yet seem as deeply erroneous to many loyal members of that Church as anti-pædobaptist views to the high-church Anglican.

The present mode of conducting the Missions of the Church of England is attended by disadvantages. But they are disadvantages which are inseparable from the doctrinal divergencies existing in the Church of England, and which cannot but be felt, though in varying forms, whatever may be the plans adopted for giving scope to the Church's missionary activity.

The true remedy is that all members of the Church should be more earnest, and more believingly expectant of an answer, in the prayer that "all those who profess and call themselves Christians may be led into the way of truth, and may hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." Yes, it will be so. The inward and spiritual union which exists among all those who love our Lord Jesus Christ in sincerity will in the end be outwardly and evidently manifested. For He whom the Father heareth always has said, "*I pray . . . for them that believe on Me . . . that they may be perfected into one, that the world may know that Thou didst send Me.*"

GAMMA.

## THE ARAB IN CENTRAL AFRICA.\*



GOOD many years ago Dr. Arnold commented on the fact that Africa had never yet played a part in the history of the world, speculating, so far as we can remember, in a very cursory way, as to its possible future. Years have since elapsed, but the fortunes of the "Dark Continent" have been still enveloped in the same gloom, although very gradually information has, latterly especially, been gathered together, but in scattered fragments, regarding the condition of its interior. Certainly, up to the present time, Africa has played no conspicuous part which has affected the destinies of mankind. It can hardly be said to have had a history of its own of much more general interest than that of the nomad tribes of Asia ere they emerged from their primitive habitations and precipitated themselves upon Europe in the early periods of authentic history. In a general way, beyond the confines of Egypt, little has been known save the names of some among the chief tribes occupying certain regions, while multitudes of them, until recently, have been unheard of except in their own immediate vicinity; nor has there been appreciable distinction between what has been related of one horde and that which has been told of another. Fond enthusiasts, like Dr. Blyden, have striven hard to make out a past for Africa, but it is labour ill-spent on a sterile soil, and has failed to convince or awaken interest. Indeed, if Africa had not had alien conquerors, who have trodden her under foot, even the semblance of history which exists would have hardly been of the slightest account even to an African. It would be absurd to maintain that during the many centuries which have elapsed there have not been able men among the countless myriads of indigenous Africans; but the fates have been unpropitious to them. Like shooting-stars, they have been swallowed up in gloom.

To what cause or causes has this disappearance of Africa from the world's history been mainly due? It may with plausibility be maintained that, in prehistoric times, Africa has not fared differently from the other quarters of the globe, of which little more has been discovered than that they existed. Even so much was not known for certain concerning all of them, as in the case of America, notwithstanding its early civilization, of which the monuments remain. But if we dismiss all these ancient periods as of no account, there is still a long period in which Africa came into contact to a certain extent with Greek civilization and Greek curiosity. But only fragmentary and partial information concerning the fringes of the vast continent has so reached us. This, however, was again not exceptional. It applied to most of Asia also, and even to Europe in early historical times. Concerning India, Elphinstone has remarked that no date of a public event can be fixed before the invasion of Alexander. This dictum may have been some-

\* *Emin Pasha in Central Africa*. London: Philip, 1888.—*Tropical Africa*. By Henry Drummond, F.R.S.E., F.R.G.S., with maps, &c. London: Hodder, 1888.—*The Arab in Central Africa*. By James Stevenson, F.R.S.E., F.R.G.S. Glasgow: Maclehose, 1888.—*The Scottish Geographical Magazine* for June, 1888. Edinburgh: Constable, Douglas and Foulis; London: Philip.

what modified by more recent research, but in the main holds good, and yet in ancient times the Hindus, as he says, had attained a high pitch of civilization. We have no wish to disparage the endeavours of modern scholars, who are as laboriously engaged in constructing a fabric of ancient history out of Babylonian bricks and Egyptian tombs as if they were going actually to erect another Tower of Babel with the old materials; but still the history of ancient times centres in and circles around the Bible, and little that is definite has hitherto been found beyond, unless China can prefer a claim, which can be dignified with the name of history. Unquestionably, during all this period also the darkness of the African continent was impenetrable. For all practical purposes it may be said of Africa, Egypt excepted, as has been more pertinently said of India, that "no connected relation of the national transactions can be attempted until after the Mohammedan conquest."\* Comparatively speaking, then, any acquaintance which even Negroes can be said to possess concerning their own country dates from modern, or, if the term be preferred, what we call early mediæval times. Indeed, in the case of Africa it would be very difficult to establish this much concerning any particular race or kingdom if such can, in an European sense, be said to have existed. Myths, legends, superstitions, probably pullulated, but these are not history, nor is it easy to construct history out of them. It may then be asserted roughly, that with the seventh century history, except on a most limited scale, begins, as regards the nations of the world. Old Roman civilization was passing away, and a new order of things was emerging, both in Asia and in Europe. But what was the fate of Africa? Did it share—and, if not, why did it not share—in this fresh development? The period was a period of dislocations, a period of invasions. What was the effect of the period on the "Dark Continent"? In a sense, at that period, whatever history Africa as a whole possesses commences with the Mohammedan invasion of its coasts. But, unlike Europe or Asia, Africa receded more completely from public view than had been its lot heretofore. The reason is not far to seek. Whatever nations fell under the power of Islam lost their history: most of them became wrecks. It was only when Mohammedanism was unable to crush and desolate, and was confronted by substantial powers of resistance, that the history even of Mohammedanism itself survived. We know something of Mohammedanism in Spain and India; we can only stumble over the ruins it created in the regions which it first wasted with its arms. Its history in Palestine is the history of the Crusades. Africa presented no powers of resistance. In the middle of the seventh century the coasts of the Mediterranean fell under the power of Arab conquerors. Thenceforward Africa was shut out, from the Straits of Gibraltar to the Mozambique, by an iron ring which the Christianity of those days could not break through. To a considerable extent, this was maintained till the commencement of the present century, although Portugal had infringed its continuity on the eastern side of the con-

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\* Elphinstone's *History of India*, vol. i. p. 19.

continent. Certainly for eight hundred years or more the fate of Africa depended on Mohammedanism, and all its intercourse with the world beyond filtered through it. It was to Islam that Africa had to look for anything beyond its own indigenous civilization, whatever that might be, or for anything calculated to raise tribes which were barbarous to any moral or intellectual elevation. The conquerors always had the advantage of superior skill in warfare, while those who admire them would claim for them capacity and disposition to elevate subject races. It was owing to its subjection by Mohammedanism that Africa, forced out from the rest of mankind, had as little to do with the civilized world as America previous to its discovery by Columbus.

But what, during all the long period since the Arab conquest, was the internal condition of Africa? How did Islam fulfil its responsibilities as a governing power? It would be no easy matter to return a sufficient answer to these queries; only some attempt at generalization can be hazarded. While it would obviously be absurd to attempt to describe in a few brief paragraphs the condition of a vast portion of the human race during 1200 years, we may assert, generally, that although many of the races inhabiting Africa were existing in a deplorable condition of mental, moral, and physical degradation, and for the matter of that are so still, there is reasonable ground for concluding that, although among the Negroes literature and science had no existence, unless possibly in some most rare and isolated instances, there was a fair share of material happiness and comfort in many regions of the interior of Africa. Man had not to contend, as in Northern climes, with the fury of winter storms, and by putting forth all his energies to battle for existence. Many wants which in cold countries call forth exertion, stimulating man's energies in all directions, with results most beneficial to him, in Africa were unfelt. The necessities of life were few and easily procurable, while much necessary elsewhere, in the sultry regions of Africa would have been complete superfluity. Emin Pasha remarks: "Nature has distributed her gifts so prodigally over the land, and made the maintenance of the individual so easy and free from toil that methodical work is unnecessary." His remark has a special reference, but may with safety be largely generalized. We have no intention of drawing idyllic pictures of native existence in favourable circumstances; they would be simply dreams, not realities. In his best estate the Negro was not exempt from irremediable sickness, sorrows, bereavements, the oppression from his fellow-men which makes the heart mad, and the other miseries which afflict mankind. But still, writers like Livingstone, and other travellers at various periods in the interior of Africa, testify to much substantial comfort of a simple kind enjoyed by the African, happy, after his own fashion, although it may be with a low type of civilization as we understand the term. Nor would we maintain that that condition ought to be let alone, and not ameliorated or elevated by those who have the capacity for doing so. Experience has repeatedly proved that the Negro is abundantly capable of higher and better things; that he is not simply a being *fruges consumere natus*, and that lack of opportunity has

had much to do with his having hitherto been so insignificant a factor in the contributions to human knowledge and advancement. Fair investigation would prove that the examples which might be adduced as proof of African culture, have little in common with Africa by origin or extraction; they were with very rare exceptions aliens accidentally connected with Africa, Phœnicians, Greeks, Romans, dwellers in the parts of Libya about Cyrene, Arabs and others, whose lot had been cast on the coast of Africa. It is only from the point of view of material comfort and happiness that anything can be urged on behalf of the Negro, in what may be termed his natural state, and even from that there have been, without foreign intervention, large drawbacks in many regions, causing the most deplorable degradation among tribes of an inferior type. Unassisted conditions have left the Negro much in the state which may have been imagined as that obtaining among mankind in primæval times; a starting-point, not a goal, from which progress upwards has to be painfully worked out step by step. This progress, in too many instances, among Negro tribes has not even been attempted. Even when left alone, they have made no advance on the civilization of their forefathers; they have learnt next to nothing, remaining much what they ever were.

We now proceed to consider what have been the extraneous influences which have been brought to bear upon the Negro race, or, to speak more correctly and comprehensively, the various Native races which, from time immemorial, have been the original dwellers on the soil of Africa. It would be a waste of time to go into the dim past, even if the materials were available, for any sure and sufficient account of the state of things which may have originally existed in the interior of Africa.\* On the "long and narrow tract of the African coast" fringing the Mediterranean an exotic civilization had been established by Phœnician, Greek, and Roman influences, which may have to some, but a very doubtful extent affected the northern interior; this, however, must largely have perished under the desolating influences of Mohammedan conquest, if it had not decayed before, with the irruption of the Vandals.

We look then to Africa completely delivered over to the Arabs. Gibbon tells us that "the northern coast of Africa is the only land in which the light of the Gospel after a long and perfect establishment has been totally extinguished." The arts which had been taught by Carthage and Rome were involved in a cloud of ignorance. The doctrine of Cyprian and Augustin was no longer studied; it had never even reached the interior. For a thousand years Africa was hemmed in under the undisputed sway of Islam. The advantages which the Arabs had over other invaders of Africa were not small. "In their climate and government, their diet and habitation, the wandering

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\* "The ancients, who had a very faint and imperfect knowledge of the great peninsula of Africa, were sometimes tempted to believe that the torrid zone must ever remain destitute of inhabitants, and they sometimes amused their fancy by filling the vacant space with headless men, or rather monsters, with horned and cloven-footed satyrs, with fabulous centaurs, and human pygmies," &c., &c.—Gibbon, vol. iii. ch. 25.

Moors resembled the Bedoweens of the desert." Difficulties which are serious, and apparently insurmountable to dwellers in northern latitudes, did not exist for them. They found themselves in countries congenial to their habits and modes of life. They had thus sundry qualifications for the task, not only of subjugating, but also of ruling over Africa, and eliciting its resources. We might go further, and say that they had the undisputed power of elevating the Native tribes to their own pitch of civilization, without inquiring too curiously what that may have been. Still, when we read about all the bragging of what the Saracens wrought in Spain, we might fairly look for some manifestation of similar advancement and civilization on the opposite coast of Africa. But when we can find there nothing of the kind, we are somewhat tempted to inquire whether the splendours of the kingdoms of Cordova and Seville, of Valencia and Grenada, were really the creation of Arab conquerors, when there is not to be found the slightest vestige of similar success on the opposite, it might be said to be the adjacent coast of Africa. Perhaps Spain owed more to the conquered than the conquerors, but we may not prosecute this thought further. Anyhow, none of the glories which irradiated Arab sway in Spain seem at any period to have had even a faint reflex in Africa. Why?

When we attempt to take stock of what Islam has done for Africa, the return is beggarly in the extreme. It may be unhesitatingly asserted, the vast majority of the Native population would have been far more happy, far more prosperous, quite as intelligent and civilized as they ever have been if no votary of the false Prophet had ever reached the shores of Africa. The gains to the Negro have been infinitesimally small. Those who did not already practise the rite of circumcision have in some cases received it. A smattering of the Koran has been communicated, chiefly in the form of texts as fetishes, to be worn as phylacteries or swallowed in water, but in some instances there has probably, within a limited radius, been more intelligent instruction in it given. It would be possible also, no doubt, to adduce instances of individuals having more extensive acquaintance with Arabic literature. In our judgment all this does not count for much. The chief gains have been the more extensive use of clothing, which approves itself to our notions of decency, and possibly—but this is a very doubtful point indeed—more regard to temperance in the matter of drink. Upon the latter point we have serious misgivings, whether upon the whole the Arab has really conferred this benefit on Africa. Some districts can be pointed out in which unquestionably there is abstinence from intoxicants; but it would be quite as easy to adduce instances proving that the introduction and fostering of drunkenness by precept and example is due to the followers of Islam. But allowing the utmost that can be said in favour of the benefits resulting to Africa from the introduction of Mohammedanism, there still looms out the notorious fact that Islam has virtually had the mastery in Africa for twelve hundred years, and that vast multitudes of the Negroes are still hardly removed from the state of savage barbarism, while myriads of those who have come more

immediately into contact with the Arabs have been exterminated off the face of the earth by raids of the most cruel and barbarous description, vast tracts having been devastated and their former prosperity rendered a thing of the past apparently hopeless to recall. Africa, in an eminent degree, has shared the fate common to lands which have fallen under the domination of Islam, Arabia not excepted, where sterility and unprogressiveness are the main features. But owing to the helplessness of the Negro races, the treatment which they have experienced has been far more brutal. The land has been treated by them as a storehouse for slaves, in which the conquerors have dealt from time immemorial. None but those who share the astounding credulity of Canon Isaac Taylor have ever for a moment entertained the notion that Mohammedans repent of their ill-doing in this matter.

. An article in our December number, 1887, summarized the various advances of Islam in Africa, and we need not repeat them here. An article in the *Scottish Geographical Magazine* for June, translated from *L'Afrique Explorée et Civilisée*, goes over much the same ground. One point we think has not been sufficiently dwelt upon in connection with recent Mohammedan fanaticism, and that is the shock which French aggression in Algeria must have given, arousing strong antagonism to the propagation of Christianity. A French writer, M. Marc Fournel, gives a special account of a formidable power thus created in the rear of the French settlements. It is true that its energies are apparently directed at present to proselytism towards the south, but it is an essentially military organization. Either its importance is exaggerated, or, if unchecked, it might some day or another yet be a serious danger to the French in Algeria.

It is not, however, so much our intention to discuss the question of North Africa, which hitherto has been little, if at all, touched by Christian Missions—unless the attempts made by Cardinal de Lavigerie can be viewed in this light. Protestant Missions have never had the opportunity of effecting an entrance in any shape or way into these regions, hostile force prohibiting the advent of them. Flourishing slave *entrepôts*, the termini of caravans, dot these lands. What survives of the horrors across the middle passage of the interior is distributed from them among the harems and establishments of wealthy Mohammedans in various parts, and is made available for their debauchery. Nor can we now direct attention to the Western Coast of Africa, which requires its own separate treatment. It is rather the question of Central and Eastern Africa that we here review. It may be said that there are two conflicting accounts which deserve notice. One view is maintained by a recent traveller, Mr. Joseph Thomson, who, when in the heart of Africa, found large and well-built towns, well-clothed people behaving with self-possessed dignity, and everywhere signs of an industrious community, highly advanced in the page of civilization, carrying on different trades, the various metals worked, and the markets thronged with people: savage tribes transformed into civilized nations; fetishism, with its degrading superstitions, disappearing before Islam, inspiring the Negroes with new religious life. Very similar is the



testimony of Dr. Blyden, who, although he is a Negro, views Islamism as the only intelligent, moral, and commercial power. It has, he holds, taken possession of the most gifted tribes, and left its impression on their social and religious life. It may be observed *en passant* that whatever may be the case with Mr. Thomson, the testimony of Dr. Blyden, notwithstanding his acknowledged ability—which we have cheerfully recognized,—is as much discredited in Africa as it is prized in England. Of Central Africa he knows no more from personal observation than do those who hold him in honour. We will say no more than that his is clearly a case in which his personal history has to be taken into account in close connection with the opinions he has promulgated: the one throws light upon the other. Here and there another may be found who views the condition of Central Africa *couleur de rose*, but the number of such explorers is very limited.

Before we advert to the opposite view, it is well to notice that the cities and districts described by Messrs. Thomson and Blyden contain the starting-points of the slave caravans in their journeys across the desert, and that, although the point is not dwelt upon by them in their glowing accounts of those cities, no small amount of the commercial energy displayed in them is interested in the transport of slaves across the desert to Northern Africa. We suppose it would hardly be denied that a slave market could be found in all the principal seats of "intelligent, moral, and commercial power" referred to. The consequences flowing from this in various directions are not far to seek.

There is, however, another and a very different estimate of the influence of the Arab in Africa, resting upon a large amount of concurrent testimony, which must now be dealt with. In our former paper, already alluded to, we have, we think, sufficiently shown what has been in the remote and later past. What it is in the present is becoming more fully known as by the researches of travellers the condition of the interior of the Dark Continent is becoming more clearly known. Similar atrocities have existed, no doubt, from time immemorial, but they were not tracked out and reported as they now are. It would have been fortunate for those who expatiate on the benign influence of the Arab in Africa if they had lived at an earlier period. It would have then been far more difficult to contradict them in the absence of authentic, or, indeed, of any information.

We will select, in the first instance, Mr. Henry Drummond, who has written on *Tropical Africa*. Canon Isaac Taylor will be shocked in the outset by his account of Zanzibar. Mr. Drummond says it is "Oriental in its appearance, Mohammedan in its religion, Arabian in its morals, a cesspool of wickedness, a fit capital to the Dark Continent." On the Zanzibar route to the interior Mr. Drummond pronounces an opinion in very decided terms. It was, he says, formerly a necessity; it is so no longer; and his counsel is to let it alone and to adopt instead the route by the Zambesi, the Shiré, and Lake Nyassa, whereby there is direct water-way to the interior, with a further water route by Lake Tanganyika; a cool, healthy, accessible plateau of 250 miles in length connecting them. Mr. Drummond is eloquent on the

evils of ivory. The sooner, he says, the last elephant falls before the hunter's bullet the better for Africa. "For every tusk an Arab trader purchases he must buy, borrow, or steal a slave to carry it to the coast." The "untold horrors of the slave march are perpetuated almost solely by the traffic in ivory." It is well to note here his pregnant remark that "the extermination of the elephant is one stage at least in the closing of the slave-trade." The Arab philanthropist will find his vocation so far gone. At page 44 there is a very solemn warning on the subject of malaria in Africa, so bitterly brought home to the C.M.S. by recent events. "The fact," says Mr. Drummond, "of an awful chain of English graves stretching across Africa. This is not spoken to discourage missionary enterprise, it is only said to regulate it." Noble testimony is borne to the devoted conduct of the Scotch missionaries in those regions. We quote with interest a sentence to be recorded: "Africa at this moment has an impossible access, a perilous climate, a penniless people, an undeveloped soil,—so once had England. It may never be done; other laws may operate, unforeseen factors may operate; but there is nothing in the soil, the products, the climate, or the people of Africa to forbid its joining, even at this late day, in the great march of civilization." It is curious to compare this with Dr. Arnold's speculation half a century ago. Mr. Drummond then proceeds to deal with the "Heart Disease of Africa." Messrs. Taylor, Thomson, and Blyden, and others also perhaps, may be offended at hearing that "Arabs pour into Africa from the north and east with the deliberate purpose of making a paradise a hell. It seems the awful destiny of these homeless people to spend their lives in breaking up the homes of others. Wherever they go in Africa the followers of Islam are the destroyers of peace, the breakers up of the patriarchal life, the dissolvers of the family." According to Mr. Drummond the Arabs hold the whole continent under one reign of terror, which he explains thus:—

Arab encampments for carrying on a wholesale trade in this terrible commodity are now established all over the heart of Africa. They are usually connected with wealthy Arab traders at Zanzibar and other places on the coast, and communication is kept up by caravans, which pass at long intervals from one to the other. Being always large and well-supplied with the material of war, these caravans have at their mercy the feeble and divided Native tribes through which they pass, and their trail across the continent is darkened with every aggravation of tyranny and crime. They come upon the scene suddenly; they stay only long enough to secure their end, and disappear only to return when a new crop has arisen which is worth the reaping. Sometimes these Arab traders will actually settle for a year or two in the heart of some quiet community in the remote interior. They pretend perfect friendship; they molest no one; they barter honestly. They plant the seeds of their favourite vegetables and fruits—the Arab always carries seeds with him—as if they meant to stay for ever. Meantime they buy ivory, tusk after tusk, until great piles of it are buried beneath their huts, and all their barter goods are gone. Then one day suddenly the inevitable quarrel is picked. And then follows a wholesale massacre. Enough only are spared from the slaughter to carry the ivory to the coast; the grass huts of the village are set on fire; the Arabs strike camp; and the slave march, worse than death, begins. The last act in the drama, the slave march, is the aspect of slavery which in the past has chiefly aroused the passions and the sympathy of the outside world, but the greater evil is the demoralization and disintegration of communities by which

it is necessarily preceded. It is essential to the traffic that the region drained by the slaver should be kept in perpetual political ferment ; that, in order to prevent combination, chief should be pitted against chief, and that the moment any tribe threatens to assume a dominating strength it should either be broken up by the instigation of rebellion among its dependencies or made a tool of at their expense. The inter-relation of tribe is so intricate that it is impossible to exaggerate the effect of disturbing the equilibrium at even a single centre. But, like a river, a slave caravan has to be fed by innumerable tributaries all along its course, at first in order to gather a sufficient volume of human bodies for the start, and afterwards to replace the frightful loss by desertion, disablement, and death. The Slave Map appended, by courteous permission of Mr. James Stevenson, will give some idea of the extent of country cursed and blighted to keep up this traffic.

Further on Mr. Drummond says, "The plain issue is now before the world—Is the Arab or the European henceforth to reign in Africa?" Probably those whom we might without, we think, unreasonable offence, term semi-Christians, would hold that it might be well, for a season (some centuries perhaps) at any rate, to allow Islam as a semi-Christianity to civilize ! and to elevate ! Africa as it hitherto has been doing. Others, again, might demur, and might think that any form of Christianity, even Romanism, might be preferable to Islam. As matters really stand—"Africa is claimed by everybody and belongs to nobody." Mr. Drummond urges—but this verges on politics, which are not our *métier*—that Portugal and Germany, if they will, should be urged to administer the Nyassa region ; but he adds that since Livingstone's death the burden of it is on the conscience of England, and we think he is not far wrong. Mr. Drummond's verdict concerning Portugal is (p. 209) that "by every moral consideration the Portuguese have themselves forfeited the permission to trespass further in Equatorial Africa. They have done nothing for the people since the day they first set foot in it. They have never discouraged, but rather connived at the slave-trade. Livingstone himself took the servant of the Governor of Tette red-handed at the head of a large slave-gang. They have been at perpetual feud with the Native tribes. They have taught them to drink. Their Missions have failed. Their colonization is not even a name." Very different has been the recent activity of Germany.

From the testimony of Mr. Drummond we turn to that of Emin Pasha, who is now so much an object of interest. The duties in which he has been engaged are notorious, but in the published volume the references to Islam are sparse, though full of significance. We are told, for instance, about the civilizing influences of Islam. Emin Pasha writes : "Since the scientific discovery of Monbottu, the habits and customs of the people have hardly changed at all, in spite of Arab invasion. One man here and there may have learnt to clothe himself in rags of stuff, and to hang a rosary round his neck in the presence of Arabs ; but the latter have exerted no palpable influence on the physical and moral influence of the people generally" (p. 197). Further on he says that the practice "of cannibalism is just as widespread as when the Arabs invaded the country." At page 411 we have some account of his liberating Negroes from the Mohammedan governor of Ayak, "one of the oldest settlements of the Donagly, and one of the

strongest bulwarks of the slave market. "Murder," he says, "is so very common here that scarcely any inquiry is made about it—they were only *abid*, that is, slaves!" At Rumbek, near Ayak, he found that just before his arrival there were three thousand slaves. "This station was a fearful place, as bad as brandy, the slave-trade, and debauchery of every sort could make it." Sir Wilfrid Lawson might find some opening for his temperance crusade in this centre of Mohammedan civilization in the interior of Africa. Not that the progress of Islam had been great, for, as Emin Pasha says, "It is a curious fact that during more than twenty years' rule Islam has scarcely made ten proselytes in the whole of our provinces—a greater proof of administrative failure could hardly be furnished."

In the valuable tract of Mr. Stevenson, to whom we are much indebted for the Map accompanying this article, there is an extract from Mr. Stanley's *Congo and the Free State*, which, although long, we venture to transcribe, earnestly commending the thoughtful perusal of it to Canon Isaac Taylor, Dr. Blyden, and all the *fauteurs* of Islam as a civilizing agent. Unless they brazen their foreheads, as well as steel their hearts, they will be thankful for being disabused of crotchets which, if indulged in knowingly after becoming cognizant of these horrors, would be discreditable to them as professing Christian men. It is thus that Islam is engaged in civilizing and elevating Central Africa:—

P. 144.—"We discovered that this horde of banditti—for in reality and without disguise they were nothing else—was under the leadership of several chiefs, but principally under Karema and Kibunga. They had started sixteen months previously from Wane-Kirundu, about thirty miles below Vinya Njara. For eleven months the band had been raiding successfully between the Congo and the Lubiranzzi, on the left bank. They had then undertaken to perform the same cruel work between the Biyerré and Wane-Kirundu. On looking at my map I find that such a territory within the area described would cover superficially 16,200 square geographical miles on the left bank, and 10,500 miles on the right, all of which in statute mileage would be equal to 34,700 square miles, just 2000 square miles greater than the island of Ireland, inhabited by about 1,000,000 people.

"The band when it set out from Kirundu numbered 300 fighting men, armed with flint locks, double-barrelled percussion guns, and a few breech-loaders; their followers, or domestic slaves and women, doubled this force. . . . Within the enclosure was a series of low sheds extending many lines deep from the immediate edge of the clay bank inland, 100 yards; in length the camp was about 300 yards. At the landing-place below were 54 long canoes, varying in carrying capacity. Each might convey from 10 to 100 people. . . . The first general impressions are that the camp is much too densely peopled for comfort. There are rows upon rows of dark nakedness, relieved here and there by the white dresses of the captors. There are lines or groups of naked forms—upright, standing, or moving about listlessly; naked bodies are stretched under the sheds in all positions; naked legs innumerable are seen in the perspective of prostrate sleepers; there are countless naked children—many mere infants—forms of boyhood and girlhood, and occasionally a drove of absolutely naked old women bending under a basket of fuel, or cassava tubers, or bananas, who are driven through the moving groups by two or three musketeers. On paying more attention to details, I observe that mostly all are fettered; youths with iron rings around their necks, through which a chain, like one of our boat anchor-chains, is rove, securing the captives by twenties. The children over ten are secured by these copper rings, each ringed leg brought together by the central ring, which

accounts for the apparent listlessness of movement I observed on first coming in presence of this curious scene. The mothers are secured by shorter chains, around whom their respective progeny of infants are grouped, hiding the cruel iron links that fall in loops or festoons on their mammas' breasts. There is not an adult man captive amongst them. . . ."

P. 148.—"The slave-traders admit that they have only 2300 captives in this fold, yet they have raided through the length and breadth of a country larger than Ireland, bringing fire and spreading carnage with lead and iron. Both banks of the river show that 118 villages and 43 districts have been devastated, out of which is only educed this scanty profit of 2300 females and children, and about 2000 tusks of ivory! The spears, swords, bows, and the quivers of arrows show that many adults have fallen. Given that 118 villages were peopled only by 1000 each, we have only a profit of 2 per cent., and by the time all these captives have been subjected to the accidents of the river voyage to Kirundu and Nyangwe, of camp life and its harsh miseries, to the havoc of smallpox, and the pests which miseries breed, there will only remain a scant one per cent. upon the bloody venture.

"They tell me, however, that the convoys already arrived at Nyangwe with slaves captured in the interior have been as great as their present band. Five expeditions have come and gone with their booty of ivory and slaves, and these five expeditions have now completely weeded the large territory described above. If each expedition has been as successful as this the slave-traders have been enabled to obtain 5000 women and children safe to Nyangwe, Kirundu, and Vibondo, above the Stanley Falls. This 5000 out of an annual million will be at the rate of a half per cent., or 5 slaves out of 1000 people. . . . This is poor profit out of such a large waste of life, for originally we assume the slaves to have mustered about 10,000 in number. To obtain the 2300 slaves out of the 118 villages they must have shot a round number of 2500 people, while 1300 men died by the wayside through scant provisions and the intensity of their hopeless wretchedness. How many are wounded and die in the forest or droop to death through an overwhelming sense of their calamities we do not know; but if the above figures are trustworthy, then the outcome from the territory with its million of souls is 5000 slaves, obtained at the cruel expense of 33,000 lives! And such slaves! They are females or young children who cannot run away, or who with youthful indifference will soon forget the terrors of their capture! Yet each of the very smallest infants has cost the life of a father, and perhaps his three stout brothers and three grown-up daughters. An entire family of six souls have been done to death to obtain that small, feeble, useless child! These are my thoughts as I look upon the horrible scene. Every second during which I regard them the clink of fetters and chains strikes upon my ears. My eyes catch sight of that continued lifting of the hand to ease the neck in the collar, or as it displays a manacle exposed through a muscle being irritated by its weight or want of fitness. My nerves are offended with the rancid effluvium of the unwashed herds within this human kennel. The smell of other abominations annoy me in that vitiated atmosphere. For how could poor people, bound and riveted together by twenties, do otherwise than wallow in filth. Only the old women are taken out to forage. They dig out the cassava tubers and search for the banana; while the guard, with musket ready, keenly watches for the coming of the revengeful Native. Not much food can be procured in this manner, and what is obtained is flung down in a heap before each gang to at once cause an unseemly scramble. Many of these poor things have been already months fettered in this manner, and their bones stand out in bold relief in the attenuated skin, which hangs down in thin wrinkles and puckers. And yet who can withstand the feeling of pity so powerfully pleaded for by those large eyes and sunken cheeks?"

We presume no one would undertake to say that this peculiar process of civilization and elevation is a recent change of system on the part of modern Arabs departing from the humane traditions of their

fathers, who in former times carried on the slave-trade in some benevolent fashion of which no traces can be found in history. All free from fads will, we think, agree that the present system tallies with all that is recorded of Islam in the past; that it is *quod semper, quod ubique, quod ab omnibus* wherever these religionists have had the power. The Ethiopian does not change his skin, or the leopard his spots.

If proof were needed, we find it in a recent issue of the *Record* newspaper (July 6th), where there is an account of a sermon preached on the Northern and Central African slave-trade, by Cardinal Lavigerie, to an overflowing congregation in the vast church of St. Sulpice, in Paris. "It would be difficult to exaggerate the horrors and barbarities of the trade as described by the Cardinal. One could scarcely believe that he was speaking of the *present* state of things; had his sermon been a summary of the worst extracts from the history of the inhuman traffic in human flesh of a century ago, it could hardly have been worse. Indeed so incredible were some of his statements, that the preacher appealed more than once to a number of Negro and other missionaries from Algeria by whom he was accompanied, in confirmation of the truth of them. The horrors of the trade, he said, were little known in Europe, and were difficult even to imagine. The poor wretches, who had souls like our own, were hunted like wild beasts, and far more were destroyed than were sold. When caught the unmarketable ones were either killed or left to die of hunger. The women were usually violated and then burnt. The number of slaves sold annually he declared to be not less than 400,000; and to capture these at least 2,000,000 were massacred. If this went on the Continent of Africa would be depopulated. There is a regular 'human flesh market,' he said, at Morocco, and another in Egypt on the north of the Red Sea. A great empire in South America had just set a noble example by shutting up a market to which these poor wretches were sent. The whole trade was but the effect of a terrible thirst for gold. He entreated the theological students present to keep up a constant agitation against slavery when they began to preach; he besought the Press to make the terrible state of things known; and he appealed to the Christian charity of mothers, and of all who knew the blessings of domestic happiness, for help."

It is hard to reconcile the foregoing with the courteous explanations recently made to Canon Isaac Taylor at Cairo, about the proximate extinction of the Mohammedan slave-trade; perhaps the truth may be that the extinction of the Negro race by somewhat more vigorous effort on the part of Islam cannot be far distant, and so there will be an end of the slave-trade! Anyhow, the Roman Church has at last taken the matter up, a tardy reparation for its having given the first stimulus to Christian slave-trade in Africa by the opening of the slave-market in Lisbon, some centuries ago, under the authority of a Papal Bull. We much prefer the recent utterances of Leo XIII. on this point to those of his predecessor, as we feel no concern about Papal Infallibility: they are more seemly in a *soi-disant* Vicar of Christ. It is curious that Rome should thus come in last of Christian people;—but better







late than never. The extinction of the supply of slaves to Brazil by the Portuguese will be a great boon to humanity. Among Christian communities Spain and Portugal, with the fullest sanction of the Papacy, have been chief offenders, and are now among Christians, with very slight exceptions, the only offenders. We hope the last utterances of the Papacy will be listened to by them.

The same dismal tale of desolation caused by the Arab traders is reported by Mr. Wissman, who travelled in 1881 and later years, Dr. Lenz in 1887, Dr. Wolff in 1886, Mr. Moir in 1885,—indeed, the consensus of testimony may be viewed as universal. But what are facts against crotchets? In 1881, Mr. Wissman passed through the country of the Basonge (marked 2 on the map). They had lived in beautiful villages, miles in length, had cultivated the land, and excelled in the manufacture of cloth, pottery, iron articles, and wood carving. But through the civilizing influences of the Arabs of Nyangwe, the villages were deserted. Mr. Moir's statement is as follows. He met a polished Arab gentleman, named Kabunda, who had just converted a smiling valley, called the Garden of the Tanganyika, into a hungry wilderness, and he had the privilege of seeing him set out to Zanzibar with the ivory he had collected :—

"First came armed men, dancing, gesticulating, and throwing about their guns, as only Arabs can do, to the sound of drums, panpipes, and other less musical instruments. Then followed, slowly and sedately, the great man himself, accompanied by his brother and other head men, his richly caparisoned donkey walking along near by; and surely no greater contrast could be conceived than that between this courteous, white-robed Arab, with his gold-embroidered joho, silver sword and daggers, and silken turban, and the miserable swarm of naked, squalid human beings that he had wantonly dragged from their now ruined homes in order to enrich himself.

"Behind the Arab came groups of wives and household servants, laughing and talking as they passed along, carrying the camp utensils and other impedimenta of their masters. After that the main rabble of the caravan, the men armed with guns, spears, and axes. Ominously prominent among the loads were many slave-sticks, to be handy if any turned refractory, or if any likely stranger were met. Mingling with and guarded by them came the wretched, over-burdened, tied-up slaves. The men, who might still have had spirit to try and escape, were driven, tied two-and-two, in the terrible goriee or taming stick, or in gangs of about a dozen, each with an iron collar let into a long iron chain, many, even so soon after the start, staggering under their loads.

"And the women! I can hardly trust myself to think or speak of them—they were fastened to chains or thick bark ropes; very many, in addition to their heavy weight of grain or ivory, carried little brown babies, dear to their hearts as a white man's child to his. The double burden was almost too much, and still they struggled wearily on, knowing too well that when they showed signs of fatigue, not the slaver's ivory, but the living child would be torn from them and thrown aside to die. One poor old woman I could not help noticing. She was carrying a biggish boy who should have been walking, but whose thin, weak legs had evidently given way, she was tottering already; it was the supreme effort of a mother's love—and all in vain; for the child, easily recognizable, was brought into camp a couple of hours later by one of my hunters, who had found him on the path. We had him cared for; but his poor mother would never know. Already, during the three days' journey from Liendwa, death had been freeing the captives. It was well for them; still we could not help shuddering, as, in the darkness, we heard the howl of the hyenas along the track, and realized only too fully the reason why. Low as these poor negroes may be in the

moral scale, they have still strong maternal affection, and love of home and country."

For ninety miles along the south coast of Tanganyika we have the entire population swept away, and in the adjoining fertile country of Fipa the Arabs are now in great force.

We must refer our readers to the important pamphlets at the head of this article for evidence as to how all legitimate commerce and all spiritual or moral improvement in Africa is thwarted by the ferocious banditti, the Mohammedan civilizers, whose advocates in England extenuate their atrocities, and would try to persuade the public that Islam is a blessing to Africa. The statements therein are of course but fragments of what might be adduced. It is simply wickedness to allege that these evils are partial in extent, limited in duration, decaying abominations of the past. They have existed in full vigour for centuries, and will flourish so long as any remnant of vigour exists in Islam.

Again we repeat, Mr. Drummond puts the question thus,—“The plain issue is now before the world, ‘Is the Arab or the European henceforth to reign in Africa?’” The determination of this problem is of course a political matter beyond our province, but it is well that those who are interested in Missions should be aware that there is such a question, as also that there are manifold indications that the various European nations, actuated by different motives, are stirring in the matter; Germany, Belgium, France, Italy, in various ways are concerning themselves about Africa as they never have done before. For a long period England has done so. We could wish that all this interest had been of a beneficent character, but notoriously it is not so. Too often, and too extensively, it has been a frightful addition to the woes of Africa by the cupidity of those now engaged in the accursed traffic in liquor, as formerly by participation in the slave-trade.

It would seem to be a matter of course among professing Christians that all legitimate influence should be used to put an end to all the appalling abominations we have been describing, whether of Arab slave dealing or European liquor traffic. The latter certainly ought to be within the reach of Christian effort, and this fresh stain on the name of Christ ought to be effaced. Publicity and perseverance may be great ends to this, and it would indeed be a blessed thing if this terrible mote could be extracted: it is a deplorable proof of the ever-recurring fallacy that commerce makes way for Christianity. We have often protested against this delusion, but must forbear dwelling on the point now.

Very various are the panaceas suggested for Africa. A favourite one with Dr. Schweinfurth, Emin Pasha, and some others, is the introduction of Chinese colonists as a counterpoise to the devastations of the Arabs. Such an immigration might be successful commercially, but could not elevate morally or religiously, notwithstanding the high things that have been said about Confucius and Mencius. A writer in the *Fortnightly* (May, 1888) advocates the growth inwards from the seaboard of civilization and commerce attendant on and sustaining the

security of property and life. Others would urge European colonization. Mr. Drummond dwells on the importance of a firm and uncompromising stand at Zanzibar by some European power which would read a lesson to the whole Mohammedan following in Africa. To this he would add a steamer on the water-way into the heart of Africa from the Zambesi, with a dépôt of armed men as police and patrol, whites, or blacks and whites, on the higher and healthier plateaux. This seems to be also the opinion of the Council of the Royal Scottish Geographical Society. The portion between the Lakes Nyassa and Tanganyika seems to be one of the utmost commercial and political importance for restraining the devastations of the Arabs and preserving something like free communication across Africa.

Altogether, it is sufficiently manifest that the problem of dealing with Africa in every sense of the word is by no means an easy or simple one, but is sorely complicated with most serious difficulties. Malaria and the Arabs are the scourge of the country. Neither of these is easy to cope with.

All Christian operations in Africa hitherto may be said to be tentative. Only a hundred years have elapsed since England gained a footing on the West Coast of Africa, and, despite all drawbacks, Christian philanthropy has no cause to be ashamed of the results. All has not been accomplished that could have been wished or hoped for. But much good work has been done, fraught with incalculable blessings to the souls, as to the bodies, of the Native population. In the eyes of Europeans the Negro is no longer viewed as the slave or the beast of burden as he is by his Arab task-masters. But the work of doing good to Africa is only beginning, especially on its eastern coasts. The late Henry Venn, whose heart ever was with Africa, always looked to the Eastern Coast as the true means of approaching the interior of the country. He was not permitted to see even what we see—our day of small and often only too sorrowful things.

Difficulties, however, must be anticipated and confronted. The history of all explorations and new settlements in strange lands, under far more favourable circumstances than are to be dealt with in Africa, teaches this lesson. The true pioneers of African civilization are the missionary bands who seek the regeneration of the country by spiritual influences mighty to the pulling down of the strongholds of sin and Satan. But their efforts ought not to be hampered by the abominations carried on under the name of commerce. Is restraint of this wickedness a thing to be despaired of in the councils of Europe? It cannot be unduly trenching upon politics to put in motion for the extinction of the liquor traffic the means which made the slave-trade of Christianity a thing of the past. Then, with a lighter heart and a clearer conscience, Christianity could address itself to the task of putting down the cruelties of Islam, which have reduced Africa to its present deplorable state of degradation. All this is not to be done in a day, but should be attempted day by day. It should be begun now, although the full accomplishment may be the successive work of future

generations. There have been already many martyrs in the sacred duty of lifting up Africans to their place among the nations of the earth. We fear there will be many more ere the Cross triumphs over the Crescent in those regions; but most assuredly those who offer themselves in obedience to the command of their Master will be sustained by the assurance that it would be difficult to perish in a nobler cause. Like Paul, they must go forward in the spirit in which their predecessors have gone, not counting their lives dear unto themselves. To those faithful unto death will be given a crown of life.

K.

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### INTERCHANGE.

**I**N the last number of the *Intelligencer* we offered a few thoughts on a topic of some interest at the present time. Since its appearance, a most singular illustration of how the East and West are reacting on each other has come to our notice. Mr. Hackett, at Allahabad, was on Saturday evening, June 16th, delivering a lecture on "The Aryan-Vedic Religion." It was mostly taken up with an account of a curious catechism put forth by Pundit Raghunath Rao, the Dewan of Indore, as a short catechism of the Aryan-Vedic religion. Our friends in Scotland will be perhaps flattered, but certainly astonished, to learn that it is taken word for word from the Shorter Catechism so familiar to all dwellers north of the Tweed! Only it consists of some 20,000 questions and answers, those relating to our Lord Jesus Christ being omitted.

On this being pointed out to the Dewan, he defended his compilation on the ground that the truths were common to both, and he wished to use a formulary that might, as far as possible, commend itself to both Christians and Hindus. It may perhaps be considered one of the most remarkable plagiarisms on record. There must be a singular scarcity of tools among the Hindus, when they have to go to Scotland, instead of to the Vedas, "to sharpen every man his share, and his coulter, and his axe, and his mattock." Had the plagiarism not been at once discovered, it might in the course of time have been turned to account by some superficial inquirer, and been for him a *trouvaille* like the *Ezour Vadam* of Robert de Nobili, which a century or more ago so delighted Voltaire when he received from the East what he imagined might be a fresh weapon against Christianity. The object of the Jesuits then was to establish their forgery as an authentic Veda, and to show by its accordance with the Gospels that there was an irrefragable argument for the divine origin of Christianity. The Dewan probably, but we do not speak with certainty, may have known something of the Shorter Catechism picked up in or from a mission-school, and may also, like the mass of the Hindus, have known as little of the Vedas as Chaucer's Physician knew of the Bible or Voltaire of the Vedas.

K.

## FUH-KIEN MISSION: A TOUR IN THE LIENG-KONG AND LO-NGWONG DISTRICTS.

LETTER FROM ARCHDEACON WOLFE.

**S**TARTED for Lieng-kong on a Thursday in February. Spent Thursday night in boat off the large village of Kwang-tau. This is a very busy town, though not a very large one; it contains probably about 8000 inhabitants, principally shopkeepers and traders. All Chinese trading junks from the north and south, on their way to the provincial city of Foochow, call here. There is an important trade in rice and coals between this place and Formosa, and both these commodities are to be got much cheaper at this place than at Foochow. There are also a number of Chinese war junks stationed here, and a strong military camp about half an English mile from the town. On the occasion of the French raid on the River Min, this camp and its surrounding forts were partially destroyed by the guns from the French ships, but no harm whatever was done by them to the houses or inhabitants of the town. Kwang-tau is an important centre for a missionary station, but I regret that hitherto it has not been occupied as such by any of the missionary bodies labouring here. Recently, however, one family from this place and two soldiers from the camp have joined the Lieng-kong Church, and at the last Church Council, held at Lieng-kong, these recent converts pleaded hard for a man to occupy this important centre as a missionary station. The Church Council, however, is unable to provide the means for the payment of the catechist who might be sent there, and as the Society at home refuses to make any allowance for the extension of evangelistic work in these regions, I fear the grand and important openings which present themselves on every side in a way that they never did before, must remain unoccupied, and the British missionary can only go on his way sorrowing from place to place, because it is beyond his power to take advantage of the many opportunities thus presented to him from day to day. I cannot believe that the friends of Church Missions realize the wonderful openings which now exist

over this magnificent province for the preaching of the glad tidings of salvation; for if they did, I am sure we should not be so crippled as we are in want of the means of sending forth Native preachers to these large towns and centres. "How can they hear without a preacher? and how can they preach unless they be sent?" and surely "the labourer" is as worthy of his hire, *here and now*, as he was in Corinth or elsewhere in the days of the great Apostle St. Paul.

After breakfast in the boat on Friday morning, I started for the city of Lieng-kong, where I arrived about noon. On the way I called at some of the houses of the Lieng-kong congregation, and had a cup of tea. Lieng-kong is separated from the port of Kwang-tau by a high ridge of mountains which must be surmounted by those who wish to pass from one place to the other. It is therefore next to impossible for women or old people, who cannot afford the expense or luxury of a sedan-chair, to pass over this mountain road to the Lieng-kong church, which is about six miles' distance. From the top of this mountain a beautiful panoramic view is presented to the view. On the one side the beautiful valley of the Min, with the many islands scattered at the mouth of the river, towards Sharp Peak, and then the open sea extending away beyond the range of vision. On the other side, to the north, spreads out the Lieng-kong valleys fringed all round with villages, and rich with beautiful crops of rice and wheat and all sorts of vegetables in their season. The river, which rises far away in the mountains of Ping-nang and Ku-cheng, rushes rapidly all the way of its devious course, till it enters this luxuriant valley, where it flows lazily as it meanders on its way to the ocean, as if unwilling to retire from a scene of so much natural beauty and rich fertility. On occasions, however, after heavy rains or during a strong typhoon, it rises into a tumultuous fury, and spreads desolation and destruction over the entire valley and city of Lieng-kong. Sometimes the inhabi-

tants of the city are compelled to take refuge on the higher parts of the city walls from the floods which rise forty or fifty feet, and flow in over the tops of the battlements on the wall. In the C.M.S. church just inside the south gate, and built on a level with the top of the wall, the water rises eight feet on high floods, and the furniture swims about for a couple of days. It was pouring rain when we entered into the city, but cleared up somewhat in the afternoon when we opened the church doors for public preaching. Very soon a congregation crowded in. I addressed them for about an hour; nearly the entire congregation remained to the close, and listened the whole time with fixed attention. After this the Rev. Ting Sing Ang occupied the pulpit, and spake for half an hour. At the close several stayed for quiet conversation with Ting and myself, and I could not but feel that a good impression had been made, by God's help, on the minds of those who had listened so attentively. Several interesting questions were asked by those who waited, which convinced me that their hearts had been touched by what had been said to them. One, a literary man, on leaving begged for a book, and I gave him the Gospel of St. Luke. We had evening prayers and reading with the city members, about thirty of whom were present, and they seemed to me earnest and sincere followers of Christ. Among those present at family prayers were four men who had just joined us as inquirers, and who were brought by the exertions of one of the Christians, who works with them in the same trade, to think seriously about their souls, as they said, at the beginning of this Chinese new year (to-day the 6th of 1 moon). These men have now entered their names on the list of catechumens, and I hope and trust they may be taught of the Holy Spirit, and ultimately be joined to the living Church of Christ in this city. Another family of seven have also recently entered their names on the Church roll of this city, and several others have openly expressed an earnest desire to do the same, but are deterred by the threats of their families and friends, and by the close system of espionage which is carried out by the heads and managers of the ancestral halls in this city and

neighbourhood. Each *check* or clan has its own ancestral hall, and in order to prevent the possibility of any one of the clan secretly becoming a Christian, the plan has been adopted, to read out the names of each family in the clan at the beginning of the year, and make careful inquiries of the head of each family, who is expected to attend at the Great Hall on the occasion, respecting the various members of the family. The deaths, the births, the marriages are noted, as well as those who have removed to other places, and all their circumstances are pried into. Should any member be found to have embraced the religion of Jesus, his name is at once taken off the ancestral roll, and unless he at once presents himself before the elders, and renounces his Christianity by worshipping the gods, he is expelled from the clan and reckoned as a dead man, and cut off from all the privileges of the clan. These privileges are sometimes very important, deprivation of them involving the loss of his ancestral property, and the consequent starvation of his wife and children. This is a serious hindrance to the spread of Christianity in this place. The toleration of Christianity by the empire does not affect this cruel mode of persecution, as all this property has been handed down by the ancestors with the conditions attached to it, that those who shall inherit shall also worship at the graves and take part in sacrificing to the manes of their ancestors. Those who will not do this have no right to the property, and the next of kin is entitled to take this property by complying with the conditions. This is a very great and a powerful engine against the spread of the Gospel, and a very masterpiece of the enemy of souls. Many of our Christians, however, have renounced their properties rather than renounce their Christian faith. How many Christians in England, if called upon to endure such a trial, would be found to endure? Many, I have no doubt, thanks be to God, would be willing even to give their lives rather than give up Christ! Yet, I fear, the great majority of those who call themselves Christians, even in England, would hesitate, and keep their property and deny Christ! The little congregation in this city is, however, after much

difficulty and many trials, gradually gaining ground, and the new church and school, and parsonage, erected principally by the liberality of that departed man of God, W. C. Jones, have helped considerably to the strengthening of this congregation, and giving it a status in the city. The city and district of Lieng-kong has now, for the first time, an ordained Native clergyman. The Rev. Ting, brother of the Rev. Ting Sing Ki, of Ning-taik, was ordained by the Bishop of Victoria, and was licensed to the Lieng-kong Church. He has been connected with the Mission from his childhood, and has been a good and faithful catechist for twelve years. He is a good speaker and preacher, but he wants organizing power and self-reliance.

Saturday afternoon was again devoted to preaching, but as the day was very wet, few people came, and on the whole not successful. There was the ordinary missionary prayer-meeting in the evening, which was well attended, and it was encouraging and refreshing to listen to these Chinese Christians pleading with God for the conversion of their heathen countrymen, and for the whole world. We have among them two young men from the hardened and violent city of Kiong-ning-foo, where we have so often been defeated in our efforts to open up a way there for the entrance of the Gospel. These young men are connected with the camp near Kwang-tau, and they appear earnest Christians. They have not yet been baptized. They are longing to be able to carry the glad tidings of Christ to their friends in Kiong-ning-foo. They have acquired a very good knowledge of the Foochow language, and can read the New Testament in Foochow, though not in the Kiong-ning dialect.

Sunday morning; service in the church at 11 o'clock. There were about fifty present. The Rev. Ting read prayers, and I preached from Luke iv. 18, and then administered the Supper of the Lord to twenty-two men and women. In the afternoon there was a sort of experience meeting held by the Christians only. The one who presides reads a portion of Scripture, and makes whatever remarks are suggested to him by the passage, then calls upon the others to make some remarks upon the same passage of Scripture. Some pray in-

stead of saying anything on the portion selected. This is called by the Christians Ku-lae-hwoi, which means "mutual stirring up society," and they seem to enjoy it very much. It is always held in the afternoon, on Sundays. Those at a distance then leave for their homes, oftentimes eight or nine miles distant.

Monday morning was occupied with some of the catechists, and others who had arrived, in reading St. Mark's Gospel. In the afternoon everybody was busy making preparations for the reception of the delegates and others who were expected to attend the meetings of Church Council, to commence this evening. In the meanwhile, one of the catechists and myself opened the church for public preaching. We had a very fair congregation, notwithstanding the very unfavourable state of the weather, and the people listened most attentively. There is now rarely, or never at all, any of that rudeness and hostility manifested in the church while the catechist or missionary is preaching, which used to be so common and so trying a few years ago, especially in this city. After the discourses those present were invited to ask questions, and we had a very deeply interesting conversation with a few of the men, until darkness compelled us to stop. The group which sat and stood around me asked questions as to the immortality of the soul, and the resurrection. These doctrines seemed strange and incredible to them; but I trust our preaching and conversation will not have been without effect, and that God will not allow His own Word to have been spoken in vain. We had a very interesting missionary prayer-meeting in the evening, when the catechist, schoolmasters, and delegates of the Lieng-kong Church Council were present.

Tuesday was taken up with Church Council business, and about fifty partook of the Lord's Supper in the morning, before the meeting commenced.

Wednesday morning: started very early by boat for the large town of Pwokan, which is twelve English miles from the district city. The heavy rains of the two or three previous days and nights rendered the Lieng-kong river swollen, and our little boat, under the influence of the rapid flow of the

water, in about two hours, brought us to our destination. This river is quite shallow in dry weather, and boats can only float to the city with the tide, which rushes in with extraordinary rapidity daily from the sea. The banks of this river on both sides present a very picturesque appearance. On the south side the hills rise gradually from the water's edge, till away in the distance they tower high into the air; on the northern bank, a beautiful valley, well cultivated, stretches away for miles, at some parts, to the distant mountains, and numerous large villages along the banks indicate the richness and fertility of the soil. Two large pagodas adorn the southern bank. One of these Buddhistic structures rises on a low hill about an English mile from the city of Lieng-kong, and is said to ward off all evil influences from the city. The other rises on the top of the highest peak in the range of mountains, about six miles from the city, and about three miles away from the river bank. It is said to have been erected long ago by an affectionate wife, some years after her husband had gone from home, who being very anxious and desirous for his return, built this pagoda to serve as a tower of observation from which she could see a long way out to sea, and watch for her husband's return. She spent most of her time in this tower, straining her vision and earnestly longing for a sight of her husband's vessel. At length, to her great joy, the vessel hove in sight, and sailed up the Lieng-kong river; but the husband, on seeing the high tower, ordered the ship's head about, and said, "This can't be the Lieng-kong river, there was no tower on its banks in my time, let us go in search of our native river." So the husband sailed away in search of his native home, but never found it, and the affectionate wife died of despair, and the pagoda stands there to-day, a monument of wifely affection, and a warning against over-anxiety, which too often defeats the object of its solicitude. The village of Pwokan stands on the northern bank of the river, and opposite, on the southern bank, is the large town of Teng-noi. Pwokan was in ancient times, in the Sung dynasty, a busy and important place. It was celebrated for its earthenware works, and at the present time there are large

mounds on all sides of the town, some of them more than 200 feet high, formed by the debris and the rejected portions of the pottery. The houses are nearly all built of broken pieces of pottery dug out of these artificial hills. Beggars and others spend much of their time at present excavating these mounds, in hopes of finding whole specimens of this ancient pottery, which they can sell as curiosities for very high prices. The present site of the town was once the harbour in which large junks anchored with their freights. But the ancient glory has departed, and the inhabitants of the town are noted for their turbulent and lawless disposition, and the officials are oftentimes insulted and maltreated here in the discharge of their duty. The inhabitants, from long impunity, have come to look upon themselves as invulnerable, and the whole country round stands in awe and terror of the bullies of this village. Many years ago I visited this place, and preached in the streets, and was well received, visited some sick people and dispensed some medicine, but was unable to establish a Mission there. About three years ago I again made an attempt, and succeeded in renting a small hut-like place—the only place I could get—for which I had to pay an exorbitant rent. I sent a catechist to reside in this hut; the people at first laughed at the idea, and thought, Surely this foreigner must be half crazed to rent such a place! What a queer religion it must be to make the hut its temple! and they heartily despised and laughed at the whole thing. For twelve months things went on quietly; at length an old man was led by the grace of God to believe in Jesus, and soon brought another old man with him to the old hut, and the result was their baptism. But now the persecution began, and great trouble followed; the catechist refused to stay there, but one or two families in the town attended service in the city church, to which they walked every Sunday twelve miles. One of these rented a house to the Mission in the very heart of the town, and, in spite of the most serious opposition, others came and listened and believed. I went down and baptized over twenty, and ever since it has been growing, and at the present moment



there are more than sixty worshippers on the Sabbath. Some of these are from neighbouring villages, but the bulk of the congregation belongs to the town. On one of my visits to the town last year I was followed by a mob of determined-looking men. Some of them threw themselves against me, and one of them stood forth and challenged me to fight. On finding that I took no notice, the mob used the most insulting language, and followed me to the church, where they contented themselves with threatening the Christians and making an uproar. The Christians were frightened that the house would be broken into during the night; but all went off quietly after the mob had dispersed about dark. The next day I left the town, and soon after the house was attacked, some of the Christians were hurt, and the chapel and house partially destroyed. The Christians were compelled to fly from the town, leaving their property behind. Private proclamations were posted on the walls of the town, calling for the utter destruction of the Christians unless they returned to the idolatry of their fathers. It was the commencement of sowing time, and Christians were not allowed to return to sow their fields. Under these circumstances I was constrained to appeal to the authorities through H.M.'s Consul on behalf of these Christians, and complained of the usage which I myself received in the town. After some delay and much correspondence on the subject, the authorities were induced to apprehend the ringleaders, the Christians were allowed to return to their houses, their property restored, and their houses were repaired at the expense of the ringleaders, and for the first time for many years, the officers got the upper hand of the mob. Things have been comparatively quiet since then, and to-day I walked through the streets, and had service with the Christians in perfect peace, thanks be to God!

In the afternoon we went on to the village of A-long, half-way on the road between Lieng-kong and Mape. The scenery between Pwokau and A-long is simply magnificent; hill rising above hill; and as we ascend the view of the sea, and the many islands studded all round in great profusion, was truly fascinating. We arrived at A-long

a little before dark, and in time to escape the rain which came down in torrents immediately after we got safely in. Here a very hopeful work has been commenced. The village is situated at the head of an extensive highland plain, surrounded by mountains and connected as a sort of parish with eight or nine other considerable villages. About half an English mile from A-long is a settlement of Ang-nang men from the neighbourhood of Amoy. These retain their own language, though they have also acquired the Foochow language. Recently they have been joined by a family of eleven from the old homestead, who cannot speak a word of Foochow, but who are earnest Christians, members of the London Mission near Amoy. They have joined the little congregation at A-long, and are regular attendants at the weekly and Sabbath services. They have brought away very affectionate remembrances of Rev. J. Macgowan of Amoy, and they seemed delighted when I told them, through an interpreter, that Mr. Macgowan was a friend of mine, and that now they were to look on me as a father to them; and gave them a hearty and cordial welcome into the Anglican Mission. I hope this family will succeed in bringing the entire settlement over to Christ.

In another village about two miles from A-long a very remarkable work has recently manifested itself. Several families have declared themselves Christians, and several of them were present at the meeting at A-long this evening. This village, Ku-sen, is on the road between Lien-kong and Tauka, where I usually stop and have dinner, on my way to and from Mape. It will interest Mr. Wigram to know that he dined with me at this very village on our way to Tauka, over the magnificent mountains and splendid scenery which he did not see, on account of the dense fog which covered the entire mountain on that occasion. When Mr. Wigram dined here in the dirty Pong-tang, there was not a Christian there then. Should he visit it to-day, he would be welcomed by a goodly band of Christians, and see a little school of children reading the sacred Word of God. The immediate cause of these families coming out from heathenism was that one of their relatives who lives in the

village heard the truth at Tauka, and told his friends all about it, and began preaching in a quiet way to his neighbours. Very soon one of his cousins, a remarkably intelligent young man, joined him, and they both visited Tauka Church regularly on Sundays (A-Iong was not opened as a station then). About this time, the wife of one of the heathen relatives of these young men died, and, as usual, the Taoist priests were called in to chant mass, and use their enchantments for the benefit more of the living than the dead. This intelligent convert went boldly to the priests as they were engaged in beating their drums and chanting their prayers, and told them it was all folly, and worse than folly, and requested them all to give up their idolatry, and believe and worship the living and the true God—the great Creator. The priests became much excited, and waxed angry, and high words passed, which soon came to blows on the part of the priests, and the bold young convert came off second best. He was badly bruised and beaten by the priests, but the scene put an end to mummeries of the priests for the time being. The people now began to think; and the result was, as I have said, several families abandoned their idolatry, and have become inquirers. Two of them are now baptized.

The following morning, after breakfast, the catechist and myself went out to preach in the main street of A-Iong. Crowds of people, men, women, and children, came around, and the narrow streets were well crammed with the inhabitants. We had a splendid opportunity for making known the object of our Mission, and proclaiming the message of salvation to the mass of people before us and around us. They listened for some considerable time most attentively. Some praised the doctrine, others said they preferred that I brought them dollars to feed and clothe their bodies. They then began to ask all sorts of curious questions: "How old is the venerable-looking stranger?" "Are you ninety?" "Were you born with a beard, venerable sir?" "Were you born in the middle kingdom?" "You speak like a Native!" "What is your coat made of, and what is your honourable name and surname?" And a host of similar questions, so I thought it better to retire.

I then made my way to Tauka, where I arrived about one o'clock. I found the little church crowded with heathens, and the catechist addressing them. The entire afternoon was now given up to preaching to the crowds that flocked to the church. This is holiday time, and the people are idling about the streets, a grand time for preaching! A Ku-cheng and a Ning-ang-teng Christian accompanied me all the way from Lieng-kong, and they were most zealous in preaching and speaking to the crowds in the church and in the streets. These two brethren are travelling photographers, and they are most zealous wherever they go in making known the name of Jesus. The Ku-cheng brother especially is simply aglow with the holy fire of enthusiasm, and he never ceased the whole time he was with me during the last four or five days, from speaking to the people about their souls. Towards evening I went for a stroll in the fields, but of course the crowd followed me. The Ku-cheng brother and the Tauka schoolmaster joined the throng. We then, as we could not enjoy the walk, stood under the wide-spreading branches of a banyan-tree, and spoke to the people in groups. The schoolmaster was occupied with one group, the photographer with another. I remained silent lest I should draw away the people from the two Native brethren who were speaking most earnestly and well to their groups. I had a word at the close. I believe the Lord was present with us, and that good was done.

In the evening the church was well crammed with Christians, and after a short service fourteen candidates were carefully examined for baptism. I was quite pleased with the way these candidates have been prepared, and it was with very great satisfaction that I admitted all of them into the visible Church of Jesus Christ. Two of the Ku-sen candidates were among the number, and after the baptisms, though late at night, they returned to their homes, on their way rejoicing. May they be kept faithful unto death! was the prayer earnestly offered up by the missionary that night in the silence of his room after all had gone to their homes. This town of Tauka is one of the largest in the district. It contains

about 4000 families, or perhaps 4400, and a population of about 23,000 souls. It took me many years, long, long ago, to get a footing in this town, and having got it, cost me three long years of struggling and anxiety to "hold the fort," but now the people are most friendly, and I know, should we decide to leave it now, regret would be general all over the town and surrounding villages. This great valley of Tauka is fringed with numerous large villages, and the blessed message of redeeming love is gradually spreading from village to village, and many are thinking about their souls. We have three day-schools in this valley. The scenery from A-Long to Tauka is perhaps the grandest in the whole district. From the top of the mountain, as we begin to descend into the Tauka and Mape valley, the view is simply grand. The valley is the richest that can be found, and in summer, when everything is in full bloom, and the fields waving with the golden grain, it may be truly said that "every prospect pleases." There are the grand mountains terraced up almost to their very summits, and planted with the sweet potato, and a variety of fruit-bearing trees. There is the grand cascade we have just passed, pouring forth its volumes of foaming water into the ravine beneath, fertilizing with its living stream the entire plain below. The valley itself stretching away to the sea, which glistens in the distance beneath the bright solar rays, and the wild tops of the mountains rising high in the air, all combine to rivet the attention, and render the view most fascinating.

After breakfast on the following morning we started, photographer and all, to the town of Mape, about three or four miles distant. On the way we passed through two large villages where we stopped to preach. I was invited into the large ancestral hall, and soon I had a large congregation, to whom I preached for a long time. The people seemed deeply impressed. The Rev. Ting Sing Ang had a smaller congregation in another part of the village on the main street, which he was engaged with, and the Ku-Cheng photographer joined me, and, when I was wearied out, took up the thread of my discourse—the way to Heaven—and carried it on most beautifully, illustrating

as he went along. The people then brought us tea, and expressed great gratification, and declared that "Christianity was good, too good for them, they could never conform their lives to it. Where was the use of trying?" We told them of a Power divine which is granted to all willing hearts, which would enable them to walk in the living way, and land them at last in Heaven. We walked on to the next village, and I had a nice congregation in a barber's shop. I was closely followed by the Christian photographer. We could not remain so long as we would, as it threatened a heavy storm, and so we hurried on to Mape, where we arrived in time for dinner about 1 o'clock. The little chapel was soon crowded, and here again preaching was continued for a couple of hours.

About 5 o'clock we separated into two groups, and went in different directions; I went to the south gate, accompanied by the photographer, while Mr. Ting and the Tauka catechist went somewhere else. The photographer and myself soon got an immense congregation, but there were many enemies in the crowd, who did what they could to stop us. We then went on and stood in front of the great ancestral hall, where we were more successful, and I trust left some impression behind us for good. We returned to the church, and after tea the place was well filled with Christians, and eleven adults and four children were presented for baptism, all of whom were admitted after a very careful examination. I never had the pleasure of examining a more satisfactory class of candidates, and I thanked God and took courage for the work that God is doing in this place. It is a wicked, godless town, and the vice of opium-smoking is rapidly destroying the bodies and souls of the inhabitants. How any man pretending to the name of Christian can speak a good word for this hell-born vice, is one of the greatest mysteries, and a glaring inconsistency; but let us take the charitable view of such cases, viz. that they are absolutely ignorant of the nature of this vice, and of the terrible wretchedness and misery which it produces in its victims. There are two or three small preaching places in this Mape valley, to which the catechist occasionally goes and preaches to the

people. It is impossible to give friends at home any adequate idea of the number of towns and large villages and hamlets which are scattered plentifully in the more distant parts of this Hien of Lieng-kong, and which have not yet been visited by the messenger of the Gospel, and it is my most earnest wish and prayer that the Committee may be able to afford us the means as soon as we find ourselves able to take advantage of the openings around on every side.

Saturday morning, at daylight, we arose in time to catch the tide, and took boat for the opposite side of the Mape Bay, which it took us four hours to cross. On our way to Hang-Keng, in the northern corner of the Lo-Ngwong district, I passed by the stations of Pek-Tir and A-Sing, as I was anxious to get to Kang-Keng for the Sabbath, and hurried on over the almost inaccessible mountain between Pek-Tir and Hang-Keng. After a hard day's travelling over the mountain I arrived at Kang-Keng about dark. This town is situated on the northern spur of the Lo-Ngwong Hien, and stands on an arm of the sea. It is surrounded by very high mountains, which look as if they could not be surmounted or crossed by human foot, and isolate the inhabitants from the outside world. A very nice church and parsonage has been erected here during the year by the subscriptions of the Native Christians, helped by Rs. 200 from a friend of the Mission in Bath. It is not yet completely finished, but I hope in a few weeks it will be ready to receive the little congregation which now assembles in the hall of the catechist's house. About twenty of the brethren came to the Saturday evening prayer-meeting, and about fifty attended the service on the following morning (Sunday), twenty-five partook of Holy Communion. Most of these belong to a village about two English miles distant, where considerable interest has been awakened, and in consequence considerable persecution has been aroused.

After dinner, accompanied by the catechist, I went to preach in an adjoining village, where a large congregation assembled to hear us, and to whom we discoursed for about two hours. After

this we went to the village of Cheng-Wongtie, where the bulk of the Christians reside, and had evening service, and remained with them for the night. The village was astir with idol processions all night long, and the sound of gongs and drums never ceased till daylight, and made it impossible to sleep. After service in the evening some of the Christians and myself went into the main street, and had some interesting conversation on religious subjects with many of the people. There are a few rich men in this place who have always opposed the Christians, and are even now doing their utmost to stir up opposition against them. A little school which we opened here last year was broken up by these men, and we have not been able to resume it, but I trust the Lord will open the eyes of our enemies, and that they too shall see the salvation of God.

On the following morning I took my departure from this village, looking forward to a prolonged visitation of the various stations in the Lo-Ngwong district; but God willed it otherwise, for on crossing the bridge which spans a river or stream, not far from the village, one of the planks gave way, and I was precipitated with the sedan into the bed of the river. As I feared my shoulder-bone was broken, I was compelled to hurry back to Foochow, which I reached after three days, and the greater part of the night. Though the shoulder was very painful and very seriously crushed, I was thankful to find it was not broken. I have great reason for thankfulness to God for His wonderful and gracious protection, as I might have been killed by the fall. Those who witnessed the accident were astonished that I escaped with my life.

May I be more earnest than ever in serving Him in this blessed work; and may His blessing ever rest upon this beloved Mission of Fuh-Kien, till from all its beautiful hills and valleys, which are now, alas! polluted with the sacrifice of devils, shall ascend a holy worship of praise and thanksgiving, and the voice of joy and gladness to the Lord God Almighty, who was and is and is to come! Amen.

## THE CAMBRIDGE C.M.S. MISSIONARIES IN BENGAL AND THE SCHEME FOR LAY EVANGELISTS.



ON January 9th last the General Committee finally adopted Resolutions on the subject of the employment of European Lay Evangelists in India. This important subject had been first suggested by General Haig, and had been much discussed at previous meetings of the Committee. The Resolutions drew attention to "the hundreds of thousands of villages" in India lying absolutely "outside the range of existing missionary agencies," the great preparedness from a variety of causes for the more effective carrying of the Gospel to them, the marked happy increase of missionary zeal among all classes of Christian people in the British Islands at the present time, the obligation in the view of these considerations resting on the Society to devise measures for a more extended evangelization of the masses of our Indian Empire, and the Committee's readiness to entertain offers in the Lay-Evangelist direction. And the Resolutions directed communication to be held with Corresponding Committees and senior missionaries in India as to districts where Lay Evangelists might with special advantage be employed, and ways in which they might best go to work in them; and that information should be given at the Universities, and in other quarters at home, of the Committee's views and wishes on the subject.

From many quarters in India, so far, a hearty concurrence in the scheme has been received, and applications are gradually coming in for Lay Evangelists to be sent out. We wish especially just now to draw attention to a letter on the subject which the five Cambridge C.M.S. missionaries labouring in Bengal have sent home to the Cambridge Church Missionary Union. The Committee of the C.M.S. have had this circular before them and have expressed their warm approval of it, and their earnest desire, as far as in them lies, to do what is asked in sending out Lay Evangelists to the two localities (the Nuddea district and the Santál Mission) indicated in the circular. But the circular is especially deserving of attention, because of the detailed statement it gives of the way in which, in the opinion of practical missionaries who have large knowledge of the work, the scheme may be carried into effect. We give it here in full :—

*To the Members of the Cambridge University Church Missionary Union.*

DEAR BROTHERS,—We who are members with you of the same University, and are now working in the mission-field of Bengal in connection with the Church Missionary Society, send you greeting in our Lord.

Some of you know that the Church Missionary Society has lately put forth a scheme for bringing the Gospel of our Lord Jesus Christ more extensively and more effectively before the vast rural population of India. The distinctive feature of the scheme is the employment of young European laymen as evangelists. Being without family cares, it is hoped that such evangelists will be able to work with a freedom which is often found impossible in the case of married men, and also at a comparatively small cost. The Society trusts that men of the ability and devotion required will be found among the middle and working classes, but especially at our *Universities*. For our own part, we are glad and thankful for this proposed new departure, and believe that God's Hand is to be seen plainly in it. Good and useful as the old methods have proved themselves to be, we recognize the wisdom of adapting ourselves to the varying needs and opportunities of each age as it comes. From our knowledge of the country and the people, we feel persuaded that there is now a magnificent sphere (in Bengal, at any rate) for labourers of the particular sort indicated, and we believe that throughout Great Britain men will be found who will feel that this definite call to a life of devotion and self-denial in the service of Christ and His Gospel in a heathen land is just what they have been waiting for.

While, however, we look for a hearty response from all classes, we very earnestly hope that Cambridge will lead the van in this enterprise. We feel that the consecration and the courage and the zeal which are wanted ought to be, and will be, found most instantly and most conspicuously among men who inherit the traditions of Henry Martyn and Thomas Ragland, and a score more of the missionary saints of our University.

The special object of this letter, however, is to ask you to consider a call to two particular spheres of missionary labour in Bengal. The Society has already approved the appointment of two European evangelists for rural work in the Nuddea district. Funds for the support of a third man are also forthcoming. What is wanted now is the *men themselves*. One of us (C. H. Gill, of Queens' College) is just beginning work at a place called Shikarpur in the above-mentioned district. A simple lodging for the missionary has already been erected, and sufficient accommodation for two or three companions will be ready before long. The conditions and needs of the Nuddea district have, we understand, been brought before you in addresses lately given at the Henry Martyn Hall by the Rev. H. Williams, of Krishnagar. We appeal to Cambridge now to give us three men to work at Shikarpur, under the leadership of Mr. Gill.

The Santhal Pergunnahs is another district where we think that the scheme might be set on foot with every prospect (by God's blessing) of success. At a Conference of the Santhal Missionaries held last week, it was decided to apply to the Society to send out three evangelists, the support of one of them being guaranteed for two years by one of the missionaries. One of us, whose names are signed below (A. J. Shields, of Jesus College), has been working at a lonely station in this district for some years, and greatly longs for reinforcements from Cambridge.

We think we should add a few words as to the working of the scheme, should it be tried in Nuddea. The men would live together. In their preaching-tours they would go out four together, or by two and two. House, tents, and boats, and whatever else is necessary for the carrying on of the work, would be provided by the Society. A missionary in Priest's Orders would be at the head, and the other members of the Mission would be in much the same relation to him as curates at home are to their rectors. As to subsistence, all would be on equal terms. One of us has lived the sort of life contemplated (and in this district of Nuddea) for some years, and found that all his personal wants were sufficiently supplied by an income of Rs. 60 per mensem. The nature of the scheme presupposes that those who work it should be content to remain unmarried for a time. No promise of continued bachelorhood is sought, but it would be understood that if one of the men wished to marry he would ask that some other status should be given him. We may remark that the scheme, as put forth by the Church Missionary Society, contemplates that the evangelists should be (with the exception of their leader) laymen; but if men already in Holy Orders, or prepared to take Holy Orders, offer themselves, and are content with the status described, we should, of course, be all the more glad to welcome them.

We send forth this letter, dear brothers, with earnest prayers and longings. If the scheme is of God, may He, in Whose cause it is that we are working, and Who has promised to answer all prayers that are according to His will, move your hearts as you read our letter as ours are moved while we write it.

Faithfully yours in Christ,  
(Signed)

A. CLIFFORD,  
JANI ALLI,  
A. J. SHIELDS,  
P. IRELAND JONES,  
C. H. GILL.

*Bengal, April 6th, 1888.*

P.S.—We shall be glad to supply any additional information that may be desired. Offers of service should be sent direct to the Secretaries of the Church Missionary Society, Salisbury Square, London, E.C.

The Cambridge brethren are writing to Cambridge men: while, therefore, they "look for a hearty response from all classes, they very earnestly hope that Cambridge men will lead the van in this enterprise." Their description of the

way in which the scheme may be practically worked out in their own Bengal (as regards mode of life, work, allowances, &c.) is such as is quite in accordance with the Committee's views generally on the subject.

We may add here that the Bengal C.M.S. Missionary Conference and the Calcutta Corresponding Committee have been throwing themselves heartily into the consideration of this scheme in all its bearings, and that the Calcutta Corresponding Committee have formally adopted and sent home a very valuable memorandum upon it. We will here draw attention to one paragraph of that memorandum, which adverts to a most important collateral advantage which may be expected from the scheme. It is as follows: "It should be clearly understood that this scheme for European Evangelists is not to be a substitute for the employment of Native Evangelists, *but is intended to serve as an incentive to our Native helpers to a life of greater hardness, activity, and devotion.*"

We have marked with italics the passage of the paragraph quoted which we consider of special importance. At this time, when one of the most pressing questions in connection with Indian Missions is the bringing forward of educated Native Christians to take part in the preaching of the Gospel, there could be nothing more eminently important than the consideration adverted to. Lives of greater hardness, activity, and devotion in our Native helpers would be mightily influential for the Gospel in India. W. G.

## ISLAM IN THE PUNJAB.

LETTER FROM REV. R. CLARK—MOSLEM IMITATION OF CHRISTIAN METHODS—  
A MOSLEM TRACT.

*Umritsur, March 26th, 1888.*



AM sending you printed notices of one of Mr. Karney's lectures, and of a lecture given on Islam immediately afterwards by "a Mohammedan missionary." You will notice how both of them conclude in the same manner:—"Come yourself—ask others;" and "Pray that you, and those you ask, may receive a blessing."

I send also a religious tract by the same Moulvie, on *Nimaz*, or Prayer. It is *in English*; and it is one of the signs of the times that Mohammedan Moulvies have begun to try to propagate Mohammedanism, not by the sword, but by the English language. They are all of them doing the work of the demolition of their own religions with fervent zeal: would that we were building up Christianity more zealously and fervently on our part.

I send also a vile "Dissertation on the Dogmas of Christianity," also published in Lahore. These productions are unworthy of our noticing them by name, but they express the feelings and ideas of hundreds and thousands of people in India. You will notice that there is a sufficient number of persons who know English well to render it worth the while of these writers to publish them in English. It would, I think, greatly help forward Christianity in India at the present time, if some of your very ablest and most telling Christian writers would take up one *thought* after another and write short missives, which we could shoot forth by thousands and tens of thousands all over the land. We have the agency in our hands for doing this, through our Religious Book Societies. The people are hungering for God, and are being turned away *from Christ*. We want words of life and fire which will draw the people to Christ, who alone can satisfy the cravings of their hearts. You will see that this can all be done *in English*, and can be done by people *at home* just as well as by

missionaries out here. India is beginning to *think* in *English*, and you may send us as many English-speaking lay evangelists, and clerical or lady missionaries, as you can, who will have no need whatever, necessarily, to learn a word of any vernacular, unless they wish to do so.

ROBERT CLARK.

(English Original.)

### SPECIAL MISSION TO INDIA.

THE REV. GILBERT KARNEY, M.A.,  
Clerical Secretary C.E.Z.M.S.,

Will (p.v.) conduct a Mission in Umritsar as follows:—

- |                   |                               |
|-------------------|-------------------------------|
| March 6th, 8 p.m. | Alexandra School Chapel.      |
| „ 7th, 8 a.m.     | } Mission Church.             |
| „ 8 p.m.          |                               |
| „ 8th, 8 a.m.     |                               |
| „ 8 p.m.          | Mission Church.               |
| „ 8th, 8 a.m.     | St. Paul's Church.            |
| „ 8 p.m.          | Town Hall.                    |
| „ 9th, 8 a.m.     | Mission Church.               |
| „ 8 p.m.          | St. Catherine's Hosp. Chapel. |
| „ 8 p.m.          | Sat Sangat Sabah, Hall Bazar. |
| „ 10th, 7 p.m.    | St. Catherine's Hosp. Chapel. |

On Sunday, March 11th, the Missioner will preach (p.v.) at the Mission Church in the morning, and at St. Paul's Church in the evening.

*The Services and Meetings are open to all, and all are heartily invited.*

COME YOURSELF—ASK OTHERS.

Pray that you and those you ask may receive a blessing.

(Mohammedan Imitation.)  
LECTURE.

A Lecture in English will be delivered by Moulvie Hussan Ali, Mohammedan Missionary, at 8 p.m. on the 19th inst., at the house of Khan Mohammed Shah, Khan Bahadur, near the Ghee Mandee Gate.

SUBJECT:—“ISLAM.”

MIRAN BAKHSH

AND

MOHKAM DIN.

AMRITSAR,  
Dated 18th March, 1888.

COME YOURSELF—ASK OTHERS.

Pray that you and those you ask may receive a blessing and know what Islam is.

General public are cordially invited to attend.

### NIMAZ: A RELIGIOUS TRACT.

By MOUVIE HASSAN ALI, Mohammedan Missionary, and Editor of *Noor-i-Islam*.

THANKS to the Almighty God, the giver and sustainer of life, and peace and blessings on the soul of Mohammed, who preached the true religion of Islam, taught the world the unity of God, and showed the true path to salvation.

Dear Brethren,—Be punctual in Nimaz, for it is the foundation of religion. Unless you turn five times daily to your God you cannot lead a good life, for verily Nimaz saves a man from wickedness and vice. God is the fountain of purity: how can one be pure who does not look up to Him for light? This world is filled with snares and pitfalls; no man is safe who does not walk by the strength of the Lord.

We all know the effect of bad company on our moral character. Live with the wolves and you will begin to howl. The number of men whose society may improve our morality is very limited, but the man who is in the habit of offering Nimaz has the good fortune of enjoying the companionship of God, the source of all goodness. Our Prophet has taught us that when offering Nimaz we ought to feel the presence of God, we ought to realize in our hearts that the encircling hand of the merciful Lord is around us, and we ought to see that the sanctifying gaze of the Almighty is turned towards us. Will not such consciousness send a thrill in our hearts, and make the hairs of our body stand erect? Surely such a holy communion will improve the very tone of our character. Nimaz is hollow without such a communion. When we have occasions to appear before the throne of any earthly king, what awe and veneration do we feel at the time! We often begin to falter with fear when addressing such a king. What kind of awe and veneration, then, ought we to have for the King of kings, whose might and glory is boundless! Alas! our spiritual eyes have grown very weak, and we have become altogether blind, for when offering Nimaz we appear careless. Know ye not when ye offer Nimaz that the Lord of Kaba is before you? It is related of Hazrat Ali—may his soul rest in peace!—that whenever he heard the *azán*, call for the Nimaz, his face lost its colour and grew pale. He was one of those who really feared the Lord. When we appear before the throne of any earthly king we put on our best apparel: we are ashamed to appear before him in dirty habits. Alas! for the



man who appears before the all-knowing God, and has a dirty heart, and is not ashamed of it. It is said of our Prophet—may God bless his soul!—that when he was at Nimaz tears would often run down his cheeks. When our dearly beloved great Master, whose life was so perfectly pure, had so much fear of God, what ought we to do who in our action are inferior even to lower animals. O God, how wicked are we! How many times have we sinned before Thee! In Thy redeeming mercy alone we trust for salvation.

Dear brethren, do you wish to remain united? Do you love true union? Then be punctual in Nimaz. In Nimaz the Moslems of the whole world turn their faces to one centre—Kaba. The Moslems of Morocco and Sumatra, of China and India, of Europe and Asia, have all one centre towards which they turn five times in a day. Is not this sublime turning of millions of men to one central point calculated to inspire them with feelings of love and unity? If there is on the face of this earth any nation who have the strongest incentive to union, it is the Moslems, who believe in *one* God, follow *one* prophet, read and act upon the teachings of *one* book (the Koran), and turn so often towards *one* centre. If we offer Nimaz with sincerity, if we worship God as we have been taught by our Master to worship, and if we read the Word of God with feelings of veneration, we shall certainly be the strongest nation on the surface of this globe. People say we Mohammedans are falling down in the scale of nations because we have declined in material wealth. No, it is because we have declined in spiritual wealth. Our Nimaz in this age is not as true and as sincere as it was in former times. The true worship of God improves the spiritual faculties of man, and develops the latent parts of his nature, and our outward welfare greatly depends on our inward condition. That nation is truly poor which is poor in spiritual treasure. When we have no love for God, the fountain of goodness and knowledge; when we have no love for purity of character, and when we become the slave of animal passions, then and then alone are we truly poor. The early Moslems who lived in the dreary deserts of Arabia were poorer than ourselves from a material point of view, but they were rich in treasures divine. They had unbounded love for God, and therefore they were supremely blessed. They had the one thing needful. Repine not, then, for the treasures of this world which you will leave behind, but exert your best to have that treasure which will last for ever. Nimaz is the only means to get that treasure. Blessed are they who store that treasure with avidity! Religion is an element essentially present in human nature itself. Man is a worshipping animal. Wherever you go, in whatever part of the world you may travel, you will find man worshipping something. He may worship the sun, the moon, the stars, the trees, or anything else, but he is sure to worship something. In worship he finds his soul's satisfaction. In worshipping God's creatures, however divine they be, man may get some sort of satisfaction, though by doing so he degrades himself. In worshipping the one true God man gets the real satisfaction of the soul, and ennobles himself. If we neglect to develop and improve this religious element of our nature we are sure to lead a very unhappy life. When one portion of our body, say, for instance, the heart or the liver, gets out of order, we do not enjoy sound health. Similarly, when this spiritual limb of our soul, the religious instinct in us, is not properly exercised, and is left to decay, we are deprived of the health of our soul—the greatest blessing in the lot of man here below. An atheist, for instance, may by laughter and mirth try to deceive the world that he is happy, but, believe me, he cannot know what real cheerfulness is. They only are truly cheerful who enjoy the privilege of approaching and worshipping God, the source of all blessedness.

Pride is a hateful thing in man. Our Prophet (may the blessings of God be on him!) says that those who have a mustard-seed of pride in them shall never enter Heaven. Pride is not only a hateful thing in the sight of our Creator, but is disliked by man as well. The proud man is looked down by all. Men naturally hate him. How to get rid of this horrible sin? Nimaz, sincerely offered, is the best remedy. In Nimaz man cultivates humility. A faithful follower of Islam rubs his head on the ground, glorifying God and lowering himself. The posture we assume in our Nimaz when our forehead touches the ground, is indicative of great inward humility. Verily those who worship truly and sincerely

have the mark of humility imprinted on their face. Blessed are they who are meek and lowly, for they will be great in Heaven.

Our *Nimaz* may be divided into two parts—the physical and the spiritual. The several postures we assume in *Nimaz*, such as standing, bowing, prostrating, and sitting, are the physical part of *Nimaz*. The feeling of God's presence, pondering on the meanings of the passages of *Koran* we read, reverence, fear, and hope, which we find rising in our hearts during the time of devotion, are all spiritual parts of the *Nimaz*. The physical part is merely an exponent of the spiritual. As we are composite beings, both are necessary. It has been said that all created objects worship God in their own way; man being superior to all, combines in his worship the modes of the worship of all. In his standing he resembles all the plants; in bowing, all the animals; in prostrating, all the creepers; and in sitting, all the mountains. How beautiful is the *Nimaz* of the Moslems! In it we find the modes of worship of all creatures truly represented. It is true we are bound not to neglect the physical part of our devotion, but we attach greater importance to the spiritual. It has been said by *Imam-al-Ghazzali* that it is to the devotional state of the mind that the Searcher of the spirit looks. The following passages from the *Koran* prove the same thing:—"It is not the flesh or the blood of that which ye sacrifice which is acceptable to God; it is your piety which is acceptable to the Lord." In another place it is written: "It is not righteousness that ye turn your face in prayer towards the east or the west, but righteousness is of him who believeth in God."

There are some misguided men who think that there is no need of our being strict in *Nimaz*: love and respect for God in our hearts is quite sufficient. Such men are the enemies of Islam. They want to break down the very foundation of Islam. *Nimaz* alone distinguishes us from the unbelievers. The Moslem has no sacred thread, cross, or any mark on his forehead to distinguish him from the multitude of unbelievers. When the calls for *Nimaz* are heard, the believers and unbelievers separate themselves from each other. It is a pity that some men who call themselves Moslems prefer walking away with unbelievers, heedless of the call to appear before the Almighty. Do they think they shall never meet their Lord? Yes, there is a day when they will be forced to appear before Him, but on that day shame shall cover their faces. Blessed are the men of forethought. There are some so-called Moslems who say that the public has no right to complain against their omission of *Nimaz*. But do they not set a bad example, and thereby weaken the cause of Islam? Do they not show by their life that the *Nimaz* is not an urgent duty which we owe to God? Example is stronger than sermons. Is it possible that the children of such men will be true followers of Islam? It is better to die than to live and set a bad example.

It is recorded in history that when the natives of *Tayef* sent a deputation to our Prophet expressing their willingness to embrace Islam, they begged for exemption from the daily worship. Our Master's reply was—"Without worship religion is nothing."

A wrong idea has got afloat among certain Moslems who think it is not necessary for saints of high order to be strict in *Nimaz*. Men of deep spirituality are continually enjoying the companionship of God, so it is not necessary for them to appear before Him as a matter of form five times daily. This is altogether against the principles of Islam. No man, however great in saintliness, can be exempted from this appointed form of worship. The high and the low, the rich and the poor, the learned and the ignorant, the hale and the sickly, the holy and the sinful, are all bound to form themselves into one line and bow their heads before the one true God. Whoever breaks this iron rule of our religion breaks the very chain which binds us in one bond of union. He is a traitor before God and man. He has gone into the enemy's camp. Had not our Leader, our Master, deep spirituality and constant access to God? Then why did he offer *Nimaz* at the appointed hours? Those men who, pretending saintliness, give up the fixed form of devotion, indirectly mean, that in sanctity they are superior to Mohammed (may the blessings of God be on him!). Such men are outside the pale of Islam. In the interest of our soul we should shun their company.

We Moslems have been ordered to offer *Nimaz* at the exact hours. In this a

great lesson of punctuality has been taught. Blessed are they who learn this useful lesson from Nimaz and apply it to all the concerns of their life. Where there is punctuality there is success, here and hereafter.

We have been taught in the Koran that we should save the lives of our relations from the fire. Let us not forget this lesson. Let us teach our wives, our children, and all those who are near and dear to us, how to offer Nimaz. If we fail in this we shall be held responsible before the throne of the Almighty God.

Have we any love for our Master, who amidst most severe trials exerted his best to spread the saving truths? If we have any love for him, then let us show it by our actions. Let us follow him in Nimaz. Let us bring in us the light that was in him. May God enable the Moslems to be faithful to their Master! May God make our devotion sincere and real! May His mercy be with us here and hereafter.

## SIR CHARLES AITCHISON ON MISSIONS IN INDIA.



ON Tuesday, June 12th, a Church Missionary Meeting was held at Simla, to interest European residents in the work of the Society. The Countess of Dufferin, Lady Roberts, and Lady Lyall were among those present, and the room was well filled. The Bishop of Lahore, who occupied the chair, emphasized the responsibility which lay upon the English in India to take a deeper interest in missionary enterprise; and spoke warmly of the work being carried on by the Church Missionary and other Societies. Of other speeches the most remarkable was that delivered by Sir Charles Aitchison, late Lieutenant-Governor of the Punjab, which we print in full:—

I assume that I am speaking to Christian people—to men and women who really believe that, as our Blessed Lord came in the body of His humiliation to redeem the world, so He will surely come again in triumph to reign over His purchased possession; and that all work done here—yours and mine, as well as that of His missionary servants—aye, and the work too of his enemies who scoff and blaspheme the sacred Name—is but the preparation of His Kingdom. Those to whom this precious hope is as the marrow of their spiritual life, are never disheartened by the slow progress of Missions, or disturbed by the sneers of those who say, Where is the promise of His coming? They remember the weary ages through which the world had to wait for the fulfilment of the promise made to the fathers; but it came, all in due time. And so now they are content to tarry the Lord's leisure, to work and wait, rejoicing in every visible sign of progress, but not cast down even when there is no sign, knowing that the Lord is not slack concerning His promise, as some men count slackness.

One hears in these days a good deal of adverse criticism upon Mission work.

There appears sometimes a disposition to depreciate it, to demand statistics of conversions, and to measure success by statistical tables. Now, while I do not admit that statistics can ever be an adequate test of moral and spiritual work, I do not for a moment call in question their importance in the mission-field as in every other field of observation and inquiry. Fortunately, in this country at least, missionaries have no reason to shrink from this touch of scientific criticism; and perhaps it may surprise some who have not had an opportunity of looking into the matter, to learn that Christianity in India is spreading four or five times as fast as the ordinary population, and that the Native Christians now number nearly a million of souls.

If we turn to the Census Report of 1881, for example, we shall find, that in the Madras Presidency, which is the great home of the Native Church, the population actually decreased within the ten years preceding the census, while the Christians of all denominations increased by 165,682, or more than 30 per cent. "The great majority of these Christians," the report goes on to say, "are Hindu converts or the

descendants of Hindu converts. They are to be found in every district, belonging for the most part to the poorer classes and drawn from the lower castes."

Unfortunately, I have not been able to get precise information regarding Burma and Bombay. But coming to Bengal, we all know there has been an enormous increase of population in that province. The Census Report puts it down at 10·89 per cent. The advance in the Christian population, however, is more than 40 per cent. But what is most remarkable is the fact that, while the increase among Christians of all other races is only 7 per cent., the increase among Native Christians is actually 64 per cent., the rate of increase being six times that of the ordinary population. "The progress made in the spread of Christianity during the last nine years," says the Census Commissioner, "is one of the most interesting facts brought out by the census just taken. . . . This increase is far too large to be explained by the theory of natural productiveness: . . . it is due chiefly to conversions from heathendom. . . . The Native Christians are the most rapidly progressing classes in Bengal. . . . Out of the whole number of 86,306, more than one-third, or 35,992, are found in Lobardagga, where a German Protestant missionary has long been labouring among the aboriginal and semi-Hinduized tribes of that district."

Next, in the N.-W. Provinces, the population increased 6 per cent. The number of Native Christians rose from 7648 to 11,823, being 54 per cent., or at the rate of 6 per cent. a year, exactly nine times as fast as the total population. "This increase," says the Census Commissioner, "extends to every division of the N.-W. Provinces, except Jhansi."

In the Punjab there is the same story to tell. The population increased 7 per cent. The Hindu and Mohammedan religions are practically stationary, having increased only a fraction of 1 per cent.; the Sikh religion has declined. The Christian religion has increased 38½ per cent., being more than five times as fast as the population. I cannot separate the figures as between Native Christians and others, but you can draw your own conclusions from

the fact that while in 1851 there was not, so far as is known, a single Native Christian in the Punjab, the numbers in 1881 were 3912.

Now, how are these remarkable facts to be explained? How is it that, turn where we will, north, or south, or east, or west, in our oldest provinces, or in our more recently acquired possessions, we find the Christian community spreading at a rate unknown since the Apostolic times? You and I know the true explanation: it is the breath of the Spirit of the Lord. Now, as of old, He is magnifying His Name. The Lord is "adding to the Church daily such as shall be saved." The Gospel message has not lost its ancient power; now, as in the days of the Apostles, the Word of God "grows mightily and prevails."

But then it is said, and the reports I have quoted confirm it, the converts are drawn chiefly from the poor and degraded castes: but what of the high-caste Hindus and educated Mohammedans? Just so was it said eighteen centuries ago. "Have any of the rulers or of the Pharisees believed on Him?" In all ages the Gospel has been pre-eminently the precious heritage of the poor and broken-hearted. It has ever been the message of hope to the despised and the out-caste, and of deliverance to the down-trodden and oppressed. Pride of birth and intellect is a spirit to which no divine vision comes. From such the things of God remain for ever hidden. But the Gospel claims its trophies among the humble-hearted of all ranks and all classes. I personally know many converts of good birth and superior education. Some are at this moment serving Government in the Punjab with credit and distinction.

One of the most hopeful results of Mission work is the lesson which is silently infusing, through Native society and vernacular literature, ideas of integrity, honour, philanthropy, truth, purity and holiness that are distinctively Christian. In every movement for the welfare of the people, too, Christian missionaries have led the van. Their services to education are recognized even by their enemies. The advanced schools of modern religious thought in India are the outcome of Christian teaching. The missionaries were the first to awaken an interest in the welfare of the women of India; and

even in the magnificent work of philanthropy with which the name of Her Excellency the Countess of Dufferin is imperishably associated, missionaries were the pioneers. In a thousand ways preparation is being made for the coming of the Kingdom, and the blessed influences of Gospel teaching and preaching are manifest to all who have eyes to see.

In this province of the Punjab, the labours of missionaries have always been highly valued and cordially recognized, and I desire in this place to personally acknowledge my own obligation to them. The countenance and active assistance given to Christian Missions by the Governors of the Punjab has become traditional. It is a singular fact that many of the Missions of the C.M.S. in the Punjab have been founded by Christian laymen in the service of the Government.

Here in Simla and the neighbouring station of Kotgarh, a Mission was first established in 1840 through the efforts of Mr. Gorton, of the Civil Service, and other pious officers.

It was an appeal made by military and civil officers that led to the establishment of the Punjab Mission in 1852. At the first meeting held at Lahore resolutions were moved by Sir Robert Montgomery and Sir John Lawrence. Sir Henry Lawrence became President.

It was Major Martin and Sir Herbert Edwardes who in 1853 established the now famous Mission at Peshawur. If you were asked to put your finger on the most turbulent and fanatical city in all India and on the most unpromising place for the establishment of a Mission, you would probably place it on Peshawur. But Edwardes had no fear. All through the Mutiny Dr. Pfander never ceased street-preaching, Bible in hand, and on no occasion was any violence offered to him.

Then the Kangra Mission owed its origin in 1854 to Sir Donald Macleod, who also suggested the establishment of the Multan Mission in 1856. In 1861 the Derajat Mission was founded by Colonel Reynell Taylor, the Bayard of the Punjab. The Cashmere Mission in 1862 was undertaken on the advice of Sir Robert Montgomery.

And now, has it struck you that the men I have named, who were foremost

in the encouragement of missionary work, who honoured their Lord and confessed Him before men, were the best and most distinguished administrators the Punjab has known—men whose names are most honoured and esteemed among the people, Lawrence, Montgomery, Edwardes, Macleod, Reynell Taylor?—these names are household words in this province; some of them beyond it, some in Europe, and wherever Indian History is read. And now the Mission stations which they planted in our Frontier Province stand as advanced posts of the army of the Lord, facing towards the vast regions of Central Asia, ready at command to go up and possess the land. The days of territorial annexation, let us hope, are over. The British dominions have reached their natural boundaries of sea and mountain. But the kingdom of our Lord and of His Christ knows no limit in space or in time. Wherever there is a human soul to be found, however debased and degraded, nay, just because it is debased and degraded, there must His kingdom be set up. His rule is destined to be universal, because it is the only rule of righteousness and peace. Allegiance to Him can alone bring peace to the consciences of men. The sin, one single stain of which cannot be washed away by all the blood of victims ever slain on Jewish or on heathen altars, He has atoned for and forgives; the salvation that no penances or pilgrimages or self-tortures can procure, He freely bestows as an unmerited gift; the holiness that no human effort can attain unto, He graciously implants; the wills that are perverse and defiant, He gently bends and turns by His love. This is the faith, not for India only, but for the whole race of sinful and suffering humanity. This is the faith that creates not only pure and gentle souls, but heroic; such as we see in noble men and still nobler women who, for love of Him, forsake the delights of home, and labour, year in year out, through the depression of the rains and the heat of tropical summer, to extend the knowledge of His Name; little appreciated, often misjudged, yet content to live and labour, and to die, if but the frontier of His kingdom be enlarged.

## A PLEA FOR PESHAWAR.

TO THE EDITOR.



DEAR MR. EDITOR,—I do not remember seeing anything in your most excellent publications, for a long time, about one of the very important branches of the Pesháwar Mission to the Afghans, viz. its Schools.

It is now just over thirty-five years since that godly officer, the late Colonel Martin, with the assistance of our long-revered Panjab Secretary, the Rev. Robert Clark, built a splendid school, in the centre of that most important town of Pesháwar. The school was commenced with an attendance of about thirty or forty lads from the city, but every year since it has been growing rapidly, and now its pupils number over 600, many of them being pure Afghans from the surrounding villages, and some few from beyond the frontier. There are twenty Christian, Muslim, and Hindu masters.

Whenever Mr. Clark visits Pesháwar, he says that the one part of our Mission which always interests him is the school, which contains so many more *respectable, intelligent*, and *bright* lads than all the other schools he is accustomed to visit in his journeys throughout the Panjab and Sindh.

The lads are educated up to the Matriculation Examinations of the Panjab and Calcutta Universities, become proficient in English, history, mathematics, and most of the modern sciences, the result being that many of our ex-students occupy very important places in Government service.

The school is known far and wide, and the strange thing about it is, that the numbers never decrease, although several lads in connection with it have been baptized.

The most important part of this school (as I have written in all my annual letters, parts of which have generally been printed in the Annual Report), is the Afghan Boarding-school or Hostel, situated in the missionary's compound. The lads come from all parts of the district, and used to receive scholarships, but latterly an increasing number come at their own expense, so well is the school everywhere thought of, notwithstanding the baptisms which have taken place, chiefly in connection with this Boarding-school. There are one or two there now, who, although they have not yet been baptized, read God's Holy Word to the other lads underneath the trees of the garden. Many others have left, as is stated in the last Annual Report, 1886-87, being more Christians than Muslims.

For some fourteen years I was the Principal of the school, and for the last six years Mrs. Jukes helped much in having Bible-classes for the boys, and playing hymns in the drawing-room, to which they were always invited every Sunday evening, and at which their favourite hymns were sung. Of all the work I have had in Pesháwar amongst that uncommonly fine race of Afghans, no work has been more interesting and encouraging.

For some years it has ranked with the "Noble School," of Madras, the "Money School" of Bombay, the Mission High School of Amritsar, and on account of the great importance it has risen to, and the high eulogiums that have been passed upon it by inspectors, we have thought it right to call it by the name of one of our greatest benefactors, the "Herbert Edwardes Memorial Church Mission School."

Since I have been appointed Secretary of the Pesháwar Mission, I have had so much to engage my time, the Church with its Native Pastor and Committee, the Hujra, the Literary Institute, Bible translations, itinerations, &c., I have been only too glad to hand over the school to my colleague, the Rev.

A. E. Day, who, since I left Peshawar last autumn, has had the responsibility (with the Rev. W. Thwaites' kind assistance) of that important Mission.

Our Bengali head-master has lately died, and the best man we could find to take up the post was our second master, a convert of the late Dr. Duff, Mr. Ghose. This Bengali gentleman, who is also our respected churchwarden, has been doing his best, but as the standards of the University Examinations are getting higher, we feel that we ought to put the school on a par with others, and have an Englishman—an Oxford, or Cambridge, or Dublin graduate (one who has passed out in honours, if possible)—who could give the greater part of his time to instruction and superintendence of non-Christian masters, many of whom are not far from the kingdom of heaven.

So much has education been valued the last few years in the Peshawar District, comprising several thousand square miles, that the Municipal Committee, jealous of the English education being entirely in the hands of the missionary clergy, have commenced an English branch in their already-existing vernacular school, and are, to use a homely phrase, determined to take the wind out of our sails; but as no Biblical instruction is given in the Municipal School, the tendency of their education will be towards absolute Atheism. We feel that we must now, more than ever, make the most strenuous exertions towards placing the Mission School on the best possible basis, increase its efficiency, and improve its good name. This can only be done by having an English University man at the head of it. There are so many Natives who have passed severe B.A. and M.A. examinations, that a school should have, not only its Principal, but its senior masters, graduates of some University.

Mr. Day, the present admirable Principal, wishes to give up his wand of office, so as to be able to engage in village itinerations, which would be more to his taste, and for which he originally came out.

In addition to about four hours' work in school, the Literary Institute would chiefly devolve upon the Principal, and those who know the exceeding value of this institution, now called the "Martin Lecture Hall," know full well the abundant opportunities that would offer for engaging in a great variety of real missionary work among ex-students.

May I plead earnestly for some one for this all-important work? The Parent Committee are only too anxious to increase the staff of the missionary clergy to its original strength, and would gladly welcome offers from University men for this most important work.

I need hardly say how glad I shall be for any one to accompany me on my return, at the commencement of the New Year, and in the meantime I shall be only too glad to correspond with any one on the subject.

May God's richest blessings still continue to rest on the school and answer the many prayers that have been offered up for it in past years!

WORTHINGTON JUKES,  
*Afghan C.M.S. Mission.*

July 5th, 1888.

I heartily endorse what Mr. Worthington Jukes has written concerning the importance of the Boys' School at Peshawar and the urgency of placing it in the hands of a thoroughly competent University graduate. Few scenes of my tour of Missions live so vividly in my memory as that presented by the school when we visited it. Perhaps no place stands out more prominently than Peshawar when I think of the exceeding great need of labourers to occupy encouraging openings. May the Lord of the harvest send forth many!

FREDD. E. WIGRAM,  
*Hon. Sec. C.M.S.*

July 6th, 1888.

## NOTICES OF BOOKS.

MEMORIALS OF THE HON. ION KEITH-FALCONER, M.A. *By the REV. ROBERT SINKER, B.D., Librarian of Trinity College, Cambridge. Deighton, Bell, and Co.*

**M**ANY of our readers have heard Dr. Bruce notice the striking fact that the first attempts to carry the Gospel to Persia and Arabia respectively have been made, not by missionary societies, but by private individuals, both of them distinguished members of the University of Cambridge, and both taken early to their heavenly rest—Henry Martyn and Ion Keith-Falconer. We hope there will be a similar parallel between their biographies. Henry Martyn's Memoir has been a source of inspiration to thousands. Keith-Falconer's Memorials might well be the same. But it is a very different book. There is no revelation of the struggles of the soul, as in Martyn's case. Keith-Falconer was not the man to keep a private journal of his spiritual experiences. He was a true and genuine servant of Christ, but his religious life was of a vigorous and cheerful type, more like Hannington's than like Martyn's. It is one of the most interesting of studies to observe how the grace of God influences and uses temperaments and qualities so diverse.

Ion Keith-Falconer had four claims to fame, and the mere enumeration of them will indicate more than any laboured description of him what sort of man he was. First, he was an expert in phonography, both practically and scientifically, and wrote the elaborate article on Short-hand in the *Encyclopædia Britannica*. Secondly, he was an extraordinary cyclist, and beat the professional champion of the world in a five-mile bicycle race. Thirdly, he was an accomplished Semitic scholar, and at the age of thirty was appointed Lord Almoner's Professor of Arabic at Cambridge. Fourthly, he was the first missionary in Arabia.

It is a striking illustration of what a magazine article may effect, that Keith-Falconer's thoughts were first drawn to Arabia by General Haig's appeal for Aden, which was first published in the *C.M. Intelligencer* of December, 1882. Not that he saw the article itself. It was afterwards printed separately in a somewhat enlarged form, and of this a short summary appeared in the *Christian* in February, 1885,—which was immediately followed by Keith-Falconer seeking an interview with its author. At that very time the C.M.S. was considering General Haig's proposals for a Mission at Aden, and on March 9th, at the first General Committee meeting that was held in the new large Committee-room, it was resolved to act upon them. The Minute on the subject, an unusually full one, is printed in the *Intelligencer* of April, 1885. It mentions Keith-Falconer as intending to visit Aden with a view to missionary work. At first it seemed possible that he might co-operate with the Society, or even join it, and the present writer himself saw him on the subject at Cambridge in May. But he had been brought up in the Free Church of Scotland, of which his father, Lord Kintore, was an elder; and he was not prepared to join the Church of England definitely, although he had worked a good deal with Churchmen as one of themselves. He therefore proposed to go out as a "free-lance" in the first instance; but before he sailed, the Foreign Missions Committee of the Free Church, in September, resolved to recognize his Mission as virtually one of their own. Meanwhile, in June, the C.M.S. Committee had appointed Dr. F. J. Harpur to Aden, and Keith-Falconer promised the most cordial Christian co-operation. He and his wife reached Aden while Dr. and Mrs. Harpur were studying Arabic in Egypt; and he wrote to



General Haig in December, "I have made up my mind that the right place for me is Shaikh Othman, not Aden. This will leave Aden to the C.M.S. I trust we shall find ways and means of co-operating and helping one another."

Mr. Sinker has compiled the Memoir with skill and taste. The mottoes at the head of chapters, for instance, are felicitously chosen. We may conclude by quoting the last one, which is from the scene of the death of "Valiant-for-truth" in the *Pilgrim's Progress*:—"My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me, that I have fought His battles, Who will now be my rewarder." So he passed over, and all the trumpets sounded for him on the other side." May those who succeed Ion Keith-Falconer be as valiant for truth, and for Him Who is the Truth, as Divine grace enabled him to be!

A MEMOIR OF EDWARD STEERE, D.D., LL.D., THIRD MISSIONARY BISHOP IN CENTRAL AFRICA. *By the REV. R. M. HEANLEY.* London: G. Bell and Sons.

Seven Bishops have now laid down their lives in the service of the Missions of the Church of England in West and East Africa. On the west side, Vidal, Weeks, and Bowen, all of Sierra Leone, died one after another within seven years. Within three years after the death of the third, East Africa began to levy its tribute of precious life, laying low Mackenzie on the Shiré highlands. Then there was a merciful break in the sad succession. Twenty years passed away; and then, again with mysterious rapidity one after another, were taken Steere, and Hannington, and Parker. The careers of Bowen, Mackenzie, and Hannington have been described in excellent biographies; and we are glad now to see one of Steere.

Edward Steere, like the first Edward Bickersteth, began life as a lawyer; but though called to the bar, he seems not to have practised, but to have divided his time between theological study and practical work among the poor in connection with certain guilds and brotherhoods. He was ordained by Bishop Philpotts, of Exeter, as a "permanent deacon," and (though he passed a brilliant examination) was not licensed to preach; but after two years he removed to Lincoln Diocese, and received priest's orders from Bishop Jackson. At his examination for the higher step, some of the candidates were inclined to look down on the quiet man of thirty who had not come from Oxford or Cambridge, and one of them recommended him, if he were "ploughed" by the Butler paper, to study for another try an Introduction to the Analogy "by a man called Steere." It was his own book! In 1863, he went out to Africa temporarily, with his friend Bishop Tozer, who had succeeded to the lead of the new Universities' Mission, left vacant by Mackenzie's lamented death. The single year for which he went became nearly six, and then, after returning home and resuming parish work for three years, he resolved to give his life to Africa. He had already done immense service to missionary work on the East Coast by his valuable translations and other literary productions in Swahili. He had taken up and largely developed what Krapf had begun—to whose previous pioneer efforts, both linguistic and evangelistic, the Memoir justly and generously refers. In 1872, Bishop Tozer's resignation left the Universities' Mission with one clergyman, and that one Steere himself. The Mission had for some years been established at Zanzibar, whither Bishop Tozer had removed it; but all the work done so far was preparatory, and most of it was Steere's. He was at once asked to accept the Bishopric, but at first refused; and he only yielded to strong and repeated representations. He

was consecrated in 1874; and the great development and extension of the Mission of late years may fairly be said to date from that hour.

We cannot here tell the story of his episcopate. But the chapters in which Mr. Heanley does so are very interesting and instructive. There is, naturally, not a little in them with which we do not sympathize. Bishop Steere is described by his Archdeacon, Mr. Maples, as "a thorough-going and uncompromising High Churchman," and the fact that he was so comes out in several ways. But he was a man of sound sense and great practical energy, and even if his linguistic work alone be regarded, few men deserve more honour among African missionaries. He seems to have sought to temper the ardent High-Churchism of some of his staff, and in his directions and counsels to them there is, allowing for his standpoint, excellent judgment. He writes to one as follows (p. 432):—

"I expect a man honestly and fairly to take the English Prayer-book as his guide, and not to treat it as an imperfect document which has to be supplemented out of Roman or Mediæval uses.

"I fancy the key of the present position lies in the attempt to introduce a local adoration. I have no hesitation in saying that *local* adoration is in the nature of idolatry. We cannot worship a thing or a presence; we must worship a Person. We offer special worship to our Lord sacramentally present, but He is, in and during the whole Eucharist, primarily and really, in the only possible exclusive sense, in heaven, and therefore our worship to Him must be addressed primarily and locally to Him in heaven."

As is well known, the Universities' Mission is the chief representative of that principle of "Special Funds" against which, as formerly worked, the S.P.G. some time ago set its face. The feud that has arisen in consequence is referred to rather uncomfortably in these pages, and the personal allusions to Mr. Tucker might have been spared with advantage. Bishop Steere took up the cause of "Special Missions" very warmly, and in an unquestionably able letter, which is reprinted in the Memoir, he argues that the S.P.G. and C.M.S. are not "missionary societies" but "societies for the encouragement and support of Missions," and urges that the S.P.G. ought to support his Mission—entirely independent as it was—out of its funds. He goes on to criticize the S.P.G. in other respects, and says, "Let us copy the Church Missionary Society in its personal devoutness and spiritual sympathy." In our judgment the S.P.G. and Mr. Tucker were right upon the main question at issue; right, that is to say, in claiming that all funds contributed to the S.P.G. should be administered by the S.P.G. Committee. That, we need scarcely observe, is a fundamental principle of C.M.S.

One chapter of the Memoir is devoted to Bishop Steere's utterances on Mohammedanism. His opinion of Islam in Africa was very different from the roseate and sentimental view that found expression last year at the Church Congress. But we find shrewd and robust sense in much that Steere wrote. And with it all, he was a humble man. There is one touching sentence of his quoted:—"I am no missionary in the real sense of the word. A missionary is one who has the power of bringing souls one after another to Christ, of showing them their sins, of breaking down the barriers that gird their hearts against all religious influences, of creating in them a sense of their own true need. I can't do that. X is a missionary, and Z in his way is a missionary too. I am not one." Whether this was a too lowly estimate of himself, we do not know; but if it was missionary work to give to East Africa, in conjunction with the Bible Society, the whole New Testament, and much more, in Swahili, then Edward Steere was a missionary.

**THE LAST JOURNALS OF BISHOP HANNINGTON.** Edited by the REV. E. C. DAWSON. London: Seeley and Co.

Another book on Bishop Hannington, containing genuine new matter, will be heartily welcomed, and all the more because given to us by the author of the *Life*. These *Last Journals* are in three sections. First there are some scraps of diaries belonging to the time in England between Hannington's return from his first African journey and his going out again as Bishop—the period which had inadequate notice in the *Life*. These scraps are decidedly scrappy, but very characteristic. Secondly, a journal of his final voyage out and of his travels in Palestine *en route*. This is very specially interesting, as having been recovered in Uganda and sent home only last year; and its intrinsic interest is considerable, because it illustrates at every point the now well-known features of Hannington's character, his boyish buoyancy of spirit, his readiness and resourcefulness, his humble devotion to the Master's service. Thirdly, the complete diary of his journey through Masai-Land. This, it will be remembered, was also recovered in Uganda, but reached England just before the *Life* was published, so that the memorable entries of the last eight days could be included. The rest of it was separately printed, but has escaped much notice, and it will be new to most readers. The whole now appears together, including the final entries which appeared before, and which are now so familiar.

We hope every reader of the *Life* will read also these *Last Journals*. The *Life* will now be felt to be incomplete without them. The present volume is printed and bound as a companion to the *Life*, and the two should certainly stand together on the bookshelves of every member of the Church Missionary Society.

*A Century of Christian Progress*, by the Rev. James Johnston, the Secretary of the recent General Missionary Conference, is a remarkable work. It is an extended essay on the increase or diminution of population in various countries viewed in connection with the religions professed in those countries. The statistics are full, and they are handled with great skill. The book deserves longer notice than we can give it, and we hope we may shortly have an article in the *Intelligencer* based upon it.

The Religious Tract Society has published a very useful *Handbook of Foreign Missions*, or rather, of *Missionary Societies*, for the book does not deal with the principles and methods of Missions, nor with the races and languages of mankind, nor with Missions themselves geographically or historically, but simply gives an account of the various societies one after the other. This, however, is its merit, for it is unique among manuals of the kind. Almost all the information and statistical tables have been supplied by the societies themselves, or taken from their authoritative reports. Thus, the C.M.S. account is nearly a reproduction of the condensed information in our *Pocket-Book*. There are ninety-three chapters, each describing a regular society, or a group of small agencies. In an Appendix, the Rev. J. Johnston gives an account of Roman Catholic Missions, which, supplying, as it does, information not easily obtainable, is one of the most valuable parts of the book.

*Foreign Missions of the Protestant Churches*, by Dr. Murray Mitchell (J. Nisbet and Co.), is an admirable little manual, by one of the most competent men in the world to prepare it. In a hundred small pages, an immense amount of information is skilfully condensed, and woven into a thoroughly readable form. Dr. Mitchell first reviews "what Missions have done." Then he surveys the non-Christian religions, and estimates their present position and prospects. Then he takes up "modes of missionary action," noticing Bible

distribution, preaching, translation and literary work, schools, and Medical Missions. Finally, he asks, What next? and while recognizing the recent marked increase of missionary interest in Christian circles, urges the claims of the great cause to a larger share in the sympathies of Christian people.

*Among the Cannibals of New Guinea*, by the Rev. Dr. Macfarlane (John Snow and Co.), is the first of a series of missionary manuals to be issued by the London Missionary Society. It is the story of the New Guinea Mission, told by the man most identified with it, and it is therefore a first-hand book of real value. It is smaller than Mr. Chalmers's book, published by the R.T.S., but much more effective in giving real information in an orderly way.

In *Early Missions to and within the British Islands* (S.P.C.K.), the Rev. C. Hole, whose excellent work on the Prayer-Book was reviewed in the *Intelligencer* of November last, gives a succinct and very readable account of all that is known of the origin and growth of Christianity in Great Britain and Ireland, from the Apostolic age to the close of the Heptarchy. Mr. Hole writes, not only with ample knowledge, but with appreciative sympathy. He is a strictly impartial narrator of facts; but he thoroughly believes in the ancient position and historical continuity of the Church of England.

A handsome volume entitled *Lovedale, Past and Present*, printed at the Lovedale Mission Press, proves to be nothing more than a register of the Natives of South Africa whom the famous Institution has trained. But, just because it is no more than that, it is most impressive. Over two thousand young men and women are enumerated. There are 16 ministers, 20 evangelists, 409 teachers, &c., &c. It is a remarkable record indeed.

*The Historic Christ* is the title of an excellent sermon preached in St. Mary's Cathedral, Edinburgh, on the last Day of Intercession, by the Rev. Dr. Teape. (Seeley and Co.). The line taken in it is an extremely useful one. Taking the familiar text, "Neither is there salvation in any other," &c., Dr. Teape shows that, as a matter of historical fact, not one of the founders of human religions has ever professed either to be a Saviour himself or to show how sin may be put away; and he adduces by way of illustration the four great non-Christian teachers, Zoroaster, Buddha, Confucius, and Mohammed. The Sermon is accompanied by a striking preface on the same subject by the Rev. C. C. Fenn.

Among miscellaneous books sent to us, we may name three published by Hodder and Stoughton, viz. a *Manual of Church History*, by the Rev. A. C. Jennings, which strives to be fair, but whose fairness is rather like that of Gallio; *A South Window*, fervent and edifying addresses on "Keep yourselves in the Love of God," by Dr. Pentecost, the well-known American evangelist; and the first part of a new edition of Dr. De Pressensé's valuable *Early Years of Christianity*, to be completed in twenty-five sixpenny parts.

We have received some magazine volumes for notice; among them the *Expositor* (Hodder and Stoughton), vol. vii. of the present series, full of ability and of interest to Biblical students, especially the masterly contributions of Professor Godet and the Rev. F. Rendall; and the *Indian Female Evangelist* (Nisbet), the excellent quarterly organ of the Indian Female Normal School and Instruction Society, which, together with the magazines of the sister Zenana societies, gives so deeply interesting a view of woman's work in the mission-field.

We can heartily commend a volume of poems by Henrietta S. Engström, entitled *The Steps of a Good Man* (Hunt and Co.), the main burthen of which is expressed in the first two lines of the first poem:

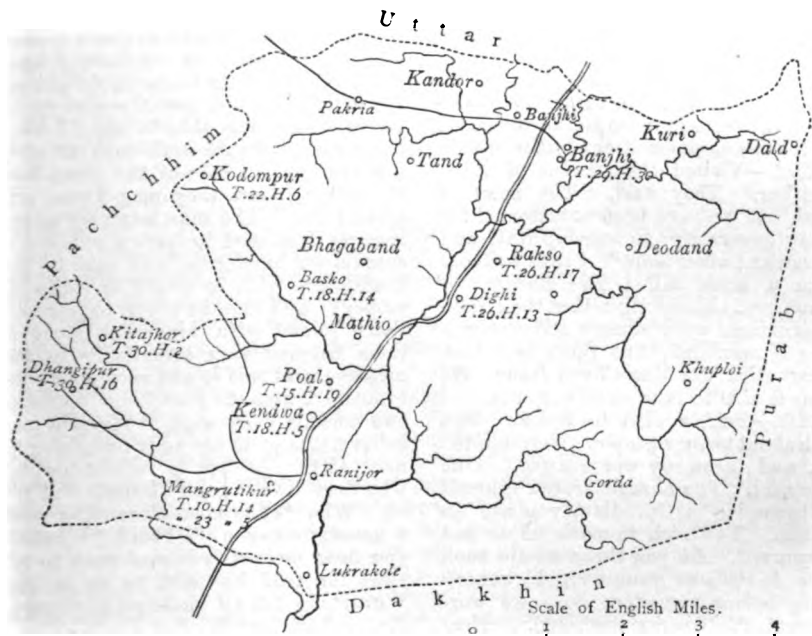
"Not the LIFE only, and the destined WAY,  
But every little STEP from day to day."

## A SANTAL EVANGELIST'S TOUR.

*Taljhari, Rajmahal, September 6th, 1887.*

T may interest your readers if I give you a specimen of the daily entries from one of our catechists' reports. This agent is stationed at Kendwa, and his district is a purely evangelical one.

I send you a specimen map of the subdivision of the Taljhari district. One is given to each agent every month. He fills in with red ink



the date and number of persons spoken to. T. means *tarik* = date. T.14 = 14th day of the month. H. means *hor* = person. H.12 = twelve persons. T.14 H.12 = 14th I spoke to twelve persons of the village under which the name is written. There are six divisions in the Taljhari district, each with its own map.

F. T. COLE.

*Catechist's Journal.*

*August 10th, 1887.*—I went to Mangrutikur and had an audience of fourteen people. Some said, "The news is good, but we have not the mind at present to consider it more fully." Others said, "The old men amongst us have not understood; how can we accept it if they do not?" The headman of the village is suffering from cataract. He said to me, "Tell the Sahib to cure me, then I will listen to your tale." I told them, "Now is your opportunity. Jesus Christ, God's Son, is now calling you. Leave your demon-worship; do

not make excuses. The old men will soon die, and they cannot help you. If you wish for medicine for the body you can have it freely, but do not neglect your souls."

*17th.*—I went to Burio and spoke to the men in the bazaar; their answer was, "We do worship God. God is everywhere." I explained to them that we cannot worship God by bowing down to wood and stone.

*18th.*—Went to Kendwa. Sat down and had a conversation with five men. They said, "We will not believe unless

God sends us a sign to convince us that the news you tell us is true." I told them, "We are God's witnesses to you. He is taking care of us, and making the rice to grow, and is full of mercy towards us." I then went on to Basko. The people listened attentively, only one or two tried to make fun of me.

22nd.—Went to Kodompur. One man said to me, "If you can assure us that we shall ride like princes on horses and elephants, and not have to work hard for our living, then we will gladly become Christians; if not, we prefer to remain as we are." I said, "It is not in my power to promise you such things. God is the disposer of our fortunes."

23rd.—Visited the Hindus of Man-grutikur. They said, "The news is good, but we have been accustomed for many generations to worship Kali and Durga and other idols." I read to them from a book called *The Balance of Truth*, and showed them that the Hindu incarnations were sinners and the enemies of mankind; but there is a true Incarnation, the Man Christ Jesus. He alone is able to take away our sins.

26th.—Paid a visit to Rakso. Met with about twenty people. They derided me, and threw my words away. One man said, "You have disgraced yourself by becoming a Christian, you are an outcast. You wish to make us as bad as yourself. Do you think we are such fools to believe your stupid words? Long before you were born we worshipped the *bougas* (demons). They have preserved us all these years. You Christians die just the same as we do. Just give up your conceit in thinking your God better than ours." I said to them, "God's command is this: 'Thou

shalt not have any other gods besides Me.' God says to you, 'Lay hold on the Surety, and then I will forgive you your sins, and will listen to you when you call.'"

29th.—I went to Banjhi market. About thirty surrounded me. A Hindu said, "Lay down some rupees, and I will do the same, then you and I will have a public discussion, and whoever wins shall have the money." I said, "My friend, it is not my plan to stake money. nor is it necessary for the cause I have in hand to fight for the sake of fighting. My object is not to get the victory for the sake of being able to say, 'I have put to silence such and such an one.' I wish to tell all men of the great love of God, so that they may know and serve Him." The man was very angry because I refused to have a public discussion on his terms, and said to the bystanders, "He is afraid to stake his money;" and then he began to jeer me. Some joined with him, but most of them listened very attentively to the message, and said it was very good.

30th.—I went to Kitajhor. Spoke to two men. They said, "We will not believe, it is of no use your preaching to us. If God wishes to be worshipped, why does He not come Himself and tell us. What is the good of sending such a messenger as you?" I said, "Whether you hear or not, it is our work to tell you; for God has said to us in His Word, 'Go tell all idolaters to worship Me. I have sent My Son Jesus to you; believe on Him, and then I will accept you.'" I then went on to Dhangipur, and the people there listened very well. There were about sixteen present.

## NOTES ON OTHER MISSIONS.



HE grants of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL for foreign expenditure for the year 1889 exceed those for 1888 by 10,000*l*. Among them is 500*l*. for five years for commencing work in Corea by means of an English missionary and some Chinese catechists.

The CHINA INLAND MISSION reports the ingathering of first-fruits for Christ on the borders of Thibet. The Rev. James Meadows contrasts the state of China when he went out in 1862 with its present position. Then few places were open for work, houses could be rented only with great difficulty, the people were hostile, some of the missionaries looking coldly at efforts to go inland. Now, the people ready to listen, missionaries encouraging, and there are Native Churches with 100, 200, or 300 members.

The lady missionaries of this Mission are carrying on a blessed work among

the women of Hoh-chau. One of the last year's "hundred," Miss Dawson, who left England in December, was called to her rest three months after.

The LONDON MISSIONARY SOCIETY and the work of Medical Missions have suffered a great loss in the death, at the age of thirty-seven, of Dr. J. Kenneth Mackenzie, of Tien-tsin. Through his successful treatment of Lady Li, wife of the Viceroy of the metropolitan province, he was enabled very greatly to break down the prejudice of some of the highest Chinese officials against Western medical science. He fell asleep on Easter Sunday.

A special feature of the medical work of the South Travancore Mission of the L.M.S., in which it probably excels all other Medical Missions, is that there are no less than nine branch dispensaries—offshoots of the Central Hospital and Dispensary at Neyoor. They are in the hands of young Christian men who have been trained by the medical missionary. During the absence of the missionary for four years, some of them continued unaided to fulfil their responsible position.

Two L.M.S. missionaries have opened a new station at Fwambo's, fifty miles from the south end of Lake Tanganyika. They think it is a promising field for work.

An extremely interesting bird's-eye view of the Missions of the FREE CHURCH OF SCOTLAND is given by Professor Lindsay in the monthly magazine of that Church. The Missions in *India*, to which 70 per cent. of the Church's funds and agents are devoted, are in five centres—Calcutta, Madras, Bombay, Puna, and Nagpore. Each may be described as a nucleus of Christian higher educational work, surrounded by a circle of vernacular and more purely evangelistic effort. Native congregations exist in all the Mission centres, and the pastors are paid partly by the congregation and partly by the Society. The *South Africa* Missions are carried on in North and South Kafirland and Zululand; they are educational and evangelistic. From the remarkable Mission station of Lovedale, Kafir youths go forth all over the country. A Lovedale register has been published, tracing the career of over 2000 former pupils. In *Central Africa*, the well-known Livingstone Mission belongs to this Church. Its dangers and difficulties demand the prayers and sympathy of all interested in missionary work. In the *New Hebrides* Mission seventeen missionaries are at work. In *South Arabia*, the Keith-Falconer Mission is now fully equipped, with Dr. Paterson in charge, and the Rev. W. R. W. Gardner as ordained missionary. In the *Lebanon* Mission, a small beginning of five Protestants has grown to a community of 135, a Church membership of eighty-six, with one pastor, six lay preachers, and twenty-eight teachers.

The Ladies' Society of the Free Church of Scotland carries on work in Calcutta by means of a Christian Home or Boarding-school, in which are ninety pupils, a day-school for Hindu girls with 100 on the rolls, and Zenana work. The same kind of work is carried on at Madras, and, to a smaller extent, in Bombay and Nagpore, and also in Santalia, Poona, and Berar.

Sir W. Muir has withdrawn from his position of Vice-President of the MEDICAL MISSIONARY ASSOCIATION, as he cannot agree with the adverse criticism in the January number of *Medical Missions*, of Lady Dufferin's scheme for supplying "medical aid to the women of India," by which scheme "no employe of the Association is allowed to proselytize or interfere in any way with the religious beliefs of any section of the people."

At the close of its financial year the BAPTIST MISSIONARY SOCIETY had to report a deficiency of income as compared with expenditure of 5859*l.*, and asks for a yearly increase of at least 5000*l.* From India the Society reports increased readiness to hear the Gospel; in Ceylon "showers of blessing" are spoken of; in their China Mission there is considerable progress. In Japan, at Tochigi, a church with fifty-three members has been formed where a year ago there were no converts. In the Congo Mission the past year has been one of heavy and repeated losses; but it has also been characterized by special and marked blessing. One feature of the year has been the publication of the Congo grammar

and dictionary. From the West Indies come reports of patient work. The general features of the year are thus summarized: Continuous progress; a larger number of conversions than for many years past; a widespread spirit of inquiry; a growing desire for copies of Scripture and Christian books, and the development of the Native Christian Church in aggressive earnestness and self-support.

THE PRESBYTERIAN CHURCH OF ENGLAND carries on missionary work in China, Formosa, Singapore, and India. It has forty-one congregations organized, and seventy-five in process of organization. The report for 1887 states:—"The Mission of this Church holds a foremost place among the various missionary bodies in China. It has a firm hold of South China; a firmer and wider hold than any missionary body has in that part of the Empire." The financial condition of the Society is satisfactory.

As the one-hundredth anniversary of Dr. Adoniram Judson will take place on August 9th, 1888, it is proposed to erect a Judson Memorial Church in Mandalay, the capital of Upper Burmah.

The *Missionary Herald* of the American Board of Commissioners of Foreign Missions gives a touching account of the earnest and self-denying labours of Native Christians in the villages of Eastern Turkey. In some cases, without any pastor, they have for five years sustained worship among themselves, and even erected a chapel. When a missionary visited them they pleaded with tears for a pastor.

Cheering tidings are given of the advance in the Marathi Mission, Western India. In thirteen years the communicants, the schools, and pupils have more than doubled. No pastor was then supported by his Church; now for six years all have been.

Bishop Taylor has returned from Africa on business connected with his Mission, and makes the startling report that of the 140 persons, young and old, classed as missionaries under him, fifteen have died and thirty-four others have left the service. The *Missionary Herald* of the American Board of Missions says,— "This is a heavy percentage of loss. The zeal and devotion of these missionaries are unquestioned; whether the methods of appointment and of labour are wise and expedient in the interest of Christ's kingdom is a matter about which there have been serious questions, and upon which the facts just stated seem to throw light." Bishop Taylor reports that in the Congo region and in Angola, south of the Congo river, he has thirty-six new stations, with thirty-two mission-houses, built at a cost of 20,000*l.*, and all free of debt.

THE AMERICAN BAPTIST SOCIETY baptized on November 28th, 1887, six persons, at Cheduba, an island off the West Coast of Burmah. These are probably the first Christians ever admitted to the Church from this island.

The *Mission Field* of the (DUTCH) REFORMED CHURCH in America considers that in no year has so much progress been witnessed in the work of the Reformed Church as in 1887. Eight new missionaries have been sent out, a larger number than in any one year before. Funds have been obtained and plans matured for the enlargement of the Ferris Seminary, and the endowment of the Theological Seminary in India is an accomplished fact. In the matter of contributions for foreign work the year has surpassed all others.

The Rev. W. Schuurmans, of Holland, gives an interesting account, in the *Missionary Review of the World*, of missionary work in Java. Its population is 18,000,000, besides Dutch, Chinese, Arabians, and some others: they profess a corrupt form of Mohammedanism. Missionary work proper began in 1848. The following societies of Holland work there:—Dutch Missionary Society, Mennonite Mission Union, Ermelo Mission, "Java Comité," Dutch Mission Union, Mission Union of Dutch Reformed Church, the Mission of the Christian Reformed Church,—besides other agencies. The Native Christians number 12,000.



## THE MONTH.



E announce with the greatest satisfaction the appointment of the Rev. B. Baring-Gould, M.A., Vicar of St. Michael's, Blackheath, as Central Secretary of the Society. This is the office whose holder is at the head of our home organization. It was vacated by the Rev. H. Sutton a year ago, and the Committee have found great difficulty in filling his place, the post having been offered to several excellent clergymen but not accepted. Mr. Baring-Gould's appointment is a cause of much thankfulness. He has been a most hearty supporter of the Society at Sidmouth and Blackheath, and he was one of the members of the recent Winter Mission to India. His father, the Rev. A. Baring-Gould, has long been a most staunch friend of the cause, especially at Torquay and Winchester.

ON Wednesday afternoon, July 11th, the President of the Society and Lady Kennaway received at the Church Missionary House the Bishops attending the Lambeth Conference, a large number of whom, from all parts of the world, were present. A select party of friends were invited to meet them, and some 250 were gathered on the occasion. Among those present were the Archbishops of Canterbury and Dublin; the Bishops of Gloucester and Bristol, Carlisle, Lichfield, Exeter, Dover, Shrewsbury, Cashel, Kilmore, Aberdeen and Orkney, Argyll and the Isles, Fredericton (Coadjutor), Quebec, Niagara, Toronto, Huron, Rupert's Land, Moosonee, Saskatchewan and Calgary, Columbia, New Westminster, Antigua, Antigua (Coadjutor), Jamaica, Pennsylvania, Iowa, Mississippi, Washington Territory, Newark, Arkansas, Indiana, South Dakota, Falkland Islands, Honolulu, Waiapu, Nelson, Brisbane, North Queensland, Colombo, Rangoon, Travancore and Cochin, Jerusalem, Pretoria, Central Africa, Sierra Leone, Niger, and Bishops Alford and Marsden; the Dean of Llandaff, the Earl of Northbrook, Earl Fortescue, Lord Knutsford, the Hon. G. Waldegrave Leslie, Sir Rivers Thompson, K.C.S.I., Sir Charles Bernard, K.C.S.I., Professor Sir M. Monier Williams, Sir Douglas Fox, Mr. M. MacInnes, M.P., Mr. A. McArthur, M.P., &c., &c.; together with a large number of clerical and lay members of the Committee, and many ladies.

The guests were received at 4.30 p.m. in the large Committee Room, whence they passed into the old Committee Room for refreshments, which were served by several ladies of the C.M.S. Ladies' Union for London. Many objects of interest were exhibited in this room and in the Library, including some of the handsome presents made to Mr. Wigram during his tour round the world.

At 5.30, the company assembled in the large Committee Room, which was crowded. The President took the chair, and addressed a hearty welcome to the Bishops attending, especially to those of the sister Church in America. Short speeches followed from Mr. Alexander Beattie and Canon Hoare, as the oldest lay member and the oldest clerical member of the working Committee, both of whom addressed the Bishops in terms at once respectful and affectionate. Canon Hoare assured their Lordships that the C.M.S. was loyal to the backbone to the principles of the Reformed Church of England. They rejoiced to look at the doctrine and discipline of the Church, and sought to carry it out faithfully wherever their agents were at work. He thanked the Bishops for the kind, friendly, and sympathetic help that had been extended to a very great number of the missionaries. Instancing the cases of Bishops Cotton and Milman, who went out knowing little or nothing of the Society, he said they lived to be some of its most loving and faithful friends; Bishop Milman actually dying

in its service. Briefly touching upon the co-operation that should exist between the Society and the Bishops, Canon Hoare said that while they were "stiff and stubborn in necessary things," Bishops and converts, missionaries and Committee, must stand fast together with one heart and mind to maintain God's truth and to glorify His name.

Mr. Wigram then spoke briefly on his recent tour through so many of the dioceses represented that day. Bishop Crowther came next, and received a warm welcome. He said that, like Joshua, he was "old and stricken in years," but reminded them, as Joshua was reminded, that "there remaineth very much land to be possessed." Then the Bishop of Mississippi spoke for the American Episcopate, and the Archbishop of Dublin to represent the Church of Ireland; after which the Archbishop of Canterbury made a singularly gracious and graceful speech, speaking of the Society and its work very warmly. He said that as a boy he did *not* like the Society, for it came before him quarterly in the shape of a very dull four-page paper. Now, he said, the Society's literature was specially attractive. He had been first attracted to C.M.S. by hearing of the Committee's practice of frequently kneeling in prayer when engaged in difficult discussions. To this he attributed the fact that the difficulties inevitably met with in so vast and complicated a work had so often melted away, and even turned to the furtherance of the cause. He cordially recognized the Society's firmness to its principles, and exhorted it to be considerate to all it had to deal with. "You are the one," he said, "and therefore you can be the other." He concluded by asking the company to unite in the Lord's Prayer, and then pronounced the Benediction.

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ON July 17th, the C.M.S. Committee received the Bishops of Calcutta, Bombay, and Colombo. The President addressed them, and Mr. Wigram added a few words; and then all three spoke successively. The Bishop of Calcutta noticed some important practical matters affecting the North India Mission, dwelling on the importance of a good education for Native Christians, and of counsel and guidance for their pastors. Bishop Copleston spoke gratefully of the Ceylon missionaries, their work (Jaffna he specially referred to), and their present relations with himself. Bishop Mylne spoke with much warmth and kindly feeling of the Society, and with great frankness of the different standpoints occupied by it and himself. He (the Bishop of Bombay) then offered an extempore prayer, and was followed by Canon Hoare, the Bishop of Calcutta pronouncing the Benediction.

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SELDOM has so moving a meeting been held at the C.M. House as on July 3rd, when the Committee, in the midst of their ordinary business, took leave of four missionaries, viz. the Rev. J. E. Beverley and Miss A. Wardlaw-Ramsay, for Eastern Equatorial Africa; Dr. Rigg, for China; and Mr. Kelsey, a young man going to the Niger as second engineer of the *Henry Venn*. Small Valedictory Dismissals at Committee meetings are not uncommon, and they have occasionally proved much more solemn than the large public gatherings when many are sent forth together; but we do not remember one quite like this one. The "Dismissal" proper was itself interesting. Canon Hoare gave one of his most impressive little fatherly addresses, dwelling on Solomon's prayer that God would maintain the cause of His servant "at all times" (margin, "the thing of a day in His day"), "as the matter shall require;" and Mr. Webb-Peploe offered a fervent prayer. But it was what followed that lent so peculiar an interest to the occasion. The missionaries, and the few friends who accompanied

them, were invited to stay in the room while the Committee received two of the American delegates to the recent General Missionary Conference, Dr. Ellinwood and Dr. Pierson; and when these two brethren successively responded to the greeting offered to them by the President, they spoke almost entirely of the scene they had just witnessed, and spoke with a power and sympathy that deeply touched the hearers. No idea can be conveyed in print of the effect produced. We only wish a reporter had been present to take down their addresses.

One remark of Dr. Pierson's, however, should be especially noticed. He dwelt on the significance of the fact that the four persons just taken leave of were representative of distinct forms of missionary enterprise. There was the ordained missionary (Mr. Beverley), the medical missionary (Dr. Rigg), the woman missionary (Miss Wardlaw-Ramsay), and the humbler worker, but not less truly a missionary (Mr. Kelsey), who was to consecrate his handicraft to the service of one of those "chariots of God," the mission vessels on sea and river.

Another interesting point was that three of the parishes in London which give hearty help to the missionary cause were represented. Mr. Beverley came to Islington College from St. Benet's, Stepney (Rev. T. Richardson), and afterwards worked in St. Paul's, Onslow Square (Rev. H. W. Webb-Peploe). St. Paul's also sent Miss Wardlaw-Ramsay. Mr. Kelsey is one of the "Mpwapwa" band at St. James's, Holloway (Rev. E. A. Stuart).

It should be added that three others ought to have been included in the Dismissal, but were unable to be present, viz. the Rev. H. T. Robson, also appointed to Frere Town; Mr. Carlile Fraser, an engineer, going out to assist Mr. Mackay in boat-building, &c.; and Mrs. Rigg.

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WE are thankful to report the acceptance of the following for missionary service:—Mr. F. W. Browning, L.R.C.P. and S., Edinburgh; Mr. H. J. Bailey, M.B., C.M., Edinburgh; Mr. W. J. Humphrey, M.A., Queens' College and Ridley Hall, Cambridge; Mr. C. F. Warren, B.A., Corpus Christi College, Cambridge; Miss Mary Gertrude Smith; and Miss Esther C. Scott. Mr. Bailey is son of a former missionary of the London Jews' Society in Palestine; Mr. Warren, son of the Rev. C. F. Warren, of Japan; Miss Smith, daughter of the Rev. T. T. Smith, Assoc. Sec. of the C.M.S. in Lancashire. To these should be added Mr. C. T. Kelsey, engaged for the Niger as second engineer of the *Henry Venn*; and Mr. W. Carlile Fraser, just gone out to Eastern Equatorial Africa to assist Mr. Mackay in boat-building, &c.

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WE regret to state that a telegram has reached the Society announcing the death of the Rev. J. W. Dickinson, of Lagos, on July 2nd. Mr. Dickinson went out in 1885, and had lately undertaken the Acting Principalship of the Training Institution.

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WE regret much to report the death of the Rev. Madho Ram, pastor at Jabalpur, on June 18th. Madho Ram was a Hindu student in St. John's College, Agra, and was one of four who read the Bible privately with the late Rev. H. W. Shackell, then (1858) working in the College under Mr. French. Another was Tara Chand, Shackell's first convert, afterwards S.P.G. pastor at Delhi. Tara Chand's baptism led Madho Ram to decide for Christ, and he was baptized in April, 1859. He was employed for some years as a teacher and evangelist, and in 1869 was ordained by Bishop Milman. He has been

an able and excellent clergyman, for some years at Agra, and for the last ten years at Jabalpur.

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At the suggestion of some friends of the late Bishop Parker at Cambridge, an "Africa Prayer Union" has been formed. Each member is (1) to pray definitely, on one day in the week, for the spread of the Gospel in Africa ; (2) to read regularly about one or more of the African mission-fields ; (3) to correspond with some African missionary. The subscription is one shilling a year, and a quarterly paper will be sent to each member. Friends of all Societies and Missions in Africa are invited to join, and should apply to Mr. T. F. V. Buxton, Warlies, Waltham Abbey, Essex.

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THE Eighty-ninth Annual Report of the Society, which is just out in its complete form as a volume of over 600 pages, and to which every "member" of the Society is entitled, will be found more full of interest than ever ; and our colleague who has compiled it will command the gratitude of all readers. Members' copies are duly sent to the local secretaries, and should be delivered by them by the middle of August at latest. Twenty thousand copies are thus sent out. Members should see that they get theirs. A "member" is a donor of 10*l.* 10*s.*, an annual subscriber of 1*l.* 1*s.*, or a collector of 2*l.* 12*s.* yearly. Smaller subscribers receive the Abridged Report.

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It is to be feared that *some* parcels of Annual Reports (we hope not many) get into the corner of the vicar's study or the local secretary's parlour, and get no further. Friends who are careless in this matter are probably the same who grumble at the money spent upon publications ! A similar remark would apply to the parcels of Quarterly Tokens sent out free for juvenile contributors. Each quarter nearly 200,000 Tokens are sent out ; how many are wasted ? The cost of the Token is 450*l.* a year, but if the distribution is well done, that is fruitful outlay. As it is, 10,000*l.* a year or more is raised in Sunday-schools.

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THE list of missionaries in the new Report shows that on June 1st there were 333 European missionaries, viz. 261 clergymen, 40 laymen, and 32 ladies. To the number of the ladies has been added four sisters and three daughters of missionaries who are doing actual C.M.S. work in the field, but have not before been separately entered. This has brought on to the list Miss Nevill, of Sierra Leone ; Miss Hall, of Calcutta ; Miss Coverdale, of Lahore ; Miss Higgins and Miss Griffith, of Ceylon ; Miss Dunn and Miss Brandram, of Japan.

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THE July number of the *Nineteenth Century* contains two important articles of special interest to our own readers. One is a singularly able and, so far as we are capable of judging, valuable contribution by the Bishop of Colombo on "Buddhism." We do not know where, in so small a compass, will be found so clear an account of both the historical and the moral aspects of that much-extolled and ignorantly-extolled faith—if faith it can be called.

The other is Sir W. W. Hunter's article on "Our Missionaries," which has already excited a good deal of attention. We do not at all agree with some things in it. Sir W. W. Hunter contrasts St. Paul's attitude towards heathenism at Athens with St. Peter's at Joppa—an utterly misleading comparison,—and he states that there is a corresponding change in missionary methods in India, and attributes to that change the accelerated rate of progress.

As he singles out for special commendation the Oxford Mission at Calcutta, the question might not be an unfair one, How far has that Mission contributed to the progress of Indian Christianity so far recorded? But we cannot discuss the matter here; and we would rather express thanks to Sir W. W. Hunter for what is on the whole an important testimony to the value of missionary effort. We quote one passage:—

To a man like myself who, during a quarter of a century, has watched the missionaries at their work, the statistics of conversions seem to form but a small part of the evidence. The advance which the missionaries have made in the good opinion of great non-Christian populations well qualified to judge, such as those of India and China, is even more significant than their advance in the good opinion of sensible people at home. I shall speak only of facts within my own knowledge. But I know of no class of Englishmen who have done so much to render the name of England, apart from the power of England, respected in India as the missionaries. I know of no class of Englishmen who have done so much to make the better side of the English character understood. I know of no class who have done so much to awaken the Indian intellect, and at the same time to lessen the dangers of the transition from the old state of things to the new. The missionaries have had their reward. No class of Englishmen receive so much unbought kindness from the Indian people while they live; no individual Englishmen are so honestly regretted when they die. What aged Viceroy ever received the posthumous honours of affection accorded to the Presbyterian Duff by the whole Native press? What youthful administrator has in our days been mourned for by the educated non-Christian community as the young Oxford ascetic was mourned in Calcutta last summer? It matters not to what sect a missionary belongs. An orthodox Hindu newspaper, which had been filling its columns with a vigorous polemic entitled "Christianity Destroyed," no sooner heard of the death of Mr. Sherring than it published a eulogium on that missionary scholar. It dwelt on "his learning, affability, solidity, piety, benevolence, and business capacity." The editor, while a stout defender of his hereditary faith, regretted that "so little of Mr. Sherring's teaching had fallen to his lot." This was written of a man who had spent his life in controversy with the uncompromising Brahmanism of Benares. But the missionary has won for himself the same respect in the South as in the North. If I were asked to name the two men who, during my service in India, have exercised the greatest influence on Native development and Native opinion in Madras, I should name, not a governor, nor any departmental head, but a missionary Bishop of the Church of England and a missionary educator of the Scottish Free Kirk.

It is considerations of this class that lead many Indian administrators to bear public testimony in favour of missionary work. The careless onlooker may have no particular convictions on the subject, and flippant persons may ridicule religious effort in India as elsewhere. But I think that few Indian administrators have passed through high offices and had to deal with the ultimate problems of British Government in that country without feeling the value of the work done by the missionaries. Such men gradually realize, as I have realized, that the missionaries do really represent the spiritual side of the new civilization and of the new life which we are introducing into India.

OUR readers will have noticed with surprise and solicitude the statements in the newspapers regarding French attempts to secure the "protectorate" of Abeokuta and the Yoruba country. Our own information, which it would not be desirable to publish at present, confirms our fears in this regard. It will be a deplorable thing if the English surrender at Zanzibar—for it really amounts to that—should be followed by a similar surrender on the West side. We have no right to object to the extension abroad of German and French influence; but countries that were first opened up by English missionary enterprise, and have since been unquestioned spheres of English national in-

fluence, should surely claim English protection from any annexations that might imperil the Missions established in them.

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THE two gallant British officers who were killed last month on the Afghan frontier of India, Major Battye and Captain Urmston, were both Christian men, and hearty supporters of missionary work. Major Battye has been mentioned from time to time in letters from the Punjab published in C.M.S. papers. In the *C.M. Intelligencer* of Oct., 1883, and Sept., 1884, there are letters from the Rev. J. H. Knowles, of Kashmir, about the conversion of a Mohammedan police officer, who first heard the Gospel from Major Battye. Captain Urmston was the eldest son of Colonel and Mrs. Urmston, who are so well known for their untiring labours in various parts of England in the cause of C.M.S. and C.E.Z.M.S. The West Kent localized edition of the *C.M. Gleaner* published last month an interesting letter from this excellent young officer, giving warm testimony to the good done by our Missions on the Frontier. He wrote:—

In the evening I called upon the Rev. John Williams, M.D. (a Native Christian, C.M.S.), whose influence in Tank since the Mission was founded has been such as to render his name unequalled—indeed, a household word, and all belonging to him sacred, even among such a tribe of robbers as our friends the Waziris. The Mission could not have had purer-hearted, more single-minded sponsors than Reynell Taylor, Valpy French, and Robert Bruce, and they have small cause to regret the initiative they took in 1862. Every soldier in the place, from old Ressaldar Alladad Khan, down to my sepoy orderly, speaks up for the "Doctor Sahib," as well as every Waziri from far and wide.

In regard to the Government of the district, one cannot help reflecting how much the district owes to its first founders in British administration. Perhaps it will be difficult to find a tract that has had a finer sponsorship than has the Dera Ismail Khan district in such men as Reynell Taylor, John Nicholson, and many another, who, whether civilian or soldier, has helped to impress it for good. Among such have been Valpy French and Robert Bruce, whose names still live by the work they accomplished among the people—each one of them soldiers in the true sense. It is not too much to augur that what has been done in the past may be going on in the present, and affords fair grounds for assurance will be done in the future, as occasion arises.

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FROM letters received by the Zanzibar mail on June 30th, we learn that the Rev. W. E. Taylor had gone up to Moschi (King Mandara's capital), to relieve the Rev. E. A. Fitch, who was about to visit Frere Town for a much-needed change.

There were no letters from Uganda or the intermediate stations; but a letter dated April 6th, later than any received by the Society, has reached Mr. Ashe, sen., from his son, in which the latter states that he saw Mr. Walker sail for Uganda in the *Eleanor* on March 31st.

The Rev. W. S. Price continues at Frere Town, rendering most important service as temporary head of the Mission.

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ON May 4th, the Rev. A. Elwin had a narrow escape. He was walking through the city of Chu-ki, when apparently without any reason the cry was raised, "Foreign devil, foreign devil! beat him, beat him!" the cry being accompanied by showers of stones, some "as large as a breakfast-cup." Mr. Elwin appealed to the people, but without avail. He turned, and walked rapidly through a narrow street leading to the city temple. On arriving at the gates of the temple he begged some men standing by to interfere on his behalf.

To this he owed his escape; for while these men were speaking to the crowd he passed out of the city gate into the country beyond. "If," he writes, "it is asked, How is it that the missionary was not struck? only one answer can be given: God heard the cry of His servant uttered in the time of great distress."

SOME time ago we mentioned that the Rev. F. H. Spencer, of New Zealand, was about to join the Japan Mission. It was his earnest desire to do so; but at the last moment he reluctantly yielded to the urgent wishes and counsel of the Bishop of Waiapu and other friends that, in view of his intimate knowledge of the Maori people and language, he should remain in New Zealand. He is a son of the venerable Rev. S. M. Spencer, who went out as a C.M.S. missionary in 1841.

THE Annual Letter of the Rev. H. D. Buswell for 1887 reports encouraging progress in the Mauritius Mission. The number of baptisms during 1887 has been over the average of previous years, viz. 117 adults and 76 children.

THE Rev. J. W. Tims, missionary in the Saskatchewan Diocese to the Blackfeet Indians, writes that the first two baptisms of Indians of that tribe have taken place, one Indian being baptized by himself, and one by another missionary. Mr. Tims has been at work among the Blackfeet since 1883, and besides attending to his spiritual duties, has prepared a Grammar and Dictionary of the Blackfeet language.

A SERMON was preached on the Sunday after Easter at Nablous by the Rev. Newton Mant. Some ladies and gentlemen belonging to a Cook's excursion party were present at the service, and the collection in aid of C.M.S. funds amounted to frs. 67.

THE C.M.S. has received from Mr. J. D. Farrer, of Lowestoft, 111., the profits on the first edition of his "Lowestoft Supplemental Tune Book," an excellent work.

THE Valedictory Dismissal of the missionaries sailing by the October and November steamers is fixed to take place on Wednesday, October 3rd, at St. James's Hall, Piccadilly. The number returning to the field or going out for the first time will probably be about forty.

*Erratum.*—An odd error occurred in our last number. Not five, but two, of the Islington men, Mr. Beverley and Mr. Robson, received priests' orders at St. Paul's, Onslow Square, on June 17th.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING and prayer for missionary candidates lately accepted; and prayer for those now on the voyage out or preparing to start in the next two or three months.

Prayer that the scheme for Lay Evangelists may be prospered and blessed, as regards both the selection of men and the plans for their work. (P. 517.)

Prayer for the Fuh-Kien Mission; specially the Liang-Kong and Lo-Nguong Districts. (P. 509.)

Prayer for Committee, Secretaries, and staff of C.M. House, that the vacation may give them rest, and strengthen them for future work.

Prayer for the new Central Secretary.

## HOME WORK OF THE SOCIETY.

## BIRMINGHAM ANNIVERSARY.



THE Birmingham Auxiliary held its Anniversary on June 16th—19th, and commenced with a Prayer Meeting in Christ Church Schoolroom on Saturday evening, at which an address was given by the Rev. B. Baring-Gould. On Sunday, June 17th, sermons were preached by the Revs. Dr. Bruce, B. Baring-Gould, J. B. Whiting, and several of the local clergy. On Monday afternoon, June 18th, a meeting was held in a tent in the garden of the Rev. C. M. Owen, Vicar of St. George's, Edgbaston. A large number of people attended, and listened with great interest to addresses from the Deputation. It was remarked at this meeting that if Mrs. G. Lea's life had been prolonged a few weeks she would on that day have reached her eightieth birthday, and that she had expressed her intention of celebrating the day by a meeting similar to that which the speaker was addressing. In the evening the Birmingham Town Hall was filled from end to end with children, who listened with intelligent attention to the admirable addresses which were delivered by the Deputation and the Rev. H. Sutton. On Tuesday, June 19th, the usual Breakfast Meeting was held at the Midland Hotel, and was attended by between seventy and eighty clergy and a few lay friends. An excellent practical address was given by the Rev. J. B. Whiting, and a conversation afterwards ensued between the Rev. W. Eliot, one of the Local Secretaries, and the Rev. B. Baring-Gould, as to the possibility of Provincial Committees becoming more intimately connected with the London Committee. The conversation, in which several took part, evinced the desire on the part of many for some closer union, which it is possible may assume hereafter a more definite shape. In the evening the Annual Meeting was held in the Town Hall. The newly-formed Lay Workers' Union displayed great energy in advertising the meeting, and as the result of their labours the hall was filled from end to end with the largest meeting which has been seen in connection with the Auxiliary for many years past. The chair was taken by Gen. Sir G. Malcolm. The Rev. W. Eliot read the local report, and Mr. F. C. Bourne the financial statement. The amount contributed appeared to be (apart from legacies) somewhat below the sum which was sent to the Society the year before. It reached 1947l. 8s. It was announced that Mrs. G. Lea had left a legacy of 1000l., which she had directed to be paid through the Birmingham Auxiliary. The meeting was addressed by the Chairman, and the Revs. Dr. Bruce, B. Baring-Gould, and C. M. Owen. Altogether, for interest, numbers attending the meetings, and addresses, the Anniversary was one of the best that has been held for several years past, and it is hoped that a fresh impetus has been thereby given to missionary effort in this important centre. W. E.

**Aston Sandford.**—The Annual Sermons on behalf of the Society were preached on Sunday, June 10th, by the Rev. A. C. Alford (Rector) and the Rev. J. Harrison (missionary for nearly twenty years at Bezwada, in Southern India). On Monday evening the Annual Meeting was held in the Vicarage grounds, being preceded by a tea on the lawn. The meeting commenced at six o'clock, the chair being taken by the Rector, who stated that he had a very encouraging report to give them, as far as their Auxiliary was concerned, the amount sent up last year being the largest during the last twenty years, and this year they had just exceeded that sum. The Right Rev. Dr. Ridley, Bishop of New Caledonia, and the Revs. C. Joyce and J. Harrison also spoke.

**Essex.**—The Essex C.M. Union held a most satisfactory Annual Meeting at



Colchester, on July 6th, the President, Sir T. Fowell Buxton, Bart., in the chair. About sixty members and friends were present in the Castle Library, kindly lent by James Round, Esq., M.P. Addresses were delivered by the President, who kindly gave his impressions gained in his recent Indian tour, and Rev. B. Baring-Gould, of Blackheath, who graphically described some of the evils of Hinduism, and then gave particulars of his work (exemplified in a Native village "Mission," and a town "Mission,") in Tinnevely and Travancore last winter. The Union was delighted to hear of the success granted to preaching by interpreters. Revs. Dr. Ashwin, J. M. West, P. Fenn, S. W. Stagg, W. Trimmer, and J. W. Mills (Secretary), took part in the proceedings, and eighteen fresh members were elected. Tea was provided at the Holly Trees by Misses Round. A telegram was received from James Round, Esq., M.P., stating his regret at being kept away by his Parliamentary duties.

**Fleet.**—The Second Annual Sale of Work at Fleet, Hants, on behalf of the Society, took place on the 6th of July—the wettest of all the wet days which have, up to the present time, so marred the summer of 1888. The stall-holders, who had worked so long and so hard, were in despair; it was hopeless to attempt to hold it in the pretty garden of the Parsonage, which last year added so much to the attraction,—but faith and hope were not to be daunted. Hasty notices were put out that it was to be held in the schoolroom, and a shoal of halfpenny post-cards invited friends to a prolongation of the sale on the following day, and the few kind friends who were able to venture, helped us so generously, that instead of the receipts falling, as we all expected, far below the 40*l.* of last year, they actually exceeded them, amounting to 43*l.* 10*s.* Thus, as is so often the case, was Providence better than our fears.

**Gloucester.**—The Half-yearly Meeting of the Gloucestershire C.M. Union was held at Gloucester on June 26th, under the presidency of the Rev. Canon Money. The meeting at 11 a.m. was commenced by the Rev. W. Bulmer reading a portion of Scripture and the Rev. J. Emery offering up prayer. After an address by the chairman and the ordinary business, the Rev. G. James read a very interesting and instructive paper on "Unity." At its conclusion a general wish was expressed that it should be printed and circulated among the members. A luncheon was provided in St. Aldate's schoolroom, and a Public Meeting was held in the afternoon, the Rev. W. Bulmer presiding. Prayer was offered up by the Rev. W. Barker; and the Rev. J. B. Whiting, Deputation from the Parent Society, delivered a very able and impressive address, in which he urged on the friends of the Society the imperative duty of going "forward" in missionary work. The meeting in the evening was held at St. Nicholas Vicarage, at which the Rev. J. B. Whiting and others gave addresses.

**Keswick and the Lakes.**—On Sunday, June 17th, the Anniversary of the C.M.S. was kept in the Rural Deanery of Keswick. Sermons were preached in the churches of Crosthwaite, Keswick (St. John's), St. John's in the Vale, Thornthwaite, and Wythburn, and in Braithwaite Mission-Room. The Rev. W. Jukes, from Peshawar, preached at Crosthwaite and at St. John's, Keswick. On Monday evening the Annual Meeting was held in the Battersby Lecture Hall, Keswick, at which the Rev. J. N. Hoare took the chair. The report was read by the Secretary (the Rev. H. Lonsdale). After a few words from the Chairman, the Rev. Canon Phillips, Vicar of Ivegill, spoke on the work done in Eastern Equatorial Africa, and alluded to the great loss sustained by the Church in the removal of Bishops Hannington and Parker. The Rev. Worthington Jukes, who appeared in the costume of an Afghan chief, spoke on the work of the Church in the Punjab. On Tuesday there was a Juvenile Missionary Meeting in the Crosthwaite Parish Room, addressed by the same speakers. The Rural Dean, who presided, spoke some kind words of encouragement to the children. On Wednesday evening the Annual Braithwaite Meeting was held in the Mission-Room.

**Lichfield.**—On Sunday, June 10th, the Anniversary Sermons in connection

with the Lichfield branch of the Society were preached in the Cathedral, and various churches of the City. The following evening the Annual Meeting of the branch was held at the Coffee House Assembly Room. The Rev. Huddleston Stokes, Vicar of Wall and Rural Dean, presided, in the absence, owing to illness, of Mr. A. Hinckly, J.P., who had for so many years taken an active interest in the work of the Society. The Rev. Worthington Jukes and the Rev. Malcolm Graham, who constituted the Deputation, then delivered interesting and effective addresses.

**Manchester.**—The Half-yearly Conference of the East Lancashire C. M. Prayer Union was held at the Religious Institute, Manchester, on April 17th. John Dixon, Esq., presided, and there were present the Rev. Canons Green and Kelly, and many of the local clergy and laity. The Afternoon Meeting was addressed by Canon Knight, of Derby, upon "The privilege of being fellow-workers with God." He spoke of these as being needed qualifications for the Christian worker:—(1) Intelligent appreciation of Christ's cause; (2) Careful study of His methods of working; (3) Entire subordination of self; (4) Continual communion with God. After tea, at which about 100 members were present, the Rev. Worthington Jukes, from Peshawar, gave an address on "The Afghans, and Mission work amongst them," expressing his thankfulness at having been permitted to work for sixteen years among that people, and his earnest desire, if it be God's will, to return to them. (Accidentally omitted before.)

**Morley, near Leeds.**—On Sunday, June 17th, the Bishop of Caledonia preached three times at St. Peter's Church in behalf of the Society. The congregations in the morning and evening were large. On the Monday evening the Bishop addressed a well-attended meeting at St. Peter's New School, and was listened to with deep attention. In the course of his address he first traced God's hand in history in opening, by British enterprise and conquest, doors for Missions, and described the country and people of Caledonia, or the upper part of British Columbia. All were much interested when he spoke of the trades he had learnt in order to teach them to the Indians. He had learnt to work an engine, navigate a ship, and make boots. He spoke in a feeling manner of the labours of Mrs. Ridley in translating the Bible and Prayer-book, till her hands were stiff with months of incessant writing. At a former time of life, when the Bishop was a missionary in the Punjab, Mrs. Ridley was an accomplished Persian scholar. The Vicar of Morley read the yearly financial statement of contributions, &c., which, together with the collection after the meeting, amounted to 46*l*.

**Nottingham.**—The eighteenth Anniversary of the Nottingham Auxiliary of the Society was celebrated on June 10th and 11th. Sermons were preached at most of the churches in the town, the local clergy interchanging pulpits, whilst the Society was represented by the Rev. Dr. Bruce, from Persia and India, and the Rev. W. Andrews from Japan. A Conference was held at the Mechanics' Institution on Monday afternoon, Mr. H. A. Norman presiding. The Revs. W. Andrews (Japan) and F. Glanvill (Ceylon) spoke of the work in Japan and Ceylon respectively. Mr. H. E. Thornton announced that several ladies and gentlemen had promised to double their subscriptions.

The Annual Meeting of the Association was held in the evening, Mr. H. A. Norman presiding. The Rev. W. R. Blackett (Secretary), previous to reading the report, read letters referring to the death of Bishop Parker, after which he read the financial statement, which showed that the total amount raised by the various Associations amounted to 1896*l*. 10*s*. 3*d*., being a decrease on the previous year. After a few words from the Chairman, the Revs. W. Andrews and F. Glanvill addressed those present.

**Plymouth, &c.**—The Annual Sermons were preached on Sunday, May 27th, at St. Andrew's, Plymouth, and Stoke Damerel Parish Church, by the Bishop of Waiapu. The Annual Meeting of the Plymouth and Stonehouse District Association was held on Monday evening. Archdeacon Wilkinson occupied the chair. Mr. J. Shepherd, the Treasurer, stated that the amount raised by the Association during the past year was 775*l*. 9*s*. 11*d*. The Rev. G. B. Berry having addressed

the meeting, was followed by the Bishop of Waiapu, who spoke of the missionary work in his own diocese. The Rev. W. T. Storrs also spoke.

**Richmond, Surrey.**—The Annual Sermons on behalf of the Society were preached on Sunday, 10th June, at Holy Trinity, by the Rev. G. C. Grubb, of the Special Winter Mission to India, the collections amounting to 42*l*. At Christ Church sermons were preached by the Rev. E. D. Stead, Incumbent, and the Bishop of Liverpool, nearly 26*l*. being collected. The Juvenile Meeting was held in the College Hall on Monday evening, at half-past six, and was largely attended, an interesting address being given by the Rev. G. C. Grubb. On Tuesday evening, at eight o'clock, the Annual General Meeting took place in the same hall, presided over by Mr. Thomas Cave, J.P. There was a large attendance, and addresses were given by the Revs. Filmer Sullivan (of the Special Winter Mission) and E. D. Stead. The report, read by the Rev. Evan Hopkins, showed an increase of 62*l*. in the income of the past year, exclusive of a special donation of 100*l*., which raised the total receipts to 724*l*. Several donations have also since been given in Richmond towards the Deficiency Fund.

**Smallheath.**—Owing to ecclesiastical changes unfavourable to the C.M.S., a Lay Association has been formed for the Smallheath district, with Mr. H. J. Hobday as Hon. Sec., and Miss Connell as Hon. Treasurer. The first meeting of the Association was held at the Jenkins Street Board School. Mr. J. Powell presided, and the Rev. Canon Harley, of Cork, attended as a Deputation from the Parent Society. There were also present the Revs. Canon Bowlby, W. Eliot (Rural Dean), and J. G. Watson (Assoc. Secretary). The Chairman referred to the importance of the meeting, and said that the opportunity to support such a great Church work as the C.M.S. ought not to depend on the views of the Vicar of the Parish for the time being. It might be urged that some parishes were too small to support two Missionary Societies, but that plea could not be urged in the case of Smallheath. He then expressed the pleasure it gave him to preside over a meeting to rally together the friends and helpers of the C.M.S. Canon Harley gave a most graphic account of the world-wide work of the Society. Altogether a most enjoyable meeting was held, and a very good beginning made. J. G. W.

**Southport.**—On June 25th, the Annual Meeting of the Local Auxiliary of the Society was held in Cambridge Hall, Southport. The Rural Dean (the Rev. W. Millington) presided, and was supported by a large number of clergy and other gentlemen. The report stated that the receipts for the year amounted to 550*l*. 13*s*. 3*d*., of which 534*l*. 10*s*. 11*d*. had been remitted to the Parent Society in London, being 67*l*. 5*s*. 2*d*. less than the sum remitted in the previous year. The Rev. Dr. R. Bruce and the Rev. Worthington Jukes (missionaries from Persia and Peshawur) delivered interesting addresses. During the proceedings a collection was made, which realized the sum of 12*l*. 15*s*. 6*d*.

**Sunderland.**—On Sunday, June 24th, Sermons were preached in most of the churches of Bishopwearmouth, Monkwearmouth, and Sunderland, in behalf of the Society, by the Dean of Ripon, the Revs. T. R. Wade, H. E. Fox, F. Glanville, Canon Tristram, and Dr. F. W. Browning, Archdeacon Long, Canon Scott-Moncrieff, the Revs. D. S. Guy, C. G. Hopkinson, J. W. Willink, E. Lambert, H. Becher, and others.

The Annual Meeting was held on Monday evening, in the Assembly Hall. There was a large attendance of clergy and others. Archdeacon Long presided. Canon Scott-Moncrieff read the annual report, which stated that the contributions showed an increase of 54*l*. 9*s*. 1*d*., the respective amounts being 370*l*. 12*s*. 1*d*. for the year 1886-7, and 425*l*. 1*s*. 2*d*. for the year 1887-8. The Dean of Ripon said that he was one of the oldest members of the Society. He began about the year 1832, and instead of feeling his vigour relax, he felt increasingly every year the desire to promote the good cause. The Rev. T. R. Wade gave an interesting account of the Society's work in the Punjab; and Dr. F. W. Browning, of the Medical Mission; the Rev. A. R. Cavalier, formerly in Ceylon; the Rev. H. E.

Fox, lately returned from a missionary tour in India; and Canon Tristram,—also spoke.

**Tiverton.**—At the Anniversary, on May 27th, 28th, the preachers were the Revs. A. Bonus, A. Daintree, and W. E. Rowlands (Hon. Missionary to Ceylon). The holders of missionary boxes met at tea in the afternoon, when Mr. Daintree strongly enforced the truth that missionary work was the work, not the bye-work, of the Church, and illustrated his position from the earlier chapters of the Acts. One of the boxes had been more than twenty-five years in the service, and during that period nearly 140*l.* had been collected in it by the diligence of a humble friend. The meeting in the evening was largely attended (the Rev. W. Knight, Chairman), and the contributions at the various services reached 28*l.*, a considerable advance on last year.

**Watford.**—The Annual Meetings of the West Herts Association of the Society were held on Monday, May 28th, at the Corn Exchange. That in the afternoon was presided over by Mr. H. Dudley Ryder, one of the Vice-Presidents of the Association. Amongst those present on the platform were Lord Ebury (Vice-President), the Rev. E. C. Ince (Hon. Sec.), the Revs. W. Y. Thomson, Worthington Jukes (missionary from Peshawur), and B. Baring-Gould, of the Winter Mission to India. The report, which was read by the Rev. E. C. Ince, showed a very successful year for the West Herts Association, financially. The Chairman, in an interesting and touching speech, alluded to the recent losses in East Africa. He also pointed out what could be done by those not actually engaged in Mission work among the heathen. Lord Ebury, who followed, took occasion in alluding to some difference of opinion that had taken place at the head-quarters of the Society, of expressing his unabated confidence in it. The Rev. W. Jukes then gave very interesting details of his work during the last fifteen years at Peshawur. At the evening meeting the chair was taken by the Rev. W. Y. Thomson, and the audience was addressed by the Rev. B. Baring-Gould upon his recent experiences in India. The Rev. W. Jukes, who appeared in Afghan costume, spoke further of the work carried on by the Society there.

**Winchester.**—The fifty-ninth Anniversary of the Winchester and Central Hampshire Branch of the Society was held on Tuesday afternoon, June 12th, at St. John's House, after the Anniversary Sermon at the Cathedral in the morning by Dr. Stuart, Bishop of Waiapu, New Zealand. Sir John Kennaway, Bart., M.P., President of the Society, presided. The Rev. Canon Gibbon read the report, which set forth the satisfactory and self-supporting character of the New Zealand Church, and the progress of missionary work in the Punjab and other fields of Mission effort. The retirement of the Rev. A. Baring-Gould from the post of Treasurer and Secretary was regretfully alluded to, and it was pointed out that he had, since 1874, seen the revenue of the Local Branch raised from 562*l.* to over 1400*l.* Sir John Kennaway said he was rejoiced to find the Grand Old Missionary Society so well appreciated in Hants by faith, works, and prayer, and added that it required more men and more means to spread the Gospel. The Bishop of Waiapu, the Rev. T. R. Wade, and the Dean addressed the meeting. There was a meeting at the Mission Hall, Romsey Road, in the evening, presided over by Archdeacon Sumner. On Sunday sermons were preached in the Cathedral and parish churches.

DURING June the cause of the Society has also been advocated by Sermons and Meetings, or by either, at Boxmoor, Wittington, Malvern, Frodsham, Retford, &c., Selby (St. James's), Oswestry (Trinity Church), Lower Winchendon, East Grinstead, Ledbury, Southsea (St. Simon's), Hazlemere, Paddington, Worcester, Abergavenny, Tockwith, Combe St. Nicholas, Barnsley, Worthing, Winchester (Juv. Assoc.), &c.

SALES OF WORK have also taken place at St. Alban's (Christ Church), Beccles, Selby (St. James's), &c.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, June 19th, 1888.*—Miss Agnes Mary Elverson was accepted as an Honorary Missionary for Palestine on the recommendation of the Ladies' Candidates Committee.

Mr. Frederick William Browning, L.R.C.P. and S., Edinburgh, was accepted as a Medical Missionary.

The Committee had the pleasure of an interview with Dr. Post, superintendent of the Medical Department of the Syrian Protestant College at Beyrout, who had been requested by the Board of Managers to solicit the co-operation of missionary societies in their endeavour to render the College more widely useful in connection with the provision of highly-trained agents for Syria and the whole Arab-speaking world. The Institution was undenominational in its constitution, Evangelical in its teaching, evangelistic in its aim, while scientifically it met the demands of the country. It was suggested that the co-operation solicited might take the form of the provision by the Society of scholarships for the support of selected candidates to be specially trained in the College for the Society's service. Dr. Post gave interesting details regarding the methods of the College, and the direct and indirect results of the teaching and influence. The Chairman and Secretaries assured Dr. Post of the interest of the Society in the work of the Mission and College which he represented, and that the proposal should have full and careful consideration by the Palestine Sub-Committee, before which he was invited to place his scheme in fuller detail.

On the recommendation of the Sub-Committee in charge of the Persia, North India, Punjab and Sindh, Western India, and Travancore and Cochin Missions, various arrangements were agreed to with regard to those Missions.

*Committee of Correspondence, July 3rd.*—The Secretaries reported the intelligence received by telegram of the death at Lagos, on the 2nd inst., of the Rev. J. W. Dickinson, acting Principal of the Society's Training Institution there, leaving a widow and one child. The Committee expressed their deep regret at the early loss of so earnest and promising a worker.

The Committee took leave of the following Missionaries: the Rev. J. E. Beverley and Miss A. Wardlaw-Ramsay, proceeding to East Africa; and Dr. J. Rigg proceeding to South China; also of Mr. H. E. Kelsey, going to the Niger as assistant engineer on the *Henry Venn* steamer. The Instructions of the Committee having been delivered by the Revs. C. C. Fenn and R. Lang, the outgoing Missionaries were addressed by the Rev. Canon Hoare, and commended in prayer to God by the Rev. H. W. Webb-Peploe.

Miss Tapson and Miss Hamper, who were accepted as Lady Missionaries on June 5th, were introduced to the Committee, and commended in prayer at the same time.

The Committee had the pleasure of an interview with Dr. Ellinwood, Secretary of the American Presbyterian Board of Missions, and Dr. A. T. Pierson, of Philadelphia, editor of the *Missionary Review of the World*, two delegates of the recent General Missionary Conference. They were present at the Valedictory Dismissal of Missionaries, and at its close spoke in very cordial terms of sympathy with the Society.

The Committee heard with much regret of the death of Mrs. Sell, wife of the Rev. E. Sell, Secretary of the South India Mission, after some months of very severe suffering. The Committee expressed their deep sympathy with Mr. Sell.

The Rev. W. S. Price, now temporarily in East Africa, having placed his further services at the Society's disposal under the present difficult circumstances of the Mission, the Committee expressed their thankfulness to him, and their desire, if the Bishop of Norwich's consent to his further leave of absence can be obtained, that he would remain out for the present, until the appointment of a successor to Bishop Parker.

On the recommendation of the Sub-Committees in charge of the West Africa, Yoruba, Niger, Eastern Equatorial Africa, Palestine, New Zealand, South China, Mid-China, Japan, North-West America, and North Pacific Missions, various arrangements were agreed to with regard to those Missions.

*General Committee, July 9th.*—The Committee had the great pleasure of receiving and cordially welcoming the Society's honoured and veteran friend, Bishop Sargent, for fifty-two years connected with the Society's work in Tinnevely, at present in England in much impaired health. The Bishop was addressed by several friends present, and briefly replied, stating the joy and happiness a missionary's life had been to him, and giving glory to God for all that had been done in the advancing of Christ's kingdom in Tinnevely.

It was arranged that a conference should be held of representatives of this Society and the Church of England Zenana Missionary Society respecting the acceptance and employment of lady candidates for missionary service.

The Publications Sub-Committee presented the publication accounts and statistics for the year.

A motion was made that steps should be taken to alter Law XXI., which requires the General Committee to meet on the second Monday in the month, with a view to their meeting in future on Tuesday. After discussion, the motion was withdrawn for the present.

### NOTES OF THE MONTH.

#### ORDINATIONS.

On June 17, at St. Paul's, Onslow Square, the Revs. J. E. Beverley and H. T. Robson to Priests' Orders, by Bishop Perry, acting under a commission from the Bishop of London.

#### ARRIVALS.

*West Africa.*—The Rev. F. Nevill and Miss Nevill left Sierra Leone on June 14, and arrived in England on June 30.

*Palestine.*—The Rev. W. F. and Mrs. Connor left Jaffa on June 7, and arrived in London on June 15.

*Persia.*—The Rev. T. R. Hodgson left Baghdad on May 4, and arrived in London on July 4.

*Mid-China.*—The Rev. J. and Mrs. Bates left Shanghai on May 6, and arrived at Southampton on June 13.—The Rev. J. Neale and Dr. Hickin left Shanghai on June 4, and arrived in London on July 19.

*N.-W. America.*—The Rt. Rev. Bishop Horden arrived in England on July 10.

#### DEPARTURES.

*Eastern Equatorial Africa.*—The Rev. J. E. Beverley and Miss Alice Wardlaw-Ramsay left London on July 3 for Zanzibar.

*N.-W. America.*—The Rev. J. G. Brick left Liverpool on July 6 for the Athabasca Mission.

#### BIRTHS.

*C.M. College.*—On June 24, the wife of the Rev. T. W. Drury, of a son.

*Japan.*—On April 23, at Osaka, the wife of the Rev. W. J. Edmonds, of a son.

#### DEATHS.

*Yoruba.*—On June 2, at Lagos, the Rev. J. W. Dickinson.

*Palestine.*—On May 31, the infant child of the Rev. W. F. and Mrs. Connor.

*North India.*—On June 18, at Jabalpur, the Rev. Madho Ram, Native Pastor.

*South India.*—On June 29, at Oxted, the wife of the Rev. E. Sell.

*Mauritius.*—On April 20, the infant son of Mr. and Mrs. Luckcock, of the Seychelles.

### Contribution List.

In the following list of receipts from June 11th to July 10th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of 5l. and upwards; and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

#### ENGLISH ASSOCIATIONS.

Berkshire: Knowle Hill.....	3	8	5
Newbury District.....	17	12	8

Twyford.....	19	4
Buckinghamshire: Aylesbury District..	17	7
Datchet.....	6	13

Haslemere	8	15	3
Northmarston	6	10	2
Upton-cum-Chalvey	20	0	0
Cambridge, &c.	300	0	0
Cheshire: Cloughton: Christ Church	500	0	0
Wheelock	1	12	0
Cornwall: Callington	8	8	10
Penponds	7	0	0
St. Anthony-in-Roseland	6	6	6
Cumberland: Alkton	5	16	6
Derbyshire: Burbage	4	14	0
County Fund	1	0	0
Measham	12	10	9
Winster	1	14	10
Devonshire: Devon and Exeter	63	0	0
Stoke Gabriel	12	7	
Dorsetshire: Corfe Mullen	5	14	7
Stickland	1	9	1
Durham: Gateshead-on-Tyne	25	1	0
Essex: Forest Gate: All Saints	6	1	3
Woodford Wells: All Saints	3	13	9
Hampshire: Bitterne	9	1	3
Bournemouth: Holy Trinity	100	0	0
Fawley	11	9	3
Fleet	3	4	9
Fyfield	7	11	9
Isle of Wight: Ryde: St. James's	17	6	0
Kingston	17	7	
Whippingham	4	0	0
Herefordshire	78	0	8
Dudhill	8	10	10
Hertfordshire: Boxmoor	19	3	9
Watford	21	16	10
Kent:			
Blackheath: St. John the Evangelist	32	16	0
Brookley: St. Peter's	20	7	5
Chislehurst: Christ Church	1	1	0
East Farleigh	3	5	11
Erith: St. John the Baptist	18	10	0
Kidbrook	1	15	10
Swanscombe	3	11	6
Lancashire: Farington	3	18	2
St. Helen's: St. Thomas's	4	17	6
Leicestershire: Church Langton	4	12	11
Thorp Langton	1	9	2
Tur Langton	1	2	10
Lincolnshire: Barton-on-Humber	10	17	3
Cadney	2	0	6
East Keal	17	6	
Middlesex: Ealing: St. John's	20	7	6
Finsbury Square: St. John's	7	7	0
South Hackney: Parish Church	3	0	0
Kensington	100	0	0
West Kensington Park: St. Matthew's	3	13	6
Kilburn: Holy Trinity	3	13	6
St. Mary's	55	0	6
London Docks: St. Paul's	13	10	
Paddington	10	0	0
Pimlico: St. Michael's	8	2	0
St. Pancras: Parish Church	27	2	5
Stepney: Christ Church	3	10	1
Strand Green	27	1	0
Trent Park: Christ Church	10	10	0
Tufnell Park: St. George's	20	0	0
Waltham Green: St. John's	12	10	0
Westminster: St. Stephen's	11	7	0
Whitechapel: St. Mark's	2	13	1
Northamptonshire: Naseby	1	5	1
Nottinghamshire: Nottingham, &c.	300	0	0
Oxfordshire: Banbury & North Oxon	10	0	0
Minster Lovell	4	0	
Shropshire: Bolas Magna	1	19	10
Selattyn	4	3	1
Somersetshire: Borrow	1	12	6
Brilgwater	5	5	2
Minehead	52	7	11
Nunney	3	4	6
Wellington	23	11	0
West Coker	12	1	0
Staffordshire: Gratchich and Kingstone	1	13	8
Leek Ladies	45	0	0
Maer	4	8	7
Thorpe	6	0	0
Suffolk: Beccles	70	0	0

Surrey: Byfleet	5	12	11
Clapham: St. Paul's Juvenile Assoc.	17	18	
Clapham Park: All Saints	12	10	0
Juvenile Assoc.	8	6	6
Ham	16	5	
Lambeth: St. Andrew's	7	0	0
Norbiton: St. Peter's	14	1	10
Nutfield	18	5	0
Redhill	6	6	0
Richmond	82	14	6
Streatham, South: St. Andrew's	5	1	8
Sussex: East Sussex	350	0	0
East Grinstead	5	6	9
Hammerwood	13	7	0
West Hoathley	6	16	0
St. Leonard's-on-Sea: Parish Church	30	7	6
Warwickshire: Birmingham	150	0	0
Brailles	5	12	3
Oldbury	15	1	1
Rugby	1	0	0
Wiltshire: Marlborough	10	0	0
Yorkshire: Arthington	1	17	10
Burneston	4	7	6
Hampthwaite	7	0	0
Hanging Heaton	8	12	6
Holderness	8	11	0
Morley	47	18	10
Roundhay	1	0	1
Sewerby and Grindale	56	19	7

## ASSOCIATIONS IN WALES.

Carmarthenshire: Llandovery	18	2	2
Denbighshire: Denbigh	1	17	0
Glamorganshire: Penarth	2	3	6
Pembrokeshire: Havfordwest	30	0	0

## SCOTLAND.

Aberdeen: St. Paul's	8	8	2
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## IRELAND.

Hibernian Auxiliary	250	0	0
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## BENEFACTIONS.

Anonymous	5	0	0
A. H.	5	0	0
"A Thankoffering for threescore years and ten"	70	0	0
A Widow's Offering: A. B.	500	0	0
Clifford, E., Esq., Edgeware Road, for India	5	0	0
Collins, Mrs. Higbye	25	0	0
Cooper, Miss A., Reigate	5	0	0
Dean, Mr. T., Poland Street	10	6	0
Drury, Mr. and Mrs., Stoke, "Portion of a legacy title"	75	0	0
Fenn, Rev. C. O., Wallington	25	0	0
From a Friend, for India, by Miss Wincombe, of Brownhill Court, Stroud	50	0	0
From Readers of <i>The Christian</i> , per Messrs. Morgan & Scott	13	5	9
Harris, T. F., Esq., Staines	10	0	0
Hart, Mrs. E., Oxford Square	10	0	0
"In Loving Memory of Rev. Robert Phelps (Matthew xxviii. 19, 20), "For support of a catechist in China,"	13	0	0
In Memory of two dear sisters	40	0	0
Kinahan, Messrs., & Co., Gt. Titchfield St.	10	10	0
L. B. K.	5	0	0
Lewis, Miss	5	0	0
L. H.	25	0	0
Lyall, J. Watson, Esq., Pall Mall	6	0	0
M. B.	50	0	0
Markby, Alfred, Esq., Lincoln's Inn	21	0	0
"One who has been stirred up by the late Missionary Reports to do more for the heathen"	100	0	0
Rev. J. L. C.	5	0	0
Saunders, Mrs. Herbert, Bolton Gardens, for Uganda	10	0	0
Shaw, Mrs. Benjamin, Cambridge Sq.	200	0	0
Smith, J. E. J., Esq., March	5	0	0
Snell, Mrs., Chislehurst Common	5	0	0
Tilson, Mrs. R. L., Banbury	5	0	0
Townsend, James, Esq., Exeter	5	0	0

"Winged Words".....	1100	0	0	Jarratt, Rev. Canon. North Cave.....	21	0	0
"Yet but one body".....	12	10	0	Lamb, Geo., Esq., Chislehurst.....	20	0	0
Gleaners' Union:				Logan, Mrs., by Rev. W. H. Wright.....	5	0	0
Anonymous, to make Mrs. James Han-				Maynard, Miss Laura, Westbourne Ter-			
nington a Life Member.....	10	10	0	race.....	50	0	0

## COLLECTIONS.

Andrews, Miss, Edgbaston.....	14	2		Odell, Thos. Henry, Esq., Uppingham:			
Austin, Miss Ellen Edith, Highbury				Thankoffering.....	5	0	0
Quadrant ( <i>Miss. Box</i> ).....	1	8	2	Redman, Rev. J., Hydrabad, by Messrs.			
Down Lodge Hall Boys' Class, by Mr.				Dickeson & Stewart.....	10	0	0
A. Hood.....	10	0		Rice, Joseph, Esq., Hayfield.....	10	0	0
Easton, Mrs., Torquay.....	10	0		Richmond Assoc., by Rev. E. D. Stead..	11	15	0
Greaves, Rev. Talbot, Bible-class, Clifton	2	3	4	H.D.S.:			
Maude, Misses E. D. S. & M., Woolton				Acle Association, by Rev. A. W. Ken-			
Hill ( <i>Miss. Box</i> ).....	2	17	6	nion.....	10	0	0
Pelham Institute Young Women's Bible-				Bath Association, by Rev. E. A. Eard-			
class.....	1	10	4	ley-Wilmot.....	23	5	0
Reynolds, Miss B. M., for East Africa.....	13	0		Blenkin, Rev. G. B., Boston.....	10	0	0
Wright, Rev. Jas., Ballymoney ( <i>Miss.</i>				Cambridge Assoc., by J. Hough, Esq.....	54	13	0
<i>Box</i> ).....	16	7		Chapman, A. D., Esq., Gateshead.....	10	0	0
Gleaners' Union:				Dorking and Neighbourhood, by Rev.			
A Gleaner: Miss Bartlett.....	10	0		K. A. Pelly.....	51	14	0

## LEGACIES.

Arkell, late Miss Beatrice Ann Kaye, of				Green, Rev. Canon and Mrs.....	5	0	0
Chelsea: Exor., J. D. P. Wording-				Green, Miss.....	5	0	0
ham, Esq.....	25	0	0	Hastings, St. Leonard's, and Ore			
Budd, late Mrs. Jane, of Walthamstow:				Assoc., by Rev. G. N. H. Tredennick	14	15	0
Exor., W. H. Friend, Esq.....	500	0	0	Ditto, by T. G. N. Tredennick, Esq. ...	5	0	0
Gower, late Rev. Anthony Heskeith, of				Kinsey, R. H., Esq., Bedford.....	10	0	0
Tottenham: Exor., Mr. A. R. Ham-				Morgan, Rev. S. C. D.D., Leamington			
mond.....	5	0	0	(coll.).....	25	10	0
Haworth, late Miss Mary Dorothea, of				Munby, Rev. G. F. W., Turvey.....	5	0	0
Onslow Square: Extrix. and Exor.,				Penmaenmawr Association, by Arthur			
Miss Ann Marston and W. C. Dunlop,				Evill, Esq.....	7	0	0
Esq. (on account).....	450	0	0	Radcliffe-on-Trent, by Rev. J. Cullen..	10	0	0
How, late Mr. F. J., of St. Leonard's-on-				St. Alban's, Christ Church: by Rev.			
Sea: Exors., Messrs. B. Stace and W.				E. C. Ince.....	12	0	0
F. Balding.....	100	0	0	Stanton, Rev. V. J., Halesworth.....	10	0	0
Maining, late Mrs. M., of Worthing:				Sykes, Miss, Nottingham.....	5	0	0
Exors., Rev. T. Bell, and Messrs. F. T.				Upcher, Rev. A. W., Wrenningham.....	10	0	0
Garrard, C. Francis, and P. C. C.				Watney, Rev. James, Canwick (Sale of			
Francis.....	500	0	0	Work).....	10	0	0
Pope, late George, Esq., of Stoke Bishop:							
Exors., G. H. Pope, Esq., J. N. C.							
Pope, Esq., and Rev. A. Pope.....	45	0	0				
Postle, late Miss Charlotte, of Thorpe:							
Exors., J. Bawtree, Esq., and C. Foster,							
Esq.....	100	0	0				
Saunders, late Rev. W. H.....	497	5	6				
Scott, late Miss Cecilia, of Ryde: Exors.,							
B. Barrow, Esq., and J. Worsley, Esq.....	250	0	0				
Tinney, late Mrs. A. M., of Torquay:							
Exor: H. F. Jackson, Esq.....	100	0	0				

## FOREIGN CONTRIBUTIONS.

Germany: Wiesbaden.....	2	0	0
New Zealand: Christchurch.....	9	14	9
Tasmania: Launceston.....	13	6	6

## DEFICIENCY FUND.

"A Debt".....	50	0	0
Birmingham Assoc., by F. C. Bourne,			
Esq.....	39	6	0
Brighton: St. Mark's, by J. A. Hankey,			
Esq.....	5	0	0
Buxton, Sir T. Powell, Bart., Grosvenor			
Crescent.....	500	0	0
Buttermere Association, by Rev. S. Attles			
H. B. B.....	5	0	0
Hubbard, Rev. H. D., Tunbridge.....	10	0	0

We have to acknowledge the receipt, through our Palestine Secretary (Rev. J. R. L. Hall), of a benefaction in 1886 of 10*l.* from a "Friend."

*Erratum.*—In our last issue a collection by the Rev. C. F. Warren was placed in error under "Deficiency Fund:" it should have been placed under the "Osaka Girls' School Fund."

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon and Co., 20, Birchln Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

Jarratt, Rev. Canon. North Cave.....	21	0	0
Lamb, Geo., Esq., Chislehurst.....	20	0	0
Logan, Mrs., by Rev. W. H. Wright.....	5	0	0
Maynard, Miss Laura, Westbourne Ter-			
race.....	50	0	0
Odell, Thos. Henry, Esq., Uppingham:			
Thankoffering.....	5	0	0
Redman, Rev. J., Hydrabad, by Messrs.			
Dickeson & Stewart.....	10	0	0
Rice, Joseph, Esq., Hayfield.....	10	0	0
Richmond Assoc., by Rev. E. D. Stead..	11	15	0
H.D.S.:			
Acle Association, by Rev. A. W. Ken-			
nion.....	10	0	0
Bath Association, by Rev. E. A. Eard-			
ley-Wilmot.....	23	5	0
Blenkin, Rev. G. B., Boston.....	10	0	0
Cambridge Assoc., by J. Hough, Esq.....	54	13	0
Chapman, A. D., Esq., Gateshead.....	10	0	0
Dorking and Neighbourhood, by Rev.			
K. A. Pelly.....	51	14	0
Green, Rev. Canon and Mrs.....	5	0	0
Green, Miss.....	5	0	0
Hastings, St. Leonard's, and Ore			
Assoc., by Rev. G. N. H. Tredennick	14	15	0
Ditto, by T. G. N. Tredennick, Esq. ...	5	0	0
Kinsey, R. H., Esq., Bedford.....	10	0	0
Morgan, Rev. S. C. D.D., Leamington			
(coll.).....	25	10	0
Munby, Rev. G. F. W., Turvey.....	5	0	0
Penmaenmawr Association, by Arthur			
Evill, Esq.....	7	0	0
Radcliffe-on-Trent, by Rev. J. Cullen..	10	0	0
St. Alban's, Christ Church: by Rev.			
E. C. Ince.....	12	0	0
Stanton, Rev. V. J., Halesworth.....	10	0	0
Sykes, Miss, Nottingham.....	5	0	0
Upcher, Rev. A. W., Wrenningham.....	10	0	0
Watney, Rev. James, Canwick (Sale of			
Work).....	10	0	0

## MEMORIAL CHURCH AT FREE TOWN FUND.

Mills, Henry, Esq., Glengall Road.....	5	0	0
"Gleaner 4108:" Thankoffering.....	5	0	0

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Page, Miss Beatrice, Carlisle, for E. E.			
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Warren, Rev. O. F.:			
Heald, W. N., Esq.....	5	0	0
Oxlad, Miss (coll.).....	5	0	0
Sums under 5 <i>l.</i> .....	22	10	10

## NEW C.M. CHILDREN'S HOME FUND.

Dalrymple, Mrs., Norwich.....	5	0	0
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## JERUSALEM BISHOPRIC FUND.

Dalrymple, Mrs., Norwich.....	5	0	0
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## GLEANERS' UNION.

Contributions.....	6	18	2
"Our own Missionary".....	7	12	3



THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

SEPTEMBER, 1888.

PROGRESS OF CHRISTIANITY IN THE NINETEENTH  
CENTURY.\*



R. JOHNSTON has been for some time most honourably distinguished as an able and successful worker in various departments connected with Christian Missions and kindred subjects, especially our educational policy in India. Whenever laborious details, upon which the success of great movements so largely depends, have to be collected and shaped, his services are constantly called into requisition, with the reasonable expectation that in due season the requisite *data* will be forthcoming. This necessitates a vast amount of intelligent industry, which Mr. Johnston consecrates to the noblest causes. Corresponding gratitude from those whom he serves so ably and so disinterestedly should be his due. Recently he has been the organizer of the great Missionary Conference which has just been brought to so satisfactory an issue. Whatever else may have, or may hereafter, come of it, it has demonstrated to a society honeycombed with scepticism and superstition that there is a world outside it in which Christian men and women are working with hardly a thought for its speculations and phantasies, being solely intent on the extension of the kingdom of our Lord and Saviour Jesus Christ. As in the military reviews in which the monarchs and emperors of this world indulge as manifestations of their might, there has swept past before the gaze of England, and indeed of the world, a long array of holy and devoted servants of Christ, who in various tongues and with various outward forms of belief, love and are serving their Master with truth and sincerity in all quarters of the world, the leaders of legions unarmed with fleshly weapons, but mighty in pulling down the strongholds of sin and Satan. The pivot of this review was Mr. Johnston. It has been a display calculated to silence if not to convince.

The recent publication which Mr. Johnston has just put forth is a small one, but it is so full of suggestive thought germane to missionary questions, and in some cases throws so unexpected and interesting a light upon them, that it will well repay perusal in its entirety, and we earnestly commend it to missionary students as most profitable reading. We will hope that the larger volume, for which materials were pre-

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\* *A Century of Christian Progress and its Lessons*, by the Rev. James Johnston, F.S.S., &c. London: Nisbet, 1888.

pared, may yet see the light, for it is obvious that questions are only touched upon which might well admit of most exhaustive treatment. As it is, it is left for those who have the present instalment in their hands to comment freely on what is placed before them, as we purpose now doing, especially as Mr. Johnston views what he has published as complete in itself.

We may state generally, as a preliminary remark, that the argument employed by Mr. Johnston in this particular publication is the statistical, from which he has elicited his remarkable results. In his *Century of Christian Progress*, the first topic which he deals with is the Family or Birth-Rate of Progress. He argues that the "family has always been, and always will be in this world, the basis of social order, national purity, and Christian life; but that it is not of itself sufficient to meet the case of a general apostasy," such as the world has, we may say, ever presented. He holds the birth-rate to be "a preservative and expansive principle, not an aggressive." He terms it the Jewish element in the Church, while the aggressive is Christian. He contrasts the command to Abraham, "Come to a land which I will show thee," where Abraham dwelt as a family man, with the command to the Apostles to "go into all the world, and preach the Gospel to every creature." He says the Church has obeyed this last by fits and starts, with a tendency to fall back on the Jewish attitude, of Jewish inaction and isolation. After the Reformation he maintains that Protestants and Papists, while the population of Europe remained stationary, continued numerically unchanged, but that during the present century the Protestant party has begun to shoot ahead rapidly.

The foregoing is Mr. Johnston's introductory argument, which he proceeds to substantiate with some most interesting statistical notices. He asserts that the population of Europe did not materially increase between the period of Julius Cæsar and that of the Reformation, but that England was exceptionally favoured in the increase of its once scanty population. For details we must refer our readers to Mr. Johnston's volume, but he shows satisfactorily that the population of Europe, which in 1786 was 150 millions, in 1886 was 330 millions. There is much in the aspect of social conditions to sadden and discourage, which must fill the mind of the Christian philanthropist with distress and anxiety. It is well that through debates in Parliament and the medium of the public press the wretchedness afflicting multitudes should be made notorious, that there may be a prospect of amendment, but when every allowance has been made for the evils which exist, and they are painful beyond expression, still one grand fact stands forth conspicuously which cannot be gainsaid or underrated, and that is the vast increase of population in Europe during the century now drawing to a close. Justly does Mr. Johnston remark concerning it:—

Look at them in their social aspect. We know from experience that a steady increase of population only takes place when the conditions are favourable. These figures tell of comparative prosperity, abundance, and comfort. They tell of mutual loves and wedded bliss, of happy homes and merry groups of children playing in the streets. They are the signs of peaceful government and contented people. These conditions are, however, comparative. We know from present

experience that a large amount of misery and disorder prevails in the midst of this rapid increase, enough to make us doubt of the maxim of our statesmen about prosperity and general happiness being the conditions of increase. But if we compare the state of the populations of Europe now with what they were in former times, we shall find the difference in the security of life and property, the comforts of home, the sanitary conditions of society, the absence of plagues, pestilences, and famines; and we have but to turn our eyes to many regions of Asia and Africa to see the causes which arrest population now, as they did in historic periods. And on the other hand, we have only to look to new and well-governed countries with ample territory, like the United States and our Colonies, to see how much more rapidly our people might increase under favourable conditions. While the old countries of Europe, as a whole, only double their population in about a hundred years, Scotland in seventy, and England at the rate of every fifty years, these new lands double theirs in fifty years, and the black population of the United States in little more than twenty years—a grave problem for the government of that country (pp. 14—16).

The next point which Mr. Johnston forcibly urges on the strength of statistics, without discussing the doctrinal differences between Churches, is the progress of population under different forms of the Christian religion in Europe. While Protestants, who circulate the Bible freely, and the Greek Church, which imposes no restraint on the reading of the Bible, have increased enormously, the population of the countries professing Popery is comparatively unproductive and unprogressive. One most remarkable fact, which ought to be made familiar to every one capable of receiving truth, is that at the last Census in France “over nine millions declined to say what religion they professed.” That is to say, one-fourth of the population of France refused to ticket themselves as belonging to any particular Church! This does not, as Mr. Johnston remarks, imply that they have no religious belief at all, but that they are not adherents of the Church of Rome or any other ecclesiastical organization whatsoever. Probably it would be found that their religion, so far as it could be formulated, would be summed up in the language of their popular poet, Béranger,—

“Il y’a un Dieu  
Devant lui je m’incline”—

and that their notions extend little beyond this bald recognition of a Deity. This refusal, when a Census is taken, to acknowledge any Church is, except in isolated cases of individuals, peculiar to France, where, until very recently, Popery has been professedly the State religion, and had had the active, direct or indirect, support of the secular authorities. Anyhow, adding these recalcitrants into Romanism, which they repudiate, the fact remains that if we number up the population of Europe, with their descendants “Protestants have increased at the rate of fully three and a half times in the last hundred years, while Roman Catholics have only doubled their numbers in that time.” As Mr. Johnston remarks, “The party which is rapidly increasing must win in the long run.” As contrasted with Protestants and the Greek Church, both of which repudiate the headship and authority of the Pope of Rome, Roman Catholics now number only 205 millions against 226 millions, and “every year Popery is losing ground.”

This marvellous depletion in Roman Catholic countries, especially

in France, of professed adherents of the Church of Rome is strikingly corroborated by the facts relating to Great Britain produced in the *Quarterly Review*,\* which proved that after all the triple source of supply, births, immigration from Ireland and other Romish countries (bringing in a million), and proselytes, has been taken into account, Roman Catholic authorities admitted, no doubt with sore reluctance, that in England and Wales there has been an actual loss of one million "sucked out of their faith," as they express it; "thousands of Catholics having, according to the writer in the *Month*, disappeared into the Church of England." We are aware that the prevalent notion trumpeted forth in newspapers and magazines, largely influenced by Romish anonymous writers and authorities, among ignorant people would lead to a very opposite conclusion, but it is hard to withstand the stern conclusions of statistics, and of Romanists openly mourning, in their own periodicals, over their own losses and failures. In connection with the foregoing there is an important fact which should be steadily borne in mind, and that is, that the most strenuous missionary efforts of the Church of Rome are not brought to bear upon the conversion of the heathen in China, India, and Africa, but on the conversion of Protestants in England and America. Far more money is spent on this futile work. The enormous and extravagant plant, in the shape of clergy, of monastic bodies, of churches and chapels, with which England is overrun and studded, leading superficial observers to conclude that there must be some astonishing progress to justify and account for this lavish expenditure, is only explicable on the ground suggested by Mr. Johnston. For the Papacy "the souls of Saxons have a peculiar value. They have not only capacities for enjoyment in another sphere; they have special ones in this world as a great force for the maintenance and extension of what they (the Romanists) honestly consider the true and only Church."

In a subsequent chapter Mr. Johnston enters into an interesting survey of the different religions of the world, grouped under principal heads. He demonstrates that those populations, chiefly African, whose religion is Fetishism are, taken as a whole, on the decrease, notwithstanding that there is an increase in those African tribes in the south and west of Africa which are under the protection of British and other European powers. Fetish worshippers in all parts of the world may be estimated at about 130 millions of the human race. He then explains that although there are some exceptions, such as Siam and Japan, more apparent than real, Polytheism is no longer the religion of any self-ruling independent power in any country. He then passes on to Monotheistic religions, of which there are only two outside Christianity that claim attention, the systems of Mohammed and Confucius, the former taking an immeasurably lower place as regards increase of population. Mr. Johnston maintains that the population of independent Mohammedan powers is stationary or retrograde. With regard to Confucianism, Mr. Johnston notices the tendency of recent

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\* *Quarterly Review*, January, 1888.

discussions to set aside the census returns of the population of China as mere waste paper, and to argue preferentially upon the theories of visitors who have visited China or lived in it. This is the more remarkable as from a very early period China has made a frequent census of her people. The explanation is that the census in China is not drawn up "on the same model and with the same accuracy as those of Europe or America." Upon the whole, Mr. Johnston considers the estimate of the population of China formed by its Government to be approximately correct; he reckons its increase at '60 per cent. per annum for the hundred years. The whole result of Mr. Johnston's survey is presented in a table, which will, we think, interest our readers. The ruling religions of the world are Monotheistic; the other systems have been dethroned, a third part of the world being under the domination of Protestant powers. This is exhibited in the following table, in which the populations of different countries of the earth are marshalled under the creeds of the powers which rule them:—

*Comparative View of the Population of the ruling Powers under dominant Religions (in millions).*

Religions.		1786.	1886.	Increase in 100 years.	Decrease in 100 years.
Monotheistic.	Christian—				
	Greek . . . . .	30	120	90	
	Roman . . . . .	154	217	63	
	Protestant . . . . .	157	468	311	
	Non-Christian—				
	Confucianism and Shinto	279	436	157	
	Islam . . . . .	89	89	None	
Polytheism . . . . .		70	None	..	70
Fetichism . . . . .		175	130	..	45

In a very interesting chapter—well deserving thoughtful perusal, for it tends to correct what may be fairly termed vulgar error upon the subject—Mr. Johnston shows how permanent has been religion imposed by force upon men, as exemplified both in the history of early, but not the earliest, and mediæval Christianity, and in the progress of Islam; a still more recent exemplification can be found in the story of Romanism in Mexico and South America. This is to be accounted for by the conquering race intermarrying with the conquered, as was done by the Arabian, Spanish, and Portuguese invaders of weaker and inferior peoples. Mr. Johnston has not noted it, but it holds true of the Irish Celts, who were thus subjugated to the dominion of Rome by the Anglo-Norman invaders to the final sweeping away of every vestige of their own original native Church. In the conclusion of this chapter Mr. Johnston adverts to the present condition of Mexico, where fully two-thirds of the wealth of the country and all political and spiritual power was formerly in the hands of the priests; but Mexico is now a free republic, the Church is separated from the State, all religions are declared free, about seventy Protestant churches have been founded, and education is by law compulsory. All this has been in strenuous

opposition to the wills and wiles of the Church of Rome, from the action of a people till most recently trodden under foot by her.

In our review we pass over a chapter dwelling mainly on the increase of the population in India, as it has recently, in some of its aspects, been discussed in our pages. His remarks in another on the dangers incident to undue increase of population, for which he holds "migration" to be the true remedy, are brief but profitable. In another, on what he terms "the consecration of commerce," he notes the curious fact that there are 26,637 vessels, with a tonnage of 17,321,350, belonging to Protestant powers, while Roman Catholic powers have 5800, with a tonnage of 3,176,251, and Greeks 2465 vessels, with a tonnage of 765,457. A concluding chapter, in which the author dwells on "Statistics as a sacred science," brings this interesting volume to a close, for the dissertation on the Population of China is a special extra, which, however valuable in itself, is beside the general argument of the volume. In the foregoing review we have rather indicated than expounded the views put forward by Mr. Johnston. This in one sense may be said to be unfair to him; but we are anxious that our remarks may lead our readers to a study for themselves of his singularly suggestive and thoughtful remarks, only too compendious.

It may however be to some a question, How does all the discussion from statistics raised by Mr. Johnston so bear upon missionary questions as to find a place in the pages of the *C.M. Intelligencer*? We think it has most important bearings upon missionary questions.

In the first place, if attentively considered, it does clear up much confusion and many difficulties which have arisen in the minds of imperfectly informed Protestants from want of true perception of the real aspects of the question. This confusion has been much augmented by the vaunts and pretentious but most unfounded assertions diligently put in circulation by Romanists and their aiders and abettors, especially in the public press. If chance persons were asked, he or she or they would say that they were under the impression that enormous sums were raised by the zeal of the Church of Rome for the conversion of the heathen. It would be startling information to such people to be told that a large proportion of this money was expended for the conversion of themselves from Protestantism to Romanism, and that it never reaches the heathen at all, but that the missionaries so supported swarm in England, Scotland, and Wales, and that much of the fancied progress of Romanism in England is attributable to money raised in France and the Roman Catholic States of Germany for the conversion of the heathen!

Again, there is a delusion that Romanism is the dominant form of Christianity, largely preponderating numerically when compared with Protestantism. Whatever may have been the case in former centuries, it is made clear that during the last century Romanism has been rapidly falling into the background, and that those Christians who reject the Pope and his authority as completely as they do the Grand Lama of Thibet, vastly out-number those who still profess respect for him and obedience to him. This, again, will be strange news to many.

It is not a deduction from Mr. Johnston's statistics, but we may

interpose the remark, it is clear that the Romish idea of Missions is not materially changed. Still, as it ever was, the arm of flesh is what it has relied upon. A most remarkable instance of this has just been supplied in a most unconscious manner by eminent Romanists even as we write, at the recent important anti-slavery meeting just held in London, curiously enough promoted by Quakers and partially presided over by a distinguished and venerable Friend. According to the statement of the *Times* newspaper, "Cardinal Lavigerie is a crusader, and crusaders do not trust solely to the weapons of the spirit." Further on it remarks, Cardinal Manning "prefers the crusading to the 'judicious' methods; he would use strong measures; he is ready to sanction any force to be used in delivering the victims of the present system,"—and he so far carries the *Times* along with him that with some misgiving it thinks that "in some districts it will be absolutely necessary to go out against the slave-dealers in the true crusading spirit—to be unsparing if they will not give up their nefarious traffic." Among the wonderful things of the present century, not the least wonderful is to realize the disciples of George Fox, and Penn, and Clarkson, and Buxton listening to this exposition by Romish \* cardinals of the true method of putting down African slavery! If we may be pardoned on a very serious matter the momentary use of a common expression, Romish cardinals take to the crusading spirit as naturally as "ducks to water." We have ever maintained that it is thus that Romish Missions have been unceasingly carried on in all quarters of the world, but we were hardly prepared for the ingenuous avowal in so peculiar an assembly. Let any one tolerably acquainted with the facts of history think the story of Crusades out for himself, and fairly weigh the conclusions which he will find himself landed in. Anyhow, we hope that, whatever may be the decisions of a Congress which Lord Granville suggests, Protestant missionaries will confine themselves to "judicious" methods and not to the injudicious methods of crusaders. Assuredly, it is a fresh aspect of Missions which has been presented before the British public. They would do well to ponder that it has been made apparent to them with how much facility the Jesuit melts into the Crusader—the Zouave. It is not thus that, so far as we are concerned, we would seek to put down Islam itself, source of abominations as we believe it to be, and of unutterable woes to mankind. "Booted missionaries" are not to our mind. However necessary an effective police may be, a Crusade in Central Africa could only add to the horrors which are devastating it under the auspices of the Crescent.

The important lesson taught, however, by the statistics so admirably marshalled by Mr. Johnston, is, after all, the tremendous responsibilities

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\* The career of Cardinal Lavigerie has been a singular one. At the time of the Vatican Council he was Bishop of Nancy. To attach him to the Pope's cause his vanity was worked upon, and an article of dress was hit upon which he and no other Bishop of the Western Church was to wear. It was called a superhumeral. The effect was said to have been enormous—*Hæ Rugæ!* The Bishop became a profoundly convinced Infallibilist, and a most active intriguer for the establishment of the Infallibility dogma. In his African Charge he has been a most conspicuous member of the Church political and militant in a very carnal sense. The ultimate scope of his new phase is not yet apparent.

entailed on Protestant Christianity by the enormous and disproportionate increase which during the present century has been its portion. While Islam is stationary, and Romanism steadily retrograding in numbers, Protestant Christians are increasing and multiplying in all directions. It should, too, be carefully borne in mind that the increase is not merely numerical, as may erst have been the case with the hordes once precipitated on Europe from Central Asia. It is a large preponderance of wealth and power, of territorial extension, of means of transport, of commerce, and of other attributes which constitute influence in the world. Intelligence is not the exclusive property of Protestant nations; Frenchmen and Italians are skilful and quick-witted, but it may be noted that as their faculties are developing, so is their gradual emancipation from the trammels of Popery. What piquancy in the fact that nine millions of the French nation refused to declare themselves Romanists! As Protestant Christians swarm not only in their own lands, but are to be found everywhere over the world, and in addition to all their other qualifications, God has given them an open Bible, is it possible to exaggerate the solemn duty devolving on them of making known among the nations of the earth the unsearchable riches of Christ thereby and therefrom? In the common possession and the common reverence for the Word of God resides the true bond of union between these Protestants. Whatever else they teach or inculcate, according to their peculiar views, they seek to bring all to the revelation made to mankind in the Bible. Ecclesiastical differences which are accentuated at home by party spirit and conflicting interests lose themselves, when no longer cabined, cribbed, confined within the narrow limits of England, among the vast prairies of heathendom, where there is more than abundant room for all. The sense of the powerful fact is being daily more and more brought home to Protestant Christianity, and even the most strait-laced ecclesiastics of different denominations are almost unconsciously beginning more and more to put Christ first, and to postpone the tenets of their own peculiarities. It is not that Christians are less attached to Episcopalianism, or Presbyterianism, or Methodism, but they find scope for their energies in gathering out of heathendom souls for Christ, and by experience they find this can be done without serious clashing.

Some might be disposed to think that Mr. Johnston would have added to the interest of his volume if he had included in it the denominational statistics of the various Protestant bodies, but we think he has been well advised in this omission. All receive the Bible as the standard of faith and doctrine; all reject the usurped dominion of the Pope of Rome; all acknowledge the duty of making known Christ's salvation to the heathen. This is more than enough to make them substantially one, at any rate for missionary purposes.

At times people here and there have been disposed to sneer at a book religion. Among other curious facts elicited by Mr. Johnston's statistics stands out prominently the fact that the great and dominant religions of the world, Protestant Christianity, Confucianism, and



Islam, however essentially they may differ in most important respects, are all book religions, as they are all monotheistic. Popery, it is true, has a Bible, but like the sword of Goliath it is kept "wrapped in a cloth behind the Ephod," and the priests, whether alarmed or not by disasters which happened to their Jewish predecessors, are not very willing to hand it out for general use. It can hardly be said, even by its own admirers, that Romanism is a book religion; it is a religion of the priests' lips, which, as the prophet says, should keep knowledge. How far they have kept it, or what they have disseminated orally we cannot undertake to discuss here.

The outcome of Mr. Johnston's book is unquestionably that Protestantism has, in no common measure, at its disposal all the means that have been vouchsafed to the children of men since the period of the first promulgation of the Gospel. Without having to employ force as a converting medium, it has enormous advantages which it can make use of in various legitimate ways if disposed to do so. We have the warrant of the Word of God for adding that "to whom much is given of him shall be much required." England is emphatically in the condition of the servant to whom ten talents have been entrusted. We may record here with thankfulness that there has not been utter insensibility to the obligation resting upon our country, but that the present century has been a century of Missions, in which England has had an honourable share. But if we compare for a moment what has been attempted or been done, with what has been left unattempted, and were to number up the millions which have been spent in religious folly instead of religious work, the result would be humiliating in the extreme. We trust, however, that there is every day more and more awakening to the responsibilities of England in this momentous matter, and that the various gatherings which have taken place this year may not be without some fruit. Among other foolish fancies which have helped to paralyze exertion has been the idea that Protestant Christians have been a few and feeble folk, and that their Missions have been naught. This error has been industriously propagated, and it is high time that it should be dispelled. Those who have lighted upon some special corner of the mission-field, or have contented themselves with the idle gossip concerning Missions, may entertain a mean opinion concerning what they have never striven to help. But those who are familiar with the subject, and can and are willing to understand it in its aggregate, know that good work has been done, although more ought to have been done, and are conscious that the banners of the Lord have been lifted up since Protestantism became a chief power on the earth, and that the Lord Jesus Christ Himself has been set up an ensign among many nations of the earth as their Hope and their Deliverer. We commend earnestly Mr. Johnston's compendious but most valuable statistics to the thoughtful and attentive study of every one interested in missionary progress. The consciousness of power in Protestantism, given to it of God, ought to lead to the exercise of it in His most holy cause. K.

## MISSIONARY INTERCESSION IN OUR LITURGY.

## I.

**W**E have often, I doubt not, deplored that we have so little intercession for Missions to the heathen in our Liturgy. The fact, no doubt, is that when the Prayer-book was compiled, our Reformers were too busy putting their own house in order, to have time to think of the house of God in a lost and ruined world. Those were days of terrible contention in England, and we should adore the God of mercy that He has preserved to us a Liturgy so full, so spiritual, and so thoroughly according to His Word, even while we lament its omissions.

But is it altogether an omission? Are there not, amid our beautiful prayers and collects, some in which missionary petition is embalmed? At least do not let us utter our regrets about the absence of missionary prayer, if we are not making the best use of that which we have. A heart alive and wakeful in missionary service will find occasions for prayer and thanksgiving where others see them not.

Have you ever thought of using "THE LORD'S PRAYER" simply as a missionary prayer? It occurs at least four times in our ordinary Morning Service. Do not object to this. It is a wonderfully full prayer. Use it first in reference to the congregation: May Thy kingdom come, in the power of Thy Spirit, among ourselves! Use it next for your parish: Here may these blessings be. Use it again for your country: May Thy name be hallowed throughout the land. But always reserve one use of it for the world; for Missions to all nations. In vain we preach anywhere if we pray not. When I was a young clergyman the Lord's Prayer was used yet once again, by the preacher in the pulpit. And I always looked upon it as a happy and encouraging thought, to lift up before Our Father, before I began my sermon, that the kingdom I am seeking to advance is "Thine;" and "Thine" the power by which alone it can be advanced; and "Thine" the glory of all the good that is done, "for ever and ever. Amen."

We will, first, think of the Lord's Prayer in this aspect, simply and exclusively as a missionary prayer. Its first words strike the keynote of all true missionary effort. *Our Father*,—for what can we do if we are not reconciled to Him by faith in the rich atoning blood of Christ, the Lamb which He has provided for a burnt offering? What strength it gives the missionary, and us the helpers and the senders of the missionary, in our work and our intercessions, when we know that we are verily His children, when, by the Spirit of adoption, we cry, Abba! Father! From this sweet source all true missionary prayers flow. This is the child's prayer to his Father. What power there is in this truth!

And the power becomes Almighty when we remember that we speak to God as *Our Father which art in heaven*. Heaven is the seat of power. The power which "clothed" the first missionaries was "power from on high." It was the Holy Ghost which proceedeth from the Father. The most gifted labourer, if he be not filled with

the Spirit, labours but in vain. We send forth men who will "preach the Gospel with the Holy Ghost sent down from heaven," from our Father.

We ask,—*Hallowed be Thy Name.* How there rushes into our minds the thought—a thought which awakens at once all our heart-yearnings for the heathen—How many nations there are in which Thy Name is not even known! How many in which, though it is known, it is despised and dishonoured! There are millions who know nothing of the Father's love—who never heard of "Jesus Christ, whom Thou hast sent"—who never experienced the drawings of Thy Spirit. Do not, oh! should not, our hearts leap forward at the thought, crying, "Here am I, send me!" To me, by Thy grace, Thy Name is precious. Thy Spirit has breathed the peace-speaking, hallowing Name in my heart. I would have Thy Name hallowed in every heart, in every place. Our Father, may this be!

How naturally from this petition, full of missionary aspirations, there flows the other, suggestive of missionary prayer and effort, *Thy kingdom come!* Our first thought is of the King; we are praying for His appearing. Thy kingdom will not come "till He come." This is the rightful thought, the main desire, in this petition. We may not put it in the background, but place it in the forefront as our glorious hope. But in the "little while" between there is a kingdom here—a kingdom of which Christ is King. He reigns by His Spirit in the hearts of His elect. He rules amid "the blessed company of all faithful people" scattered among all nations, in all the world. This is the kingdom we are seeking to advance, to strengthen, to enlarge, when we cry out, "Thy kingdom come."

*Thy kingdom come* is to us a purely missionary prayer. The Spirit of God is gone forth, and by the lips of the missionaries whom we send is calling "one of a city and two of a family," and is bringing them to Zion. When we pray this prayer we are asking, first of all, that the Spirit may be poured out, that men and means may be forthcoming, and that from the heathen many may be converted to the glory of God, for the hallowing of His Name, for the accomplishing of His purposes of grace, and the doing of His will.

*Thy will be done.* We know what His will is, "This is the Father's will, that of all which He hath given Me, I should lose nothing." Therefore it is His will that the Gospel should be preached to every creature. For so He charged His disciples. Christ must be made known in all lands. "This is the will of Him that sent Me, that every one that seeth the Son, and believeth on Him, may have everlasting life." May this, Thy will, be done! May Thy Gospel speed forth into all lands, that "the purpose of Him who worketh all things after the counsel of His own will" may be accomplished speedily!

*Thy will be done.* It is not only a cry of our meek submission when our plans are disappointed and our missionary efforts here or there prove a failure. It is rather the expression of our joyful faith that though our will be crossed, Thy will shall be done. The Word we send shall not return void. "It shall accomplish that which I please."

Our prayer is, *Thy will be done in earth, as it is in heaven.* How near to heaven we seem to be when we are praying together! We are speaking before "the throne of the heavenly grace." We breathe the air of heaven. Then, when we come down and breathe again the foul air of earth, no wonder that we are impelled to pray this prayer. There the will of our Father is done universally, perfectly, by all, everywhere. Here how different! But it shall not be always so. How bright the prospect that earth shall be as heaven! How suggestive of missionary thoughts and yearnings! For missionary work must run its course before it can be.

But the next petition, is that missionary, too? Yes, truly. For what is "our daily bread"? It is all that we need for daily life and labour. Not all that you and I need only, but all that all the "dearly beloved brethren" of the Spirit-born family need, wherever there may be need. Are not missionaries our brethren? Are not we here fellow-labourers with them there? Yes; yes. And we all need sustenance. Without it we cannot do our duty, either as missionaries or as the senders of the missionaries. Then we are asking for money, when, with one eye upon the mission-field, we cry, "*Give us this day our daily bread.*"

Some of us are fathers who have children who have gone forth to tell the heathen of the salvation of God. They have not ceased to be our children because they are in India or China. Our love for them, our care for their welfare, did not ebb when they sailed away. It seems to me that affection flowed more strongly then, and since then. They still call us father. How much there is in that word! Then, let us think, it is to "our Father which art in heaven" that we are speaking when we pray for them, for all our missionary brethren, "*Give us this day our daily bread.*" For their health, for their daily bread, for their continuance in the service of our Lord, they need it.

And next we cry, *Forgive us our trespasses, as we forgive them that trespass against us.* For the triumph of missionary labour, I am sure, we much need this. An unkind, unloving, unforgiving spirit, how it hinders His work! It is the grit that gets into the delicate wheels of effectual Christian effort. No gift can be accepted, no service done, no real work be accomplished for the Lord, if we do not love one another. Most earnestly let us lift up this petition in its directly missionary aspect. We need to forgive and to be forgiven, in the committee-room, in the collectors' meetings, in all gatherings of those who work and those who pray; for, even there, there may be them that trespass against us. Yes, and perhaps among our missionaries, too, there may arise feelings in the heart which need to be forgiven. Oh, cultivate most diligently a generous, loving spirit among brethren, among them whom the Lord has called to His work. Then will the wheels of our chariot run smoothly, sweetly, in His service.

And we ask "Our Father" to forgive us for missionary work. The happy assurance of the full forgiveness of sins is essential to successful service. A missionary who has not himself "redemption through His blood, the forgiveness of sins," how can he declare that forgiveness to

the heathen? That "acceptance in the Beloved," that "fellowship with the Father and with His Son Jesus Christ," that "unction from the Holy One," which are all embraced in that word "Forgive us," are essential in all true missionary effort. Forgive us! Let all our missionaries and all their converts rejoice in Christ Jesus.

The happy, peaceful attitude of the labourer's heart, Godward, through Christ by the Spirit, is more needful in missionary work than even means to support him. This is what we are praying for in this familiar petition.

And then, think of the next prayer,—*Lead us not into temptation.* Missionaries have, it seems to me, many and peculiar temptations. They go out often young in the faith, with but little knowledge, and little experience of spiritual things. Everything around them is deadening. Often they have no experience of the communion of saints, few helpful books, and a heart naturally prone to evil, to pride, to self-assertion. Is it a great wonder if they should run into error, or even fall into sin? We need—they and we—the keeping hand. Their danger and weakness, and ours, should prompt the prayer, "Lead us not into temptation."

*But deliver us from evil.* Our missionaries are exposed to many evils; dangers of various kinds, to body and soul. But I think the change the Revisers have introduced here is important—"Deliver us from the Evil One." This is especially the day of Satan's malice. He goes forth among ourselves, our missionaries, our Native converts, as the deceiver, to ensnare by "good words and fair speeches." It is a needed prayer that we, and they, may be delivered from his wiles, may not be caught by his plausible suggestions.

And then, the closing plea of the prayer is full of missionary suggestion and hope—*Thine is the kingdom.* The dominion we are seeking to enlarge and advance is Thine, not ours. And Thine is the power. Not intellect, worldly greatness, but the Holy Ghost in whose power missionary work is effectual. And Thine is, and Thine ever shall be, the glory. The labourer may be unhonoured, but glory be to Thee for ever and ever.

When our hearts have gone through the Lord's Prayer, thus glancing upon the mission-field, how full of missionary need and incitement is every petition! And then, how hearty the AMEN which follows. May all this be! May Thy great missionary work prosper, and the light of Thine appearing, O Thou Son of God, soon dawn upon the earth, and shine unhindered here, as it shines in heaven!

It is true that it is but a glance we take at missionary work when, in our Service, we use the Lord's Prayer thus. But a practised heart will soon learn to use it in all its varied significance; and instead of murmuring at its repetition, we shall be found, I think, more frequently praising God for the wonderful fulness of the wonderful prayer which Jesus taught His disciples.

J. E. SAMPSON.

## REVIEW OF THE PUNJAB AND SINDH MISSIONS OF THE C.M.S. AND THE C.E.Z.M.S., 1887.

BY THE REV. ROBERT CLARK.\*

### I. THE RETIREMENT OF BISHOP FRENCH, AND THE APPOINTMENT OF BISHOP

MATTHEW.

**F**HE departure of a Bishop from his see, and the appointment of his successor, cannot but effect very greatly indeed, both the diocese and all who are connected with it. The Word of the Lord came to Ezekiel (in the 34th chapter): "Thus saith the Lord God, Behold I Myself, even I, will search for My sheep, and seek them out; and I will deliver them; and I will feed them with good pasture, and they shall lie down in a good fold; and I will seek that which was lost; I will bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; and I will cause the shower to come down in its season: there shall be showers of blessings."

What God does, He does ordinarily through His servants, whom He Himself appoints, and sends to do His work. We thank Him for the Episcopate of ten years of Bishop French. Chosen by God out of the University of Oxford, where he was a distinguished student, and where he gained some of the chief honours that Oxford can give; he was sent from thence to seek, and deliver, and feed, and strengthen God's people, in the midst of many tribes and nations in the North of India. "My sheep, the sheep of My pasture, are men, and I am their God, saith the Lord God" (v. 31).

Bishop French came to India as a missionary of the Church Missionary Society, in 1850, to found the C.M.S. St. John's Anglo-Vernacular School and College in Agra. In 1862 he came to the Punjab, to found, with Dr. Bruce of Persia, the C.M.S. Mission, which had been established by General Reynell Taylor in the Derajat. In 1869 he came to Lahore to found the C.M.S. St. John's Christian Divinity College. In 1887 he was appointed by the Government to found the Lahore Bishopric. Bishop

French has everywhere been a great founder; and others are now following him in the different institutions which he founded, and are carrying on the work which he began. He planted; and his work in the many different spheres in which he laboured is now ended. Others are now watering where he has planted; and their work in due time will also cease. But God remains, and ever continues to give the increase on His servants' past and present labours. What the increase has been in Bishop French's time we cannot stop to tell. In the Punjab, in 1850, the tree had not been planted. In 1888, through God's blessing on the efforts of many labourers, there are now 2315 Native Christians, in connection with the C.M.S., in the Punjab alone. Amongst both heathens and the Christians, Bishop French has exhibited in many ways "the signs of an Apostle." By his labours, by his spirit of self-denying humility and liberality, by his gentleness and loving teaching and example, he has left the Punjab a very different country to what it was when he first came to it. If, through God's good providence, he were now to become a missionary again, it would be a fit ending of a long life of more than ordinary usefulness even in the missionary field, and would furnish another example in modern days of what has been often practised in the Church in days of old. "The Son of Man came, not to be ministered unto, but to minister, and to give His life for men."

God takes away His workmen, but He carries on His work. When one lays down an office, another is sent to take it up. Bishop Matthew, consecrated on the 6th of January to be our Bishop, comes amongst us, alas! alone; fresh from close contact with the unseen world, where all live; and from whence comes life on earth, for us to impart to others. May he bring life with him to many in this land, where there is so little life and so much death! We welcome him as our Bishop, with respect, and hope, and love.

\* These are extracts only from an extremely valuable report.—Ed.

The number of Bishop Matthew's clergy in the Punjab and Sindh is ninety-one; twenty-nine Government chaplains, three A.D.C. chaplains, forty-two missionaries of the Church Missionary Society (of whom fourteen are Natives), six S.P.G. missionaries and six missionaries of the Cambridge Mission at Delhi (of whom all but two are English), and five other clergy, three of whom are connected with schools. Independently of the clergy, there are eight C.M.S. lay missionaries, five of whom are medical; thirty-seven ladies from England, of the C.E.Z.M.S., of whom thirteen are honorary; two other ladies of the C.M.S.; nineteen ladies of the S.P.G. and Cambridge Mission at Delhi, and three sisters of the St. Denys' School at Murree. "There is no restraint to the Lord to save by many or by few," if our eyes are only fixed on God, and not on man.

The last census gives us 28,700 as the number of Europeans and Eurasians in the Punjab alone. To these must be added those who are in Sindh and the Quetta district, and the soldiers and others who have come to this diocese since 1881 in consequence of the near approach of Russia. The Native population is estimated at twenty-three millions, of whom more than half are Mohammedans.

The welding together of a compact and solid body of Native and European Christians in the Church of Christ, is a work which may well occupy the serious attention of one who is called at the present time to be the Bishop of the Punjab. There is much true piety amongst both Europeans and Natives, which may be utilized to a far greater extent than it has been hitherto. The boundaries between which great liberty of opinions and of action are allowed are clearly defined, both in the Church of England and in the Word of God. The Bishop of Calcutta, in his article in the January number of the *Indian Quarterly Church Review* has lately drawn special attention to the "dependence of the vigorous life of the individual on the healthy and vigorous life of the body; whilst allowing to individuals and minorities all that freedom which may enable the body to absorb into itself the good which may be in them." The Church in the Punjab needs now the development of its organization,

both for its own well-being and expansion. It needs special preparation for the great and deadly conflict with the unbelief and philosophies both of the West and the East, which is very near at hand. It needs the discipline which may enable it, in God's strength, to resist the aggressive assaults of its mighty spiritual foes, and march onwards to subdue kingdoms. Our Christian army is in this country composed of English and Americans, Sikhs, and Afghans. The name of our great Leader is "called the Word of God," "out of whose mouth goeth a sharp sword." The Bishop of Calcutta dwells much on the "building up of the community in an organized body," where "the Bishop does nothing without taking council with his presbyters; and the presbyters do nothing without the Bishop." The building of the great temple which is being raised in the Punjab, as we trust it is, on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone, for the habitation of God Himself, is now growing. A part of it has been built during the Episcopate of Bishop French. Another part, perhaps more difficult, perhaps more complex in its form and symmetry, is being now begun under the Episcopate of Bishop Matthew. May the builders who build the walls build them very straight and solid, according to "the pattern which we have by the Spirit, which is given to us in the Word of God"! (1 Chron. xxviii. 12, 19.)

## II. THE MISSIONARIES.

Three workers have been removed by death from our Punjab Missions during the past year. All of them have been ladies—Mrs. Briggs of Dharmasala, Mrs. Bailey of Kotghar, and Miss Bowles of the Alexandra School, Amritsar.

No less than nineteen missionaries, including the wives of missionaries, and including Miss Bowles, have been taken from us, and from our missionary work, in one year.

The prayers of the Church of Christ are greatly needed, not only that God may send forth more missionaries, but that He may preserve those who have been sent forth; and that His Holy

Spirit may "quicken our mortal bodies" as well as our souls, and give to us physical strength and health to carry on our work.

In the Punjab and Sindh Missions we have had fourteen arrivals against nineteen departures.

Amidst all this coming and going, and all this expense of travelling to and from England, or to and from the hills, our Native helpers pursue their onward course without interruptions and without expense of travelling. Every change of an English missionary is usually a hindrance and an injury to the work. What India chiefly needs at the present time is the continuous help of many efficient Native helpers, officered (as our military and our civil administration is) by selected superintendents (whether Native or European) to guide and direct their action.

It was with feelings of deep thankfulness to God that we welcomed last year our friends Mr. and Mrs. Perkins, when they came amongst us to join our missionary band. Their presence amongst us has been one of the greatest encouragements that we have had during the past year. It would be difficult to estimate the amount of important work of many various kinds which has been readily undertaken and ably and efficiently carried out by Mr. Perkins during the past year. As Editorial Secretary (as well as Chairman) of the Punjab Bible and Religious Book Society, he has greatly helped forward the preparation, publication, and circulation of vernacular books.\* As an organizer, he has set in order the deeds and titles of almost all the house and land property of the C.M.S. in the Punjab and Sindh. As the Secretary of the Amritsar Mission, in the place of Mr. Wade, who is now at home on furlough, he has had charge of all the congregational and evangelistic work of the C.M.S. in the Amritsar District. As a very effective preacher and lecturer, both in English and the vernaculars, he has "found out acceptable words, even words of truth, like goads and nails, well fastened by the master of assemblies," which have stirred the hearts of many. As an itinerator, he

has both himself taught in the villages, and has sought to direct the Christian movement in the villages all round Amritsar in a right direction. As a leading member, or chairman, or secretary of many committees, he has helped in many other kinds of work. He has brought a power into our midst, a power for good. The house of Mrs. Perkins has been the meeting-place for English and Native workers and friends from far and near, a bright Christian home of light and energy and happiness, which has strengthened and elevated the tone of Christian thought and life of all around it.

We dwell on these results of one year's missionary work by Mr. and Mrs. Perkins, because it has been carried on by those, who, after many years of faithful service of Christ in connection with a high position in the Government of the country, have become missionaries. All who know what their work has been during the past year will pronounce it to be a success. We hope that it will be long continued. We hope that many other servants of Government, both European and Native, will be led to follow their example, and consecrate themselves and all they have to the direct service of the King of kings in this heathen land.

### III. ORDINATIONS.

The following missionaries were ordained priests during the past year:—The Rev. Egerton Corfield, B.A., to Batala, on 6th March. The Rev. T. E. Coverdale, to Lahore, on 1st November. The Rev. R. Heaton, to Sukkur, on 21st December.

The following Native clergymen have been ordained deacons:—The Rev. Sahib Dyal, to Amritsar, on 6th March. The Rev. Brij Lal Datt, to Multan, on 1st November. The Rev. Kharak Singh, itinerant, on 21st December.

The Rev. Qasim Khan, formerly connected with the C.M.S., was also ordained on 1st November, and is now working with the Rev. A. W. Cotton, C.M.S., Sukkur.

### IV. OUR LACK OF AGENTS FROM INDIA ITSELF.

The Church's cry is everywhere for faithful catechists, pastors, and evangelists, for Bible-women and lady missionaries who belong to India itself.

\* This work has been now again undertaken by the Rev. Dr. H. U. Weitbrecht.



We seem to be no nearer obtaining them now than we were many years ago. Divinity Colleges and Training Schools are collapsing around us ostensibly for want of the material in India, which may be moulded in India itself for the needs of India. From English congregations, whether Church of England or Nonconformist, but few or no suitable candidates have presented themselves. Our tone of Christianity in India generally is too low to supply them. Those who are born in India, and spend their lives in India, have not risen to a higher level than those who have come to India from the mother Churches at home. In the Native congregations there are many who have faith to become good Christians, who have not faith to become missionaries. We seldom in the present day see Indian men and women of education who are willing to join Foreign Missionary Societies. In days of old we read that "the" Lord took the Prophet Amos from following the flock, and the Lord said unto him, "Go, prophesy unto My people Israel." (Amos vii. 15.) When our Lord called Simon and Andrew to become fishers of men, they straightway left their nets and followed Him. When He called James and John, they left their father Zebedee in the boat, with the hired servants, and went after Him. (Mark i. 17—20.) In the earlier years of the history of our Punjab Missions, an Imad-ud-din, or a Chaterji, were willing to accept with joy the work of Christ in connection with societies; and for it they deliberately refused Government work, *when they could have had it*. In the present day, highly educated Native Christians ordinarily desire Government or other lucrative appointments, if they can get them, apart from Missions. The one position is certain; the other, they think, is uncertain. There is in their opinion for them no security of permanence, no proper position, no fitting arrangements in connection with Missionary Societies. They say that they are unwilling to leave themselves to the direction of Native Church Councils, which in their opinion are as yet unfit either to guide their mode of action, or to provide for their reasonable maintenance. They are unwilling also to leave themselves in the hands of individual European missionaries, however

good, whose time must some day come to die, or retire from the work, and whose successors may not desire to retain their services if their work is not in all respects approved. Our highly educated Christians in India claim from foreign societies the same position and the same proportion of allowances that are given by the Government to their Native servants, namely, *two-thirds* of what is received by the European of the same grade. We have in India neither tithes nor endowments. The wisdom of the West, either at home or in this country, does not seem to have yet devised any plan by which highly-educated Natives of India can work comfortably and advantageously by the side of the foreign missionaries. The genius of De Boigne and Clive in purely secular matters availed in former days to conquer India in a great measure through the Indians themselves. They formed them into well-drilled regiments, in which officers and men of talent, whether Native, Eurasian, or European, rose to high commands. The Russians do so now; and their civil and military Ali Khans, when their names are changed into "Alikhanoffs," can head battalions or govern provinces. In the Punjab we labour amongst people who during past centuries have been accustomed to govern. They dwell in a land where of late years Sir Charles Aitchison, following the counsels of Lord Ripon, has placed many well-educated Native gentlemen (and amongst them several excellent Native Christians) in high positions, where all who hold the same official rank are officially equal, whatever their nationality may be. In religious matters the foreign missionary holds a position in the Native Church which is quite distinct from that which the foreign civilian has as a Government servant in secular matters. He acts *ab extra* on the Native Church. He is not a member of the Native Church Council. No member of the Native Church Council is at present a member of the Conference of European missionaries. The Church Council and the Conference view every subject from a different standpoint. The highly-educated Christian Natives, objecting to be governed by a Native Church Council, and perhaps not sufficiently considering that the Government of the

State is supported in India by Indian money, and that all foreign missionaries are supported by English money, wish to class themselves with European missionaries. The foreign societies in England and America have not at present been led to think that it is for the interests of the Christian Church in any heathen land, that the most cultivated members of the Church in such lands should be considered in any way as foreign missionaries. They wish the Christians of India to act on their own countrymen *ab intra*, and not *ab extra*. They wish the European to be what he is—a foreign missionary. They wish the Indian to be, what they think he ought to be,—an Indian missionary. They wish both the Foreign Society and the Native Church to be what they think they ought to be; and they await the time when the Foreign Missionary Society can sink its very existence in the Native Church, or can become a Native Missionary Society; or when the whole Church can become itself a great society to spread amongst other nations the blessings which they have themselves received. In the present state of things, the direct efforts of most of the educated Natives of India seems to a great extent to be lost to the missionary cause. They do not become ministers or missionaries.

Amongst both Europeans and Native Christians the impression prevails that Christ's Gospel can be preached and His cause promoted as efficiently by laymen who hold secular appointments, and whose time is given to secular pursuits, as by those whose whole time is devoted to missionary efforts. We believe that this impression is a wrong one.

One of the great questions and problems of missionary work in the present day is, whether missionary societies may not now advantageously, in some special cases, give to some educated Natives not only the position but also two-thirds of the allowances of the foreign missionary, and place them on their list of covenanted missionaries just as the Government have lately done in their covenanted Civil Service.

In any case, what man's wisdom may not be able to do, God can perform. He can revive His work in the midst of the years. He can deepen the spiritual life both of individuals and of the

whole Christian community, both amongst Europeans and Natives. He can cast out the stones and thorns of worldliness and self-seeking amongst all classes, and prepare the ground of the hearts of men, so that the good seed of the Word may grow and flourish in it. He can make people obedient and willing in the day of His power, and when this takes place His true-hearted servants, whether Natives or Europeans, when called by Himself to His immediate service, will think neither of position nor salary, but will follow Him wherever He leads. Some He will make prophets, and some evangelists, and some pastors and teachers. The life of Christ in the souls of those whom He appoints and sends forth will take root downwards and bear fruit upwards.

It is very evident to all that if Christianity is to become indigenous, and to spread itself widely in the Punjab, until it covers the land, workers and means must be found in some way or other for the Church's needs in the country itself. *Indians* must again conquer India, and conquest must again pay its own expenses. What Indians have done for England, they can do for Christ, and conquest will pay its own expenses in this cause also.

#### V. BAPTISMS.

The number of baptisms in connection with the C.M.S. in the Punjab during the year 1887 has been 561. The great increase has been in the villages around Amritsar.

The number of towns and villages in India is said to be 493,479. The number of villages with less than 1000 inhabitants is 448,320. In the Punjab three-quarters of the people live in villages of under 2000 inhabitants. The villages have hitherto been comparatively neglected by missionaries, who have been too few in number to attempt their evangelization. Yet the strength and manhood of India lies in the villages.

Some of the earnest invitations which have been given during the last year, and some of the expressions used, chiefly by villagers, have been very touching. "I keep on sinning," said one, "till I am weary"—(*main gundh karte karte thak jātā hun*): "where can I find a Saviour from sin?" When the question was put to another, "Have you found sal-

vation?" the answer was given, "No, but I am crawling after it." Another, who was met with studying the New Testament and Pfander's *Mizan-ul-Haqq*, was asked what object he had in view. The reply was that, "It may be well with me *at the last*"—(*ki meri akhiraat changi hove*). Men who have sought in vain for God for many decades of years are now finding Him, and are making known the good news of Christ to others. One of them, a convert from Mohammedanism, after examining very carefully the life of Mohammed, of which he had before been ignorant, exclaimed, "Alas! O God, that I should have ever thought that this man was a Prophet." Another said, "We have made no compact with Mohammed; he is neither our father nor our uncle, that we should follow him to perdition." Another said, "What a grand religion Mohammedanism is, if you do not examine into it." Another said: "The Mohammedan teachers argue, but there is no comfort in that. Their arguments are not sound; they cannot help the soul." Another, who has lately been baptized, said he could "find no peace for his soul in Mohammedanism." Another convert from Mohammedanism said he had "never found any *love* anywhere until he came to Christ." Another said that "the great difference between Christ and other so-called Saviours is that the others always say '*go*,' whilst Christ says '*come*.'" Another said that "the difference between the Bible and the books of other religions was, that the study of the Bible always made you feel the better for it; other books did not." The remark of another was, "The Gurus tell us that if we keep from sinning we shall be forgiven. The Bible tell us how *sinners* can be forgiven." Another said, "We have our own hell upon earth *now*. If you can tell us a word of comfort and of hope, do so." Another: "Show us that your way is right, and we are ready to follow it." Another, when once addressed as "good friend," replied, "Don't call me good; God only knows what a poor wretched sinner I am." Another, a Nicodemus of some position, who could only speak on religious subjects in private, asked, "Who is *Christ*? Tell me who He is? Is He the Son of God?" Another, who had studied many religions, said he had "found out at last that they were all

dirty puddles, and that Christ was the only great flowing stream which cleanses from sin, and from which man can drink, and be satisfied." Another said, "We are old, and cannot learn these things: our sons will do so, and they will then wonder why we were such fools." Another said that it was not Christianity they hated, but it was the wearing of English coats and trousers which set people against it. Another man, a Sikh, has pasted St. Matthew's Gospel on the walls all round his room, so that whichever way he turns he may see some of the words of Christ. Another, a convert, has found out that "if a man once turns to Christ, even the very stones of the street hate him."

The large majority of village converts around Narowal, Batala, and Ajnala are men of low caste. Christianity must necessarily cause a revolution in ideas, and reasonings, and actions, wherever it comes in heathen lands. It not only brings a sword, which pierces to the hearts of those who accept it, and of their friends, but it alters the whole position and character of all who are affected by it. It not only sets the brother against the brother, and the father against his child, and children against their parents, but it gradually and naturally tears into threads many laws and fancied rights which in heathen lands have hitherto prevailed. The genius of Christianity is liberty. If the Son makes men free they become free indeed, even when they are living as serfs. The difficulties which attend the evangelization of large numbers of the heathen are always far greater than are generally imagined by those who have lived in a practically Christian land.

Christian inquirers in the villages are now required to enroll themselves as catechumens previous to their baptism. None are ordinarily received as candidates for baptism who have not freed themselves from marriage contracts of their children with heathen children. The most promising converts have been received into classes by the Rev. Dina Nath at Ajnala, and instructed with the view that they may become teachers of others. A committee has been formed of our chief village workers, both European and Indian, to consider all subjects connected with village Missions.

We note that no less than 250 Chris-

tians assembled together at the late Christmas gathering at Narowal. At Clarkabad the villagers came together to the Christian village from every side. At the Christian Christmas mela which was held there it is believed that about 3000 persons were present.

#### VI. APOSTASIES AND STUMBLING-BLOCKS.

The past year has been remarkable, not only for the large accession of converts who have been baptized, but also for the large number who have apostatized from the faith of Christ. The new shoots have seemed to push off from the tree the dead leaves which have fallen to the ground.

Maulvi Qudrat Ullah, of Batala, the head Persian master in the Christian boarding-school, a gentleman by birth and education, and a Christian convert from Mohammedanism of some twelve years' standing, became a Mohammedan in June last. His daughter, a dear child, brought up for Christ in the Alexandra School, had died at the age of sixteen, in the faith and love of Christ, in the previous January, witnessing to all around her that the blood of Jesus Christ had saved her from her sins. When she was dying she saw, or thought she saw, the angels who had come to carry her to heaven. She happily did not live to see the apostasy of her parents. The Maulvi had applied to be a Christian teacher on a higher salary than he was receiving in the school, and this had been refused. He had had serious quarrels with some of the Christians, and his motive apparently was that of earthly gain.

Narain Pershad, a convert from Hinduism, an old catechist from Kangra, apostatized at Fatehghur in the Batala district, where he had been appointed a catechist. Church discipline had been exercised in the case of his son, who had been guilty of immorality. He took the side of his son, and left Christ apparently to spite those who were called by the name of Christ, and he too became a Mohammedan.

Lázar Tahal Singh, an old convert from Sikhism, baptized in Benares, who for many years apparently had done excellent work as a catechist, both in Benares and in Amritsar and its out-stations, became a Mohammedan this summer in Amritsar. For many years

he had been suspected of drunkenness and immorality, and had been dismissed from his work as catechist at Tarn Taran. Having failed to procure employment or ordination from the U.P. missionaries in Sialkot, or from the C.M.S. missionaries in Amritsar, he apostatized.

K. B., a convert from Mohammedanism in Multan, who had been married after her baptism to Munshi J., of Dera Ishmael Khan, complaining of ill-usage from her husband, left him and her children when they were on a visit to her family in Multan, and went back to her Mohammedan mother. It was believed at the time that she had become a Mohammedan, but of this report there seems now to be some doubt. She has lately returned to her husband, and confesses herself to be a Christian.

Benjamin, the late Christian head master of the Mission school at Bannu, was guilty of gross immorality shortly after the death of his Christian wife. He was necessarily dismissed from his appointment, and sent away from the Mission. This took place in the station where Ghulam Khan was made over by the authorities to his Mohammedan friends, and became a Mohammedan, the year before.

Trials such as these have sorely tested the faith of many. They lead us with tears of shame and humiliation and sorrow to confess our utter weakness and sinfulness before the mercy-seat in Heaven. Living and labouring in a heathen land, where the depths of Satan are, amongst people in whose hearts he is enthroned, in a world of which he says that the authority and the glory of it have been delivered to him (St. Luke iv. 6), we see him going about as a roaring lion to devour those who enter into temptation, and do not watch and pray. The Good Shepherd alone can protect His people, and save them from their sins, and from the subtle malice of the great Deceiver of the world. We know that every plant which our Heavenly Father hath not planted shall be rooted up. The Father is the husbandman, and every branch in Christ the true vine, that beareth not fruit, He taketh away. He blots out the names of those who do not overcome, and who are not arrayed in white garments, out of the Book of Life.

"They went out from us, for they were not of us. If they had been of us, they would have continued with us, but they went out from us, that it might be made manifest that they were not all of us." If Judases wish to betray Christ, or if those who were once enlightened will crucify to themselves the Son of God afresh, and put Him to an open shame, they are ordinarily left to do so. If men will harden their own hearts through the deceitfulness of sin, they will ordinarily soon fall away from the living God. When men once choose their own road, they are ordinarily left to follow it to the end.

Whether these persons ever have had spiritual life, we know not. We thought they had. "The life is hid inside its own substance, and continues there till it dies." Whether anything remains in them of the life of Christ, which we thought they once possessed, we know not. "Whosoever shall deny Me before men," the Saviour says, "him will I also deny before My Father which is in Heaven." "If we deny Him, He also will deny us. If we are faithless, He abideth faithful; for He cannot deny Himself." We know that St. Peter denied Christ, and was restored, not only to communion, but to apostleship. We have had in the Amritsar Mission in former days those who from pique against men, have denied Christ, and have become Mohammedans; and finding there no rest or peace have returned with penitence and tears to Christ, and have lived and have died confessing Him, apparently as true Christians; and we doubt not that they are now in heaven.

In a great war there are many losses and many gains. Many rise and many fall. Some die in the cause of truth and right; and some perish from the way, and become deserters and apostates. "If thou wilt worship before me (the Tempter says) all shall be thine." He does not even fulfil his promise. The hearts of the loyal and the true become braced by such desertions to greater efforts.

We notice that almost every one of these cases occurred in the absence of the missionary. *Fortem diabolum facit non illius potentia, sed nostra negligentia.* It was when the missionary of Batala was at home on furlough leave, when the solitary missionary of Multan was

watching beside the dying bed of one who was to him as a mother, when the solitary missionary of Bannu was at the Conference Meeting, and the solitary missionary of Dera Ishmael Khan was absent on account of health, that all these cases occurred. As long as single missionaries remain in sole charge of the many multifarious departments and duties of important Missions; as long as the Native Church does not give of her best sons to be pastors and teachers, and the sheep are necessarily often left alone during the enforced absences of foreign missionaries,—such trials must be expected. In the present state of weakness in the Church within, and fear of dangers from without, the presence of a faithful pastor is always needed in every Native congregation. Until the Native Church will furnish families who, like "the house of Stephanas, will addict themselves to the ministry of the Saints," there appears to be little hope of security from trials like these, except from God's grace. In the meantime, whilst men sleep, the Enemy is sowing tares.

When Achan troubled Israel, and was asked, "Why dost thou trouble us? The Lord shall trouble thee," the name of the place was called "the valley of Achor (or troubling) to this day." This "valley of Achor" often becomes to us in modern days "a door of hope." (Haggai ii. 6.) In passing through the valley of weeping, we may make it "a place of springs." (Psalms lxxxiv. 6.) The "weeping may (indeed) come in to lodge at even, but joy cometh (to remain) in the morning." (Psalm xxx. 5, R.V.) There is to us all first the evening, and then the morning; and they are both of them "one day." (Gen. i. 5.) When God "satisfies His people with His mercy in the morning, they will then rejoice and be glad all their days." (Psalm xc. 14.)

## VII. EDUCATION.

1. *The Baring High School at Batala.*—The good hand of our God has been upon us in all our Christian boarding-schools during the past year. The Batala Boarding-school was established in 1878 by Mr. Baring, then a C.M.S. missionary, and it was endowed by him with 350*l.* a year when he left it in 1883. Some of the results of the past

year have been that three boys have passed the Calcutta Entrance Examination. Three boys of this school have also gained three out of the four "Lake Memorial Prizes" for their knowledge of Scripture during the past year.

The following old boys from the school have lately gained honourable positions in Government or other services: Dr. D. N. P. Datta, M.B., Edinburgh University, is now the Civil Surgeon of Karnal; Mr. Isa Charan, M.A., Punjab University (eldest son of Mr. Chandu Lal), is now an Extra Assistant Commissioner, also at Karnal; Dr. C. Martin, Lahore University (who was brought from Abyssinia by an officer in Lord Napier's army), is now Assistant Surgeon at Leiah; Mr. Fazl Din is in the Forest Department; Mr. C. Clements in the Deputy Commissioner's Office at Gurdaspur; Mr. Isanullah, late Head-master of the Bannu C.M.S. School, is now a Christian evangelist, and personal assistant to Mr. Bateman in Narowal.

The complaint in the Batala School is that "they have no appliances; not even a good atlas, or globes." For a school like this, we believe that everything should be supplied, and everything should be done, that is needed to make it all that it should be. If we sow little or nothing, we shall reap little or nothing. Our God is a great King. He does not mean that His work in a heathen land should be done incompletely or inefficiently in any way. No earthly king, invading an enemy's country, would ever run the risk of failure, from the want of anything that thought or care can provide. Our King is a heavenly one, able to do exceeding abundantly above all that we ask or even desire. His work should be well done in every way. Nothing should be neglected or forgotten. The strength of a lever is measured by that of its weakest part. If we would raise the country to a higher level there should be no weak part in our Christian agencies. Whatever is required, be it what it may, should be obtained.

2. *The Alexandra Girls' School in Amritsar.*—This school, through God's blessing, always maintains its old reputation. During the past year Bella Singha passed the Calcutta University Entrance Examination, and Gendu

Janki Nath and Sushilla Singha the Middle School Examination. Gendu Janki Nath gained also the second Lake Memorial prize of Rs. 40 for Scriptural knowledge. The fact that the Batala and the Alexandra Schools have this year won all the "Lake prizes" for Scriptural knowledge, when the competition was open to all the Christian and heathen boys and girls of the Punjab, is very encouraging.

The spirit of Miss Henderson, Miss Swainson, Miss Gray, and Miss Bowles ever rests on our Alexandra School. Girls are flocking to it from every part of the Punjab and beyond it, and it is fast becoming a power for good in the country. Miss Cooper has accepted the permanent appointment of Lady Principal of this school, in which she is aided by Miss Davidson. Miss Edgley is expected from England to take the place of Miss Bell, who has gone home on account of illness. Miss Smith, our former matron, has been succeeded by Mrs. Bird. Three of our girls, two of whom have passed the Calcutta University Entrance Examination, are now teachers in the school, one of them being honorary. We hope that the time is near when every Indian teacher in the school will be one who has been trained in the school itself. No children will in future be received in this school for whom full fees are not paid.

Our Christian boys and girls are the hope of the Church. We desire to train those who may hereafter become with God's blessing *leaders* in it. We labour and we pray that the knowledge and the love of Christ may be implanted in the heart of every child, and may spread from them, even when they are children, to their homes and neighbourhoods. In the words of the late Bishop Wilberforce of Winchester, "We seek so to act that Christianity shall spread, shall be progressive, shall be perpetually on the crest of the wave of thought and civilization, achieving with each coming generation new triumphs, and so proving the original truth which gives her force." We desire for the Punjab no stunted or deformed Church, crippled by ignorance, or debased by the superstitions of the past. We want our Christianity to march onwards "on the crest of the wave of progress and civilization," assimilating

to itself everything in this land, or at home, that is good, and discarding every evil.

One of our former pupils, Miss Bose, is now the Lady Principal of the Lahore Government Girls' School, and in sole charge of some 400 girls, of whom more than 150 are in the main school. Miss Bella Singha, who passed the Calcutta Entrance Examination from our school, is her assistant. The Government Girls' Schools in Lahore are thus carried on in a great measure by two Christian pupils from the Alexandra School. Miss Bose's education was finished in England. Her sister, Miss Kheru Bose, is also one of our old pupils, who afterwards studied at Dr. Griffith's Medical School in London. She is now a lady medical missionary in Tarn Taran, in connection with the St. Catherine's Hospital. A pamphlet written by her on the subject of the Lady Dufferin Fund, and which nearly gained the prize for the best pamphlet written respecting it, has been printed by Lady Dufferin, and is now in circulation. A third sister is now completing her education in England. We believe that many of our Christian young men and young women who have had the advantage of being trained in England will become great blessings to our Church in India. One of them writes: "I hope you will remember us in your prayers sometimes. We do not want to be His faithful servants, His 'living epistles' known and read of all men. Please pray for the school too, that we may have many opportunities of testifying and witnessing for Jesus." Another writes: "It is such a good thing that we have been taught by Christian ladies, because now we know how to behave with our Hindu and Mohammedan sisters; one has so many opportunities of speaking to these girls, and they do listen to us."

Our girls do not themselves know how greatly their success, both when they are in school and after they leave school, is helping to win India for Christ. One of our English missionaries, when returning to Amritsar lately from sore conflict with the evil one, in the persons of his dupes and victims in the villages, was much comforted and cheered by the singing of our girls in church. The girls do not know how strong men are strengthened, when

they hear the voices of children singing praises to Christ in sweet melodies and hymns, and when they see their modest womanly demeanour in all they do.

Three of our Alexandra School girls have died during the past year: Nur-ul-nissa, the daughter of Maulvi Qudrat Ullah of Batala, whom we have referred to above; Isabella Engles of Umballa, who almost passed the Calcutta Entrance Examination in 1886, and then went to the Lahore Medical School, wishing to be a medical missionary; and Julia Sohan Lal, of Dera Ishmael Khan, who passed the Middle School Examination in 1886. Others are being trained for God's service on earth. These were trained on earth to stand in their early youth in the immediate presence of God in heaven. "Depend upon it, their history was the building of a temple; and when it was finished, the angels carried it away." When Miss Bowles lay dying last May, and the girls came one by one into her room to take leave of her, and Julia Sohan Lal came amongst them, she said to her, "You and I will soon meet again, Julia." They met together again in heaven before the year was ended.

3. *Our Orphanage Girls' School* has sprung rapidly into a new state of existence through the vigorous and practical efforts of Mrs. Grime. The children, well clothed, well fed, and well taught, are catching rapidly the spirit of their superintendent, and are progressing favourably in every way. Their singing in church, sometimes in parts, and their devotional manner in repeating the responses, are only one way by which the great change that is passing over this school is manifested.

We look forward to the hope, that both the transfer of the Orphanage to Clarkabad, and the establishment of the Middle Class Girls' School may be effected during the coming year.

4. *The Lahore Divinity College*, which has been temporarily suspended in consequence of the illness of its Principal, the Rev. F. A. P. Shirreff, will, we hope, be speedily re-opened. The temporary closing of this most important institution is another instance of our great lack of workers in the Punjab. We have no reserves. If a missionary in charge of any institution becomes ill or dies, we often have no one to take his or her place. If one

is taken from another sphere, the work of the other department is crippled, and one institution is built up by throwing another down, or sometimes the strain of carrying on alone the work of a whole department, where one worker is obliged to do the work of two, or of more than two, has brought a second worker to the brink of the grave, and the loss of one thus becomes the loss of two, or of more than two. Many possible victories are thus lost by the Church of Christ in missionary work for want of foresight, and of the right means which are required for the desired end. In a critical campaign, the want of little things which are necessary for an army in the field may lead to most calamitous results.

The great design of this institution is the training of catechists and pastors and evangelists, who may go forth to their own countrymen, mighty in the Scriptures, and in the power of the Spirit of Christ, working in His people, and dividing to them all severally as He will. The measure of the power which men receive through the Word of God seems to decide how much of the will of God shall be done through them.

5. *The late C.V.E.S. Training College.*—The Church of Christ in the Punjab still staggers beneath the blow which it has received in the Punjab from the closing of this College by the C.V.E. Society, who established it in 1863, as a memorial of God's blessings to our nation during the Mutiny of 1857, and who carried it on for more than twenty-two years. . . .

6. *Our Mission High Schools.*—In an important paper read at our last meeting of the Punjab Church Council, Mr. Abdullah Athim said,—“Christianity and the religious nature of mankind alone have in India checked the spirit of Nihilism and Communism which would otherwise have appeared. Hence the reform has taken the shape of Aryanism. Our Government ought to be thankful to Christianity, the religion which is their heritage in Europe. Without this, the great mistake which they have made in India in not teaching even the history of all religions, together with their dogmas and doctrines, their philosophy and science, would tend only to wild lawlessness, Communism, and Nihilism in our midst.”

On the same occasion, the Rev. Pandit Kharak Singh said,—“Nowadays, however, since English education and Western thought have begun to permeate India, a class of natural religionists have arisen. Western philosophy and science have shown Hindus and Mohammedans the folly and weakness of their religious systems. Unwilling to accept Christianity, and yet unable to stay where they were, numbers have endeavoured to purify their religion, and to infuse into it a philosophy of some sort, so that they may find peace and rest within the pale of their ancient faiths. But, alas! these religions, even when renovated and furnished up, cannot give the peace man needs, nor can philosophy give rest to the weary or satisfy the hunger of the heart, nor can it wash away the guilt of the sin-stricken soul.”

The present is not a time when the Christian education of children by missionary societies can be in any manner neglected.

Our Mission High Schools in Amritsar, Peshawar, Dera Ishmael Khan, Multan, Hyderabad, and Kurachee are full of promise. Wherever Christian schools are efficiently maintained they become powerful means for evangelization. The late Mr. Datta has been succeeded by Mr. Ghose as Head-Master of the Peshawar School. Mr. Khem Chand is doing excellent service at Multan, and Mr. Clarkson at Hyderabad. A desire is felt that capable Christian head-masters, from England or India, may be appointed to our Mission schools, thus setting the missionaries to a certain extent free. Our Mission High Schools should in time become the great Christian Grammar Schools for India.

#### VIII. MEDICAL MISSIONS.

Of the value of Medical Missions as an evangelistic agency we trust there is no need to speak. It was the Saviour's own method of introducing the Gospel. . . .

Medical Missions of the C.M.S. are carried on in Cashmere, Tank, Dera Ghazi Khan, Amritsar, and Quetta. They are proving themselves to be excellent agencies for evangelization. With the exception of Cashmere, they can hardly however yet be said to be fairly established, for want of funds and



of a regular income. The grant-in-aid given by the C.M.S. to Educational Missions is Rs. 16,655 per annum. That to Medical Missions is 200*l*. Where itinerations are carried on, proper assistants are always needed for the base hospital. Bills for medicines of some years' standing are still unpaid. The number of baptisms last year in connection with the Amritsar Medical Mission alone was twenty-four.

Important resolutions, expressing the value which the Conference of Punjab C.M.S. Missionaries attach to this agency as a means of evangelization, were sent to the Parent Society in March, 1883, December, 1883, and January and November, 1887. Similar resolutions have been forwarded by the Punjab Medical Missionary Society. A further grant *at least* of 200*l*. per annum has been asked for from the Society, and more help for our Punjab Medical Missions is urgently required.

We hope that many friends will send help to Dr. Sutton, of Quetta, this year for the hospital which is being now built in that frontier station. A dwelling-house and a hospital are also much needed for Dr. Andrew Jukes at Dera Ghazi Khan.

Medical Missions of the C.E.Z.M.S. are carried on in Amritsar, Narowal, Ajnala, Batala, Peshawur, and Dera Ishmael Khan. A Zenana Medical Mission of the F.E.S. has been established in Multan. Another C.E.Z.M.S. Medical Mission is being now commenced in Cashmere. Four English lady missionaries are working together in St. Catherine's Hospital in Amritsar, and two in Peshawur. Liberal grants are made by the C.E.Z.M.S. to their Medical Missions in the Punjab.

#### IX. MISSIONS TO MOHAMMEDANS.

Amongst the chief promoters of Missions to Mohammedans in the Punjab during the past year we make especial mention of *the Russians* and *Canon Isaac Taylor*. Whatever may have been the results of their actions and words in other countries, and whatever may have been the objects which they personally have had in view, we may thank God that they have been used by Him as instruments of much usefulness for the furtherance of missionary work amongst the Mohammedans in and around this province. We remember

that the Punjab is the border province between the Mohammedanism of Central Asia and the Hinduism of India. The Punjab is the natural base of all missionary work for Central Asia. Of the 22½ millions of the population of the Punjab, more than 11½ are Mohammedans, 9¼ are Hindus, and 1¼ are Sikhs. The border-line between Hinduism and Mohammedanism in the Punjab may be considered the Amritsar district. To the north of it the districts become more and more Mohammedan, to the south more and more Hindu. The Amritsar district itself contains more Mohammedans than Hindus. Out of 555 adult converts who have been baptized in Amritsar since the commencement of the Mission in 1852, 253 have been converts from Mohammedanism. The near approach of the Russians to our frontier has resulted in the construction of vast lines of railway and great military roads, involving the bridging of many rivers and the opening out of communication with many cities and countries, far and near. Distant tribes, of which little was formerly known, and which seemed to be almost impenetrable, either to modern civilization or to Christianity, have had cantonments formed in their rear, and the flower of our British army in India, and the chief talent of our Indian Empire, are watching events on which the sovereignty of India and Asia depend. A necessity has been laid on us to learn languages, influence remote nations, and open out the whole country everywhere. What the Germans and the Parthians of old did for Rome, the Russians have done for India and England, and for the Gospel, in modern times. They have been God's instruments in making highways for the Gospel. "Every valley is being exalted, and every mountain and hill is being made low, and the crooked places are being made straight, and the rough places plain," in order that "the glory of the Lord may be revealed, and all flesh shall see it together."

During this time that the preparations have been made for the onward progress of the Gospel into lands where it has never been preached, and where it must be preached before the end comes, it has been so ordered by God that, whilst the attention of the world was being drawn to these outward changes, the attention

of the Church of Christ has been also drawn to consider very carefully the Mohammedan religion and the state of the Mohammedan world. When God is about to do some great thing for the carrying out of which He has made ready the opportunity, He often forces men, by some pressing necessities, to fix their attention on it through His remarkable providences. Whatever may be the interest of Canon Isaac Taylor in the subject of Mohammedanism, or his knowledge of it (and Mr. Bosworth Smith at any rate evidently thinks that his knowledge of it is but very small), it has been given to him through his now-celebrated speech at the Wolverhampton Congress, to draw the attention of the Church of Christ in a special manner to Missions to Mohammedans. Every newspaper is now criticizing the way in which they have been hitherto carried on, and estimating the results which have been arrived at. Every missionary society in Europe and America, and amongst them especially the Church Missionary Society, are now considering what they can best do to further them. The discussion of a subject of this nature will not, amongst Christian people, dwell too exclusively on the human side of the question, but will have special reference to that which is Divine. It will not turn merely on Christianity and Mohammedanism, as if they were only two conflicting religions of the world, but Christian people will endeavour to look on the question before us as it really is. If Christ is really the Son of God, who has died, and is now living, and is seated on God's throne with all power and dominion in heaven and earth, He has only to be made known in order to be obeyed by His own people everywhere. It is our part to follow His guidance, whatever it may be. If His Gospel is the power of God unto salvation to all who obey it, it must be presented to men in Christ's own way in order that it may be received.

It is acknowledged that Mohammedanism is only the natural consequence of the ignorant, dead, and apostate Christianity, as it appeared to men to be in the time of Mohammed. If we would have Mohammedanism give way to Christianity, and to cease to be, as it always has been, a power for evil, the only true way is for us to present to the Mohammedans the light and life of

Christianity as it is declared to us to be in the Word of God. If we were now again to present Christianity to the Mohammedans as a Gospel veiled in ceremonies, debased by superstitions, or altered into another Gospel by omissions or additions, we should then only bring back Mohammedanism amongst ourselves. Mohammedanism, or some similar scourge, might then again become the instrument in God's hands of devastating other countries, and of removing the candlestick of Christian light even from amongst ourselves. No spurious Christianity will overcome Mohammedanism, or chase it out of a country. The Mohammedan needs God as a living, personal being, and needs to know Christ as the image of the invisible God. No mere human ideas or notions can therefore counteract Mohammedanism. The substitution of anything which is not the simple pure Word of God, the addition of anything that is merely human or the omission of anything that is Divine, will only tend to *produce* Mohammedanism, or something like it. It will only lead to failure in all our Mohammedan Missions. If, however, we introduce the Word of God as it is, without any admixture, there is nothing in Mohammedanism, there is nothing in earth or hell, which can resist it. It will make its way wherever it goes. The introduction of vital Christianity depends very much on ourselves. It depends on what we are, and on what we do. It depends, in our land of the Punjab, on the ceremonial and on the teaching of our Church amongst Europeans, as well as on the efforts of the missionaries. It depends on the example which is given to the heathen and Mohammedans around us by those who are called Christians. We English people in the Punjab, few as we are in number, have been placed by God's providences in the very midst of Mohammedan people. In consequence of the advance of the Russians, the whole line of the Punjab and Sindh frontier is becoming now thrown open more and more to missionary effort, from Cashmere to Kurachee. Whether we will or no, we are coming into very close contact indeed with Central Asia, which up to the very walls of Constantinople and Jerusalem is almost entirely Mohammedan.

What then does the guidance of God's

providences appear to be as regards our Punjab Missions? Our line of frontier Christian Missions is occupied by only one Church and by one Society.

No Society but one, of any Christian Church or denomination, is doing any missionary work whatever, or has any part whatever, at present, in seeking to present the Gospel of Christ to the Mohammedans all along our vast frontier which borders on Central Asia. To the Church Missionary Society is given the privilege of carrying on Missions amongst Mohammedans in *ten* different languages and amongst at least *seven* different races of people.

We believe that God's providences are thus calling on our Evangelical Church Missionary Society to strengthen their Missions to the Mohammedans all over the Punjab, and especially on our frontier. Peshawar, which after the Mutiny in 1857 had five English missionaries, should again have four. It has now, in Mr. Jukes's absence, only one rightly belonging to it, and another one, Mr. Thwaites, who has temporarily been lent to it from Dera Ishmael Khan. Peshawur is one of the decisive points of action, as much in a missionary as it is in a political point of view. It should become a great missionary centre for the frontier, just as Amritsar has become for the central part of the Punjab. The opportunities which it affords geographically in the midst of Afghan tribes, as a meeting-place for people from many distant countries, are unrivalled in any Missions to Mohammedans anywhere. Its splendid school, its beautiful church, its Hujra, its Anjuman, its Woman's Mission, are means of influencing myriads of people, if only the Mission were carried on in a manner worthy of the cause it advocates. The Ensufzai country, with its centre at Mardan, should be to Peshawur what Batala is to Amritsar; Kohat and the Khyber should be its Narowal; Hazara should be its Manja; and Hariipur its Tarn Taran; Hashtnagar should be its Ajnala and Jandiala; Kafistan should be its Foreign Mission, carried on (as it has already several times been visited) by Afghan missionaries.

The Mission to Cashmere is already developing, as the country opens out; and three C.M.S. missionaries have been placed there instead of two. Dera

Ishmael Khan, Bannu, and Multan each need at least one other English missionary, as Kotgarh and Kangra also do. The Mission at Quetta has during the past year received an important reinforcement in the person of the Rev. H. E. Grey, and has now two missionaries. The Beluch Mission at Dera Ghazi Khan has now three. Sukkur and Hyderabad have each one missionary, and Kurachee has two.

An encouraging effort has been made during the past year by Miss Margaret Smith, of the C.E.Z.M.S., to commence systematic missionary work amongst the manly Pathans of Hazara. She wanted both of a lady colleague from England and of a house, and still more the absence of an European C.M.S. missionary in the neighbourhood, have of necessity obliged the temporary postponement of the work. Miss Smith has passed through the length and breadth of the land, and has seen what it is, and has brought a good report of it. She has also brought with her the first ripe fruits of the land in four promising Mohammedan converts, one of whom has been baptized. Mr. Knowles' experience in Hazara during his short stay in it, before he went on to Cashmere, was just the same. Converts from Mohammedanism ever come forward to confess Christ to be the Son of God, and to be baptized in His name, wherever He is made known as He is declared to be in the Word of God.

#### X. CONCLUSION.

In this short review of the work of one year of two Church of England Societies, which is carried on amongst both men and women, we have spoken only of some efforts which have been made, and of some difficulties which have been encountered in this province. There is much in the work of the two societies of which no mention whatever has been made. The Bible and Religious Book Societies, which have been much connected with the C.M.S., have hardly been referred to. Yet they have scattered Scriptures and religious books in many languages throughout the country during the past year, to the amount of Rs. 26,800, of which Rs. 13,580 were received for the sale of vernacular books and tracts alone. When we remember that vernacular books are sold for a

very small part of their cost of publication, the amount which has been received for them represents a very large circulation. We have said nothing of the Church Army, who commenced their labours in the Punjab by the arrival of three of their officers at the close of last year. Many of our own chief workers, amongst both men and women, have not been even named. There are those who, during the past year, have published many Christian books both in English and the vernaculars; many who have severed themselves from Englishmen and English-women, some of them honorary workers, who have spent their time in wandering from village to village, of whom the world takes but little notice, and of whom the world is not worthy. There are many who have toiled conscientiously on day after day, unnoticed and unknown by the seekers of pleasure or profit all around them, in hospitals, churches, schools, bazaars, and houses; who have been, it may be, misunderstood even by some of the Native Christians themselves. We fain would give their names and tell the unconscious, self-satisfied, thoughtless world, of labours of which they have not even dreamed, and of trials endured without a word of regret or complaint, in the cause of Christ on earth without even perhaps the least sympathy, to say nothing of the thanks of those who in other spheres have lived around them. The world cares nothing for these things. They have no thought for either the souls of others or their own. The workers would not themselves wish their names to be spoken of. They labour for God, and not for man; for His approval and not for man's applause, even when it is given by Churches and societies. They are content to go on beneath the shadow of the cross, and there to live and there to die, leaving the world better for them than it was before. They know that their names will not be blotted out of the Book of Life. They are not, as the nun in the Port Royal Convent said, like a pane of glass in the chapel window, which, as soon as it is broken, is merely replaced by another. They are not like overseers, who, when their work

is done, or they are taken ill, are discarded and sent away with only the memory of faithful work performed, and some provision for their old age. Their work is with their God. If only their work is done as He would have it done, and on the plan which He has Himself given, if only He is pleased, they are content. They are His children, working together with Him in building the temple in which He will for ever dwell, and they will dwell with Him. Even now God dwells in them, and walks in them, and they dwell in Him. As the Church is His sanctuary (Psalm cxiv. 2) so He is theirs; for He shall be for a sanctuary (Isa. viii. 14). The righteous enter into it and are safe. They have made the Most High their habitation. Failure is to them a word unknown. Even to seem to fail is with them to succeed beyond all the dreams of earthly ambition.

And then they will sit ere long with Christ, on the sea which is like glass, before the throne. Tossed though they now are by many waves, when the winds are contrary, unable like Christ to walk on the waves, in which, when they turn their gaze from Christ to them, they begin to sink—they know that in the presence of Him who is seated on the throne, before whom they will soon appear, the very winds and waves are hushed, and the stormy sea becomes like unto glass. Where now they cannot walk, they will then sit, like kings and priests. Resting from their labours, clad in the white robes of Christ's imparted righteousness, with golden crowns like kings on their heads, and with the golden harps of God in their hands, they will then join in the song of victory through Christ—the new song of Moses and the Lamb.

"They that turn many to righteousness shall shine as the stars for ever and ever."

We ask for men, and for women, too, for Europeans and for Natives, from England and in India, to come and join us in a work like this. We need many helpers, and we ask especially for honorary workers, who can support themselves, and who will be no cost to any one.

## THE POSITION OF THE C.M.S. IN KENT.

*A Paper read before the East Kent C.M. Union, May 23rd, 1888,*

BY THE REV. R. ABBEY TINDALL, M.A.,

*Rector of Cowden, and Hon. Sec. of the West Kent C.M. Union.*

IN Canterbury, if anywhere, one stands on ground full of missionary suggestiveness. I do not mean, of course, that you owe more than others to the missionary enterprise of past ages, but you have more abiding and magnificent memorials of your indebtedness. It is impossible to walk your streets or visit your churches without having the mind carried back to the time when Ethelbert held his court here in pagan pomp, and the emissaries of Gregory brought him tidings, of which he had heard something already from his Christian queen. The debt of England to Augustine and his monks has often been very greatly exaggerated, but Kent and Canterbury owe them much.

Our business to-day, however, is with a missionary organization of quite recent times. The C.M.S., as you all know, was the offspring of that gracious revival of Evangelical religion with which it pleased God to visit this Church and realm towards the close of the last century. Wonderful is the growth and expansion of this Society from very feeble and insignificant beginnings, and wonderful, too, we may say with adoring thankfulness, is the work which God has permitted it to do. Yet we must always remember, when we think of the work of the C.M.S. and of modern Protestant Missions generally, that the enterprise is as yet barely ninety years old.

The question before us now is the position of the C.M.S. in Kent. What are we in this county doing in aid of our great Church Society for Missions among the heathen? Is it all or nearly all that, from its wealth, population, and great religious privileges, might fairly be expected from it? And if not, how can you, the members of the East Kent C.M. Union, at least in that section of the county which your Union covers, stimulate and increase its zeal and liberality in this great cause? Everybody knows that England is divided into Kent and the shires. Is Kent doing as much proportionately for C.M.S. as some of these far less privileged shires?

This county, I may remind you at the outset, enjoys no slight advantages with respect to C.M.S. Some of the most liberal, most zealous, and most influential of its supporters reside amongst us. I will avoid, as far as possible, mentioning living names, but of the 100 Hon. Governors for Life—the 100 whom the Society most delights to honour as having rendered to it “very essential services”—no fewer than eleven, when the last Report was issued, were resident in Kent, and of these we may credit six to East Kent. Canon Edward Hoare, the revered and beloved President of our West Kent Union, is only absent from the list because seven or eight years ago he was promoted from it to be one of the Vice-Presidents.

If, then, we fail in any respect, it is not because C.M.S. is not adequately represented amongst us. “Kent,” wrote Mr. Stock a few years back, “is full of hearty supporters of the Society.” What, then, is the response the county makes? Let me for a moment speak first of men. Has Kent supplied its proportion of men for actual service in the field? It would be impossible to answer this question definitely without a far fuller knowledge on the subject than I possess. One fact, however, may be mentioned. The third edition of the *C.M. Atlas* gives a list of 568 clerical agents who, up to March,

1862, had been sent out by the Society, and of these, only 10\* are credited to Kent. Subsequent years may have somewhat altered the proportion, and the list itself may possibly be imperfect, but so far as its statements go, the county cannot be said to have earned any great distinction. Of the ten, several served but a very short time, and one only, I may mention, appears to have died in the field. One, too, achieved some distinction in the work of the Society at home. The Rev. John Tucker, Fellow of Corpus, and minister of Southborough, after fourteen years in South India, became one of the Secs. of the Society, and in 1847 preached its annual sermon. Two or three others are still usefully employed abroad or at home. The Ven. James Hamilton, Archdeacon of Lagos, I may venture to refer to by name. Now might not the stalwart, vigorous men of Kent supply many further recruits for Christ's army if among the younger parishioners of our Evangelical clergy they were diligently sought for and carefully instructed? Kent sends many excellent soldiers for the service of the Queen; why not for the infinitely greater service of the King of Kings? It is an unspeakable blessing to a parish to be thus connected with the foreign field by a living link.

From men let us now turn to money. I am warned not to trouble you with many figures. Whether in Kent we have any cause to shrink from the mention of figures in connection with this subject, I must leave you, when you have heard what I have got to say, to judge for yourselves. It is not easy, however, to deal with the question of money without using figures. You must therefore pardon a few.

The year 1813, as all in this room doubtless know, was a memorable year in the annals of the C.M.S. It is the only year in the Society's history in which its income considerably more than trebled itself. The motive cause of that extraordinary increase was the opening out of India to missionary enterprise. The instrumental cause was the formation of provincial associations in aid of the Society's work. I do not find any Kentish name in the first list. Somehow, we always seem a little backward at the start. The first list of Hon. District Secretaries was in the Report for 1860-1. Kent did not obtain a place before 1864-5. The organization of Missionary Unions, in spite of the great age claimed by Norfolk, we may date from 1880-1. In this case East Kent, though not in the first rank, was not far behind. Through the energy of your Hon. Secretary your Union sprang into existence in 1881-2. This year, moreover, a new distinction has been created, that of "Hon. Members for Life," and Kent has secured a lady representative on the first list. In promptness of start, therefore, we are improving.

Again, the Report of 1813 was the "first to exhibit the contributions to the Society arranged in counties." Thirteen places in Kent are mentioned as sending contributions. There were benefactions amounting to 20*l.* 15*s.* 4*d.*, and subscriptions to 20*l.* 4*s.* 6*d.*, giving a grand total from the county of 40*l.* 19*s.* 10*d.*

Looking at the ratio of increase, and comparing Kent with other counties, we stand well. In the *Intelligencer* for April, 1882, there was an extremely interesting article by Mr. Stock, entitled, "The C.M.S. at Home." In that article was contained a table "Showing the Progress of the Counties of England in Contributions to C.M.S." As the first term of his comparison, Mr. Stock

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\* A later list gives 12, including the names of two honoured clergy, who, though of Kentish origin and now living amongst us, at the time of their acceptance held curacies elsewhere. From 1863 to 1883, both inclusive, out of 327 European agents sent out by the Society, Kent supplied 13, including two honorary missionaries.

took the average of the Jubilee and two following years, in order, on the one hand, that a good year might be included, and on the other, that the inevitable variations from local and temporary circumstances might, as far as possible, be minimized. His second term was the last complete year before he wrote. Kent's average contribution for the three years 1849-52 was 2759*l.*, and for 1880-1 was 8423*l.*; an increase of 205 per cent.; a rate only exceeded by one other county, Westmoreland, whose contributions increased 209 per cent. The next in order to Kent were—Northumberland 181 per cent., and Durham 177 per cent. If instead of 1880-1 we take 1886-7 for the second term of the comparison, Kent has barely maintained its rate of increase; the others have considerably fallen back. Kent would now stand at the head of the list.

Let us proceed now to calculations and comparisons of another kind. To avoid confusion I will keep to the years of which I have last spoken, 1880-1 and 1886-7. In 1880-1 the counties of England contributed 133,934*l.* 6*s.* 9*d.*, and of this sum Kent sent 8423*l.* 3*s.*, slightly over 6¼ per cent. on the whole. In 1886-7 the counties of England contributed 132,785*l.* 3*s.* 1*d.*, and of this sum Kent sent 8400*l.* 8*s.* 2*d.*, just maintaining its proportion. But then the gross rental of the county, as given in Whitaker for 1882, was 6,057,024*l.*, and in the same authority for 1888, 7,102,706*l.* So that, whilst we were giving 2*s.* 9¼*d.* per 100 of gross rental in 1880-1, we only gave 2*s.* 4¼*d.* in 1886-7. This is not increase.

Again, let us compare ourselves with our nearest neighbour, Sussex. In 1886-7 Sussex, with a gross rental of 3,890,691*l.*, and a population, by the 1881 census, of 490,505, sent to the C.M.S. 5880*l.* 12*s.* 1*d.* Kent, with a gross rental, as I have said, of 7,102,203*l.*, and a population in 1881 of 977,706, sent 8400*l.* 8*s.* 2*d.* Thus, Sussex sent per 100*l.* of its rental 3*s.* 0¼*d.*, Kent, 2*s.* 4¼*d.*, Sussex sent per 100 of its population, 23*s.* 11½*d.*, Kent only 17*s.* 2*d.* If Kent had given in the same proportion to its rental as Sussex, it would have added upwards of 2300*l.* to its contribution; if in the same proportion to its population, upwards of 3300*l.*

Let us next pass to the way in which our money was raised. There are about 525 parishes in the county—219 in the Archdeaconry of Maidstone, 195 in Canterbury, and 111 in Rochester. In this enumeration I count the cathedrals as parishes. They would, I suppose, resent it as an insult if they were left entirely out of view in such an inquiry. Of these 525 parishes then, 102\* sent nothing to either of our great Societies, S.P.G. or C.M.S.; 101 to both; 214 to S.P.G. only; and 108 to C.M.S. only. Thus there are more parishes doing nothing than there are that contribute to both Societies, and very nearly as many as contribute to C.M.S. only. S.P.G. is far in advance of C.M.S. in the number of its contributing parishes, but they do not send to it nearly as much money. I have not the figures for the entire county, but I may give you those for the Archdeaconry of Maidstone. Including special funds, for which the supporters of S.P.G. seem to have a partiality, 154 contributing parishes sent to S.P.G. 1849*l.* 10*s.* 6*d.*; 112 contributing parishes sent to C.M.S. 4692*l.* 5*s.* 7*d.* The parishes (90) which contributed to S.P.G. only, sent 1083*l.* 15*s.* 7*d.*, or just over 1¼*d.* per head of their population. The parishes (64) which contributed to both Societies, sent 765*l.* 14*s.* 11*d.* to S.P.G., slightly over 1*d.* per head of their

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\* Some of these are only small. The average population, however, of those in the Archdeaconry of Maidstone is 932. Of those in the Archdeaconry of Rochester, 2477, and all, it is believed, are exempted by endowment from the support of their own clergy.

population, and 2486*l.* 4*s.* 5*d.* to C.M.S., just under 4*d.* per head of their population. The parishes (48) which contributed to C.M.S. only, sent 2206*l.* 1*s.* 2*d.*, or just over 6½*d.* per head of their population. The total contribution of the Archdeaconry to the two Societies was 3½*d.* per head. If I add that the different parishes vary in their contribution from under ¼*d.* per head to over 2*s.* 10½*d.* per head, do not suppose that the difference is to be accounted for by wealth.

Kent boasts, I believe, the most successful village association in aid of the C.M.S. in the country, and one of the most successful town associations. I need scarcely say that I refer to Brenchley, which in 1836-7 sent 321*l.* 16*s.* 5*d.*, and Trinity, Tunbridge Wells, which beside its share in the Tunbridge Wells General Association, sent 594*l.* 7*s.* 9*d.* in its own name. I am sorry that they are both in West Kent, but you will easily be able to remove this objection by another year.

Now I do not mention these parishes merely to honour them, though honour they certainly deserve. But looking at these and some other successful parishes, the question we have to ask ourselves, is, How has their success been secured? For if I am called upon to speak to-day of "the position of the C.M.S. in Kent," it is, I apprehend, that the outcome of our discussion may be some earnest and intelligent effort to make that position better.

And in the forefront of success we distinctly see personal influence, and in particular the influence of the parochial clergyman. It is a solemn thought that in missionary zeal, as in so many other matters, our parishes, under God, are what we clergy make them. Look at Brenchley, whence that loving and beloved servant of the Lord Jesus, Mr. Francis Storr, has so recently been called to his rest. "In 1848," we were told in the *Guardian* "In Memoriam" notice of Mr. Storr, "Brenchley had scarcely heard of the C.M.S." In that year the Rev. Richard Davies, who for some seven years previously had been one of the Secretaries of the Society, became Vicar. "In Richard Davies," said Mr. Henry Venn, at the opening of the new House in 1862, "we had a lovely example of quiet energy, a heavenly spirit, and devoted love to the cause." His short vicariate of six years ended by death. Mr. Storr then took up the work that had been begun in the same spirit, and the result has been almost uniform and continuous growth. In 1870 the Brenchley contribution had reached 203*l.*; in 1880 309*l.*; and one year of this decade it was 369*l.* Of the revered Vicar of Trinity, Tunbridge Wells, I need say nothing. His love for the C.M.S. is known everywhere, and there are probably few places of importance in the country where its interests have not been promoted by his efforts. But the true monument of his devoted zeal in the cause is the high level which the Trinity Association has so long maintained. Yet his efforts in his own parish, as I believe he himself would admit, owe something of their success to that which I mentioned a while ago, the advantage of a living link with the mission-field in the person of his son, the Rev. J. C. Hoare, of Ningpo. And if parochial associations flourish under zealous clerical care, it would be easy to show that they fade quickly for want of it. To illustrate this point, however, would be invidious, and I pass it by. Neither may I stay to show you how much may be done by the personal influence of others than the clergy, especially by ladies.

As to the means by which our influence must be used to secure success, much might be said, but little only can be said. We must seek to stir the consciences of our parishioners to a sense of the individual duty of the work as derived from Christ's own command and will. We must feed their intelligence and imagination by facts and incidents illustrating the progress and vicissitudes



of the struggle. We must sustain and develop in their hearts a feeling of unity and co-operation with the whole Church in their holy enterprise. And we must encourage them to give it that place in their prayers—private, family, and public—which Christ Himself has given it in His own pattern prayer. For its missionary literature the C.M.S. has secured, I think, the highest place, thanks greatly to the ability and initiative of a Kentish clergyman, the late Rev. Joseph Ridgeway. But I would say, do not let our missionary information or our missionary sympathies be too limited in range. We are supporters of the C.M.S., and love the tie which thus unites us. But by its Thirty-first Law the C.M.S. is bound to maintain a friendly intercourse with other Protestant societies engaged in the same benevolent design as itself, and the *Intelligencer* was instituted, as its first number testified, with the design of giving information “as to the progress of the Gospel in whatever portion of the heathen world it is faithfully and simply preached.” And the point, I am sure, is important. Our missionary zeal will not be real and living unless it is kindled by a deep sense of spiritual obligation as flowing forth from Christ Himself, and it will not be as bright and hopeful as it should be unless it is fed from time to time by a broad and careful survey of all He is doing in co-operation with His true servants by whatever distinctive name earth knows them. For thus diffusing information and kindling enthusiasm the meeting should not be neglected. I am struck by the large number of parishes supporting the Society which seem to hold no meetings. If these languish, especially in our country parishes, it is either because they are too infrequent or because sufficient pains is not taken in preparing for them. And, beside the meeting, we must not neglect the pulpit. The New Testament is the missionary literature of the first age, and it is often best illustrated by the missionary experiences of our own.

As to the practical channels of help into which we can best gather up the interest and enthusiasm we are thus privileged to create, I have nothing new to suggest. Some of our parishes, as I have already intimated, may contain agents fitted to go forth themselves. For most of our people, however, the work can only be done by deputy; and as to the best method of gathering up the resources of the Christian Church for this purpose, I can only mention what in my study of our Report has struck me. Mr. Gladstone, I think, is reported some time back to have counselled the directors of our railways to cultivate their third-class passengers. And similarly I would say, let us take most pains with the facilities we provide for our smaller contributors. Our Lord only once laid down the rule of giving, and it ran thus—“All that thou hast.” Twice He selected givers for His eulogy. Once the gift was only a “cruse of ointment,” though it was “very costly,” and in the other case it was only “two mites which make a farthing.” I know well enough that the rich do their duty in this matter most miserably. Mr. Grubb’s indictment in the *Intelligencer* for May, 1886, was exceedingly painful reading. Only the other day we were told in the *Times* newspaper, “It is the perennial duty of men of great wealth to find some means of getting adequate enjoyment out of it.” And yet how small is the contribution to the C.M.S., subscriptions and benefactions inclusive, of those who enjoy hereditary distinctions in England and Wales! How is this state of things to be improved? Mr. Hoare told us at Sevenoaks, I remember, though not exactly in this connection, that the besetting sin of us clergy is modesty. And certainly, however irksome the task, this is a case in which we ought to “reprove, rebuke, exhort with all long-suffering, and teaching.” But in all matters of religious duty, the best way, I am persuaded, of reaching the rich is to show them their less-

favoured brethren leading the way. They are amenable to shame, where they only resent reproof. Now the channels through which the contributions of those less favoured in respect of wealth reach the coffers of the Society are collections and boxes. Let us cultivate these. At Brenchley, of the total I have given for 1886-87, viz. 321*l.*, 86*l.* came from boxes, and only 35*l.* from annual subscriptions; and at Trinity, Tunbridge Wells, their Small Sums Association and Juvenile Boxes realized 114*l.* To go a little further afield, in Charles Parish, Plymouth, out of 356*l.* sent, 311*l.* was raised in boxes. And, to take one case more out of many, at Christ Church, Hampstead, in 1884-85, the last year of the incumbency of Bishop Bickersteth, whom none would accuse of losing any chance for the C.M.S., the boxes were only 34*l.* 5*s.* 7*d.* In that year Mr. Head, his successor, lost two subscriptions of the value together of 250*l.* How was he to make up for these? He turned to the boxes. The next year, in 1885-86, they jumped to 82*l.* 0*s.* 5*d.*, and in 1886-87 to 162*l.* 19*s.* 11*d.* Only the boxes must be worked systematically, and opened at least half-yearly. Two half-years make much more than one whole.

As an occasional resource, I may repeat a suggestion of Mr. Everard's at the Annual Breakfast this year, which struck me very much. It is a common thing now to hold what are called "Missions" in our parishes. These are usually closed with a thanksgiving service for those who in any way have found the special effort made a blessing to them. Let such be asked to express their gratitude in a practical shape by a thankoffering to send the Gospel that has blessed them to the heathen. More good would, I believe, be done by this than could be measured by the gain to the Society's exchequer.

I have now done, and it is high time. Only a few words in conclusion can I venture. It is no light enterprise in which, by our Master's orders, we are engaged. The more we know of it, the more we shall see that our whole heart, energy, and resources are required for the task, and that even then of ourselves we are wholly insufficient. With all the revival amongst us of a missionary spirit, for which we justly thank God, we have as yet only been playing at Missions, and the time has come for us to arise and gird on our armour in grim earnest. The spread of His Gospel to the ends of the earth must be no longer the mere charity of Christ's Church, the recipient of its superfluities after all home luxuries have been provided, but its first and paramount and most exacting obligation. How many voices call us from the east and the west and the north and the south, saying to us that the effort for their evangelization must be made now or, to all human seeming, never! What but this is the meaning of the strange tidings which of late have reached us from Africa and elsewhere, telling of the activity and spread of Islam? That imposture, or heresy, call it what you will, was the scourge by which God chastised the decrepit Christianity of the seventh century; is it not also the spur by which He is stimulating the too-languid zeal of the Christianity of the nineteenth? Yea, has not God Himself been interfering of late with calls to more earnestness? It is not, we may be sure, to damp our ardour that He allows our cherished leaders to be stricken down. He designs such visitations to summon us to step onward into the breach in greater numbers and with greater energy over the bodies of these our consecrated dead. When I think of this great undertaking, and all that it involves—of its difficulties, disappointments, and, to a mere human understanding, its utterly unattainable aims on the one hand, and on the other of the decided utterance of authority by which in the New Testament it is enjoined, I am reminded of a story Mr. Augustus Hare tells in his volume entitled *Studies in Russia*. It pertains to the Polish war and the

siege of Warsaw. Two grenadiers were standing at their post, the one a recruit and the other an old soldier. Said the younger of the two, pointing to the Polish entrenchments before them, "What think you, brother, shall we be able to take those works?" "I think not," replied the old warrior; "they are very strong." "Ay, but suppose we are ordered to take them?" said the first. "That is another affair," was the rejoinder; "if it is ordered, we will take them." Yes, and there before *us* are what the Report recently read in Exeter Hall called "the grim fortresses" of heathen and Mohammedan superstition, misbelief, and sanctioned immorality. They are dark, frowning, difficult—yea, perfectly appalling—in their strength. I do not wonder that, looking at our very limited resources and the efforts which alone we seem capable of making, we should at times feel desponding and disheartened. I do not wonder that Bishop Parker, in those last touching private letters which have been published by Mr. Barton, should write:—"If the C.M.S. were to double its present staff in this diocese, I should still regard her work alone as feeble and small." Yes, beyond doubt, the task is vast and difficult. The hostile fortresses are very strong. The attacking forces are very feeble. But let us take courage. The command is plain and unmistakable. And though the strongholds of superstition and sin are apparently impregnable, "if it is ordered," we, or if not we, those worthier warriors who shall step into our places when we of feebler faith and less self-sacrificing energy are gone, shall assuredly succeed in the assault on them, and share with the Redeemer Himself in the glory and blessedness of that final triumph.

## U-GANDA : LETTERS FROM MR. GORDON.

[THE subjoined letters speak for themselves. They should be read in connection with those published in our July number, pp. 438-9.]

*From the Rev. E. C. Gordon to Mr. A. M. Mackay.*

*Natete, Dec. 31st, 1887.*

**I**T is with a thankful heart that I report all quiet here since I last wrote. The king appears to be very restless and suspicious, and is scared at the sound of a gun. The order has been published for forbidding the firing of guns by Wangwana, on pain of confiscation of goods. On December 3rd a scare was spread abroad that Mwanga intended to capture those who come here on Sunday for service. The news came through Kisule's visitors, and Père Lourdel was said to have forbidden his pupils to meet the next day (Sunday). In consequence, the attendance here was very small. Nothing more was heard of the intentions of Mwanga.

On Monday, 26th, the king and his body-guard avenged himself on his own subjects, who dwell in the neighbourhood of the palace, the capital. Some of the king's servants (outsiders) dishonoured a member of the king's

harem by refusal to pay attention to the strict order of the king, that none of his women shall be looked upon. The insult and affront must not be suffered to pass unnoticed and unpunished. Hence the king and his soldiers very early set off for the neighbourhood, robbed and plundered the cattle, women, and goods, and killed many men. One Kinyoro, a Mukungu, baptized Isaka, escaped with his life, and a little boy, his son, was captured by two of the soldiers, one of whom happened to be a Christian (for, thank God, there are some Christians among Cæsar's household); the one wanted to sell the boy and divide the profit, and the other to ransom the lad and give his mate the whole ransom pay. The Christian came for cloth, and received two doti Bombay, satisfying the demands of the robber, and the lad has been brought here until the owner can claim him. Isaka is in hiding, for some few books.

were found in his hut, which were, of course, torn to bits, and probably burnt.

On the same day Isaya paid me a visit. He is a fine, hearty old man, and I expect a sincere and happy Christian. The day he came we read together the Epistle to the Philippians; Semfuma, Duta, Bartolemayo, and many others present.

Christmas is over and gone, the season has passed quietly by.

We have prayer-meetings on Wednesday and Saturday evenings when Christians happen to be here, when we pray chiefly for the Bishop and party in relation to the proposed negotiations with Mwanga and the authorities here regarding the entry of more missionaries into the country on a new understanding, with liberty to teach, &c. Soon we shall hope to be able to welcome you here. You doubtless remember us in prayers and supplications before God every day. The outpouring of God's Spirit has been given here; God has begun to bless this nation. We ask for larger blessings. The heathen are Christ's inheritance, and the uttermost parts of the earth His possession. Inquiry is often made after you and Mr. Ashe. When are you going to return?

*Buganda, January 30th, 1888.*

As regards the letter to the king, has it been a success or not? I have not much heart to write. The letter was the outcome of much thought and prayer, therefore there was no mistake in the letter. The appearance of failure must be laid to my door in my want of wisdom and tact. Maybe the Mubaka is charged with some fearful message he does not seem inclined to disclose. I only asked him if he had orders to bring on another white man, to which he made no reply. You see that Mwanga will not own his guilt in the murder. He plainly understands the letter. It was read before him in Luganda, slowly and distinctly, on January 22nd, when he called me to court. Again he heard it on Saturday, 28th. You see how he evaded the accusation. "We are at war with the Basoga. The Bishop was killed in Busoga where we are at war. He was killed by the Basoga, our enemies." This in the face of hearing over and over again that his servants reported the matter at the

coast, as done by order of the King of Buganda. There is no doubt that the news brought by the Arabs of the railways being made to Mpwapwa and from Mombasa to Buganda frightened the king. This news, which he fully believes, made him angry, as also the knowledge that we did not intend to give him bintu, and so purchase liberty for the Baganda. How is he to be convinced that we do not want to avenge the Bishop's death, nor require nor wish the English to do so? Maybe, I omitted to say in the Bishop's letter that I dwelt much on the fact that had we wanted to retaliate, the opportunity was given when you went away, for in case of war I should never have come. Kuluji saw this point clearly, and I believe the Katikiro did also when I explained it to him. Kuluji also explained this point to the king, who, it would seem, did not want to understand. What else could have angered him, but the bringing to his mind his crimes? He did not attempt to accuse either yourself or Ashe of making known the atrocity, but on the other hand denied his guilt in the matter. He seems now to assume a defiant attitude, and challenges the English to fight, thinking it impossible for them to reach Buganda. He holds a white man prisoner here, expecting that therein lies his safety against attack. He defies the English, and threatens to kill the white man here on the report of white men being in the neighbourhood, probably without waiting to prove the report, but assuring himself that their presence must be an apprehension of coming evil against him. I know not whether the king or a king of Buganda has given out in public that he would kill a white man in his country. This Mwanga did say before us, and the captain will tell you the same. Kuluji and two Washehri are witnesses also, for they were told to tell me what was said, that there should be no mistake about my hearing it. I do not want to magnify the danger. As I have said to the Bishop, our safety lies in the fact that we know the English do not want—will not try—to take the country. The danger lies in the fact of the capricious character of the man who is king of Buganda.

The Psalms of David are very full of comfort at all times, but especially

now. "Be merciful unto us, O God, be merciful unto us, for our soul taketh refuge in Thee: yea, in the shadow of Thy wings will we take refuge, until calamities be over-past."

You understand clearly how it was I went to obtain another interview with Mwanga after receiving his first answer. First I paid Kuluji a visit explaining matters to him, then I had an interview with the Katikiro. He said he understood my Luganda, which I repeated many times, but he himself remained silent. Finally, on the Saturday, we saw the king. The account of this interview has been given to the Bishop. Yesterday the king sent down an Mbaka. To-day, at about 10.30 a.m., Simba arrived at Natete with the news that yesterday the boat was seized by order of the king and taken off to his port. On hearing this I sent off Merimbo to the Katikiro to ask for an explanation. Did they think I was going to run away? Yesterday the king sent us down his Mubaka, and to-day we heard that the king had seized our boat. (It had always been our custom to go with a Mubaka, and this time we should not go without one.) This last the captain said of his own accord. The captain returned, he saw the Katikiro and met Kuluji there. They denied all knowledge of the boat having been taken away, and Kuluji gave the captain a man to go to the port to ascertain the truth of the story. Shortly after this Mzee Saif came. He had been the bearer of a letter from Mohammed Biri to Mwanga. The mailmen for Stanley, Muya's party, returned here yesterday. They brought a few letters from Biri, and among others two letters for the king. These notes for Mwanga I had asked Saif bin Hamadi to take up to the king. Saif saw the king to-day and read the letters, nothing more than compliments. The Katikiro, Kibale, Mugema, Kuluji, &c., and Mapera were present. Saif says that the king was very angry indeed. Père Lourdel, trembling;—all the wrath and excitement being about our poor letter. Threats and challenges against the English were many, the chiefs brandishing their spears according to custom. This afternoon I walked over to see Père Lourdel. He confirms the story of Saif, that the king was very angry: he has not known

him to be so angry before. The Germans have eaten Unyanyembe. The French, Bagamoyo and Karema; the English, Mombasa, and they want Buganda. He said he had not any words with the French, who, though they want to eat, they did not want his country. His words were with the English. It was reasserted that I should be a prisoner here, a hostage, as Père Lourdel himself put it, in his hands. Père Lourdel says he was able to get near the king and say that there was no war coming. For five years at least he need fear nothing. Why should he have hinted that war might come at all? Why not have said he need not fear any war at all?

On the whole, perhaps matters have a brighter outlook. The king shows great fear of invasion. He knows that he killed Bishop Hannington in Busoga, who was a guest, in fact our brother. Then the king hears of the Germans at Unyanyembe, French at Bagamoyo, English at Mombasa. He is persuaded that the white men eat countries. He fears the English because he murdered an Englishman, and believes the Arabs, who say the English want Buganda. Would he not have more cause to fear if he murdered another? Had he believed our letter, his mind had been set at rest. He knows what the letter says, but refuses to believe the contents. Let us wait; for this we know, that God is for us. Our God is able to protect His own, and He will not forsake us in our need. Is it not our full persuasion that God is minded to bless this land? God has begun to bless the Baganda. It must be His will that not only the men but also the women receive His blessing. To this end it is necessary that, in God's time, women should come to teach their sisters. Let us wait upon our God, and He will open the way, and give us the peace and liberty which we long to behold in Buganda. The good Lord has taken us through many storms; He has preserved me from danger up to the present time. The king is very angry and full of wrath, yet the arm of the Almighty has restrained him, and his wrath has not fallen upon us yet. I have taken the precaution to forbid the Christians to meet here on Sundays for the present. Also, until we see how matters will

turn, I sell no books. Père Lourdel told me that the king said he intended coming to look for—rather, sending to look for—the Baganda who are hidden in the house. For this reason Zakariya, who has been sleeping here lately, is going off, that should they come to make a search they may not find any Baganda.

Manoga was present on Saturday, 28th, when I saw the king last. Kibale was present on Tuesday, 31st, when Père Lourdel was there. I said before them that since I knew there was no army of English coming behind, I was not afraid to stay. Had I known that an army was coming I should not have come. Had we wanted to bring an army, why did none come after Mackay left, when there was no Englishman here? Manoga said, "Oh, it is the news of Buganda; the state of Buganda." They could not say whether the king had ordered the boat to be returned. They did not wish to converse on the matter. I had said in court on the Saturday that I accepted the position, because I knew that no army of Bazungu was coming. Perhaps they did not hear, or rather did not believe my words. Lest I should escape, they seized the boat. Kisule has been here, and told me that Manoga told him to-day to tell me not to be angry be-

cause the boat has been taken away, but to be quiet and wait; it was but the way of the country—or probably the way of the king of the country—to act thus.

*Feb. 2nd.*—It appears that the boat has been returned by the Mubaka who was sent here on Monday by the king. The captain has gone to see Kuluji, to know whether all is right, and if he has leave to go.

*5th.*—The man who takes letters to Bunyoro came yesterday to take mine to M. Biri. We gave him a packet of the letters lying here for Mr. Stanley, in which I enclosed my letter to Dr. Emin. How quiet it has been to-day! I have quite enjoyed the calm and rest with my Bible and the C.M.S. papers. The Mubaka came in the afternoon, explaining that the delay was through the mistake of the captain, who had told Kuluji that I wanted to see the king again. "No, not yet, for I have nothing to take him, and he would not see me empty-handed. I had only wanted to see Kuluji himself, but had not been able to see him." The Mubaka then went to see Kuluji, and returned here this evening. He says now that Kuluji has told him to start to-morrow. I shall be very glad if this is true, that my letters may go.

*From the Rev. E. C. Gordon to Bishop Parker.*

*Natete, March 6th, 1888.*

You will be most glad to hear of our welfare and preservation up to the present time. We are daily protected and upheld by your much-needed prayers, as also by the prayers of the very many in England, India, and elsewhere. We would not forget to mingle with our prayers new songs of praise and thanksgiving to Him to whom all praise and glory are due, both now and for ever. Your letter to the Christians has given them, i.e. the many who express themselves, great joy and consolation. I have read it on Sunday morning at worship some three or four times. In private also it has been read several times, again and again, to a few visitors who are unable to come on Sunday. To-day Paulo and some others heard it for the first time. These and several more have only just returned from the war, and some have not yet reached the capital since returning

from the war against Kigaju. Niko-demo, a member of the Church Council, is of the number of these last. Some who have heard the letter read more than once were present to-day, for they are not weary of hearing it. Others, again, have not returned from the war—they who went to Busoga—and when they come they all must hear it. Henry W. Duta asked me to make him a copy of the letter, that he might read it to the Christians who frequent his neighbourhood. Yet again, Zakariya wants me to write him a copy, which he may read to the Christians who frequent his neighbourhood. You see what pleasure your first letter has given, though I could not inform you of this before. You doubtless have written or will write to them again, as they certainly expect to hear from you. The contents of your letter to Mwanga have been read and explained to many of the members of the Church Council.

Of course the news of the reception and treatment of your letter by the king has spread throughout the neighbourhood of the capital, and the Christians became anxious to know the nature of the contents; what was the cause of the wrath of the king, which caused him to have our boat seized, &c.? We moreover need the prayers of the Christians. In order that their prayers may be intelligent on their own and our behalf, it is well that they should be acquainted with the nature of our position and circumstances.

Let me now turn to my note-book. After the excitement of getting the boat off, probably the worry and excitement combined caused me to keep to my room on February 7th, suffering from sickness and diarrhoea. The evening found me better, and the next morning well. My messenger came to say that the boat left the port at about 11 a.m. The Babaka had quarrelled amongst themselves about leaving the boat unguarded, which caused delay in starting. The Katikiro sent down on the 8th to ask for a good coverlet for his pillow. My reply was, "I have nothing now, but hope to call on the Katikiro shortly." In the meantime, having nothing in the house I buy a little cloth from the Arabs, and on Saturday, February 11th, walk to see Kuluji. He lends an attentive ear to all one says, and gives me some hope and encouragement. On my asking the reason for the king's anger, saying that I have been informed that news has reached the king that the Germans have eaten Tabora, the French Karema, the English Mombasa, and intend, &c., he remarks that the king is a youth and has not got wisdom. He listens and accepts as true whatever he may hear, Kuluji goes on to say. "Why the Europeans reached Zanzibar in the days of Sayid Magidi! since their arrival have they done him good or evil?" The obvious answer was good, for they have brought him (Bargash) wealth and honour. He contrasts the conduct and common sense of Mtesa, the late king, with that of Mwanga. The king has listened to the tales of Arabs, and his mind is therefore much disturbed. Kuluji agrees that the king has not understood the contents of the letter, which I again explain to himself—that we seek no revenge, though we know

about the murders; and in return our request is only a small one, viz. that the king will allow his people to be taught whatever religion they shall be pleased to choose themselves. Kuluji quite understands, or appears so to do. At the close I ask him if it is wrong for the white men—merchants—if they desire, to bring their goods themselves, &c. Of course he answers, "No."

*February 12th.*—A few Baganda assemble for worship, to whom I read your letter to the Christians. In the afternoon, Shem, Petero, and others, having heard that your letter had been read to others, came expressly to hear it read to them. I also explained to them your letter to King Mwanga.

*13th.*—Walked to see the Katikiro, taking a gora of bafta with me. A speedy admittance is granted, and, finding him alone, hold free conversation with him in Kiswahili. I fully explained your letter to the king, saying, "You know what it says, for I read it to you." I fully explained that we know of the murders, but seek no revenge, for we have no soldiers ourselves; and again we give him our promise that the English will not touch him to avenge the murders. Then we, because of our promise, want him to grant our request, that the king will give his people liberty to be taught any religion they choose to follow. The Katikiro says that the king did not fully understand the contents of the letter, and that he will explain the letter to him, and that I must be present on the occasion. I explained how once we were in ignorance, but, after accepting teachers of God's religion and the religion they taught, God gave us His blessing. Now we want others to have the blessings we have got. Our religion teaches men to honour God, obey the king, and to follow good only. The Katikiro appears to understand all. I put the same question to the Katikiro as to Kuluji—"Is it wrong for white men, merchants, to bring, if they desire, their own things themselves, and quickly too, if they are able—railways are heard of?" The Katikiro is very gracious, and gives me a goat.

*15th.*—The Katikiro sends a messenger, asking for a towel and medicine. Gave him a towel and salicine, the medicine Mr. Mackay had given him some time ago, and which did him good.

21st.—Take a walk to see the Katikiro, taking him a little tea and sugar, and a letter sent him by Mohammed Biri. Kayima admitted me at once. The Katikiro is very pleasant and gracious, and actually says "Thank you!" when asking if he received the towel, &c. He repeats his former promise, that he will explain the contents of the Bishop's letter to the king. He says that the opportunity will be best offered during a private audience. To this, of course, I assent, and repeat fully to him the points of the letter which require explanation. The Katikiro listens attentively, and remarks that the king may become quiet in mind, and not continue to be afraid of the English. He quite understands that the letter has only good words.

*From the Rev. E. C. Gordon to Mr. A. M. Mackay.*

*Natete, March 7th, 1888.*

Père Lourdel has asked the king to give him canoes to go to Ukambi, and bring their Bishop, the Vicar Apostolique, to Buganda. The king has granted him his request.

On March 3rd Saif bin Hamadi came and confirmed the report of yesterday regarding the prohibition of food. The Mubaka has tied up several slaves belonging to the Arabs and refused others to go and draw water. Business in the market was suspended, no Baganda being allowed to bring food or anything else for purchase. Hassani reports that Baraka has been seized at our gate and tied up. After inquiry, it is found that the king's order was to seize all Wangwana carrying any article, whether food or anything else, for sale. The Babaka have therefore exceeded their orders, expecting to get cloth to ransom all they tie up. We go to see the party at the gate, and tell them to take Baraka along with them. They go up the hill, and shortly afterwards I send my boy to call Hassani, thinking it best to send him off at once to see the Katikiro and ask about Baraka. They seize and tie up the boy; so unable to submit, I start off to release the boy, and at the same time cut the fastenings of Baraka. The Mubaka becomes excited, and exclaims, "Bring out your guns and fight." They seize Hassani, who had helped me unfasten the boy. He is tied up and beaten, re-

Then I remind him that Lukonge was ready to give to Mr. Mackay the belongings of Smith and O'Neill, who were murdered by him. These met their death by mistake, and we want the Kabaka to acknowledge that he made a mistake when he killed Bishop Hannington and his men. He again says that I must be present on the occasion of the explanation to be given by himself.

It is my opinion that the chiefs are all, or nearly all, for us; but all of them, even the Katikiro, are most desperately afraid of the king; and no wonder. At present, you see, I am waiting until the Katikiro is able, or has the opportunity, he naming the day, to take me before the king.

monstrance being in vain. Returning to the house, I get ready to start to the capital to see the Katikiro. The Mubaka is made aware of my intention, and kindly sends me back. I obey, and reaching the house make a fresh start, with my boy, the ex-captive appearing afraid to venture. We pass out by the back and reach the Katikiro's, where we meet nearly all the Arabs who had gone to complain to the Katikiro of the king's treatment. They were refused firewood and water, &c. The Katikiro heard their grievances, and promised redress. He said that the king was still a youth, as his actions and conduct showed. He had not got the skill and wisdom of his father, Mtesa, and listened to slanders of any one. He was very greedy, not even content with the spoils brought him from other lands, where his armies carry war, but he must rob and spoil his own subjects. To me the Katikiro gave a Mubaka, after hearing my tale. I took no stool, and sat on the ground with the Arabs. The lad, Kayima, my Mubaka, was told to go and unfasten the Wangwana, but he was not able to manage the king's Mubaka, so it ended in my paying a doti of bafta to each Mubaka. I have related this to show that the Katikiro seemed displeased at the conduct of the king, both regarding the expedition to Bulemezi and the treatment of the Arabs.



## GENERAL REPORT OF THE C.M.S. MISSION IN JAPAN.

*Presented to the Conference held in Osaka, March, 1888.*

**T**HERE are several points of general interest which it may be well to mention in this report before coming to those points which concern us particularly as a C.M.S. Conference.

First and, for us, the most important matter was the holding of the Synod in February of last year, when the Nippon Sei Ko-Kuwai was formed after a general conference of the missionaries of the English and American Churches. At this Synod a Constitution and Canons were passed after considerable discussion, and in connection with this newly constituted Church there has been formed a Native Missionary Society guaranteeing a sum of more than \$300 for the first year towards missionary work.

The motion put forward by our United Conference setting forth our desire for union has met with varied success, being made a handle for ridicule by some, and controversy by others, but as the result of that action a most friendly conference was held between the Episcopal delegates and those of the three American Methodist Societies in November last, at which a basis of union for the two churches was drawn up and circulated amongst the missionaries concerned.

A revision of the Prayer Book was attempted during the summer, but without result, on account of a difference of opinion as to the amount of revision necessary.

Amongst general Mission items we may note the large meeting of the Evangelical Alliance held in Tokiyo in May last, at which the subject of union of all the branches of the Christian Church in Japan was discussed. From what I could gather the general feeling was that of a desire for such union in theory, but at the same time a sense of shrinking from the carrying of it out as a practical matter. It was generally agreed, however, that they should aim at having a Common Hymn Book, and the one then in preparation by a Committee of the Congregationalist and Presbyterian Churches was adopted, a request for representatives of other Churches to sit on the Committee being granted. This book, which I believe is nearly ready for publication, will contain

all the canticles and anthems in our Prayer-book pointed for singing.

The efforts for the union of the Presbyterian and Congregational Churches have made considerable progress during the year, and the delegates from the different churches seem to have hope that their labours will not be in vain. If these two unite, they will form a very powerful body, embracing nearly half the Christians in the Empire.

There has been a steady advance all along the line; not, of course, without some things to mourn over, indeed, we could scarcely expect so much progress without some failure; but whether by ourselves or by others, Christ is being preached, and souls are being gathered in for the Master's glory. The number of baptisms during last year in all Missions, as far as recorded, including children, is 5530, and the total of all Christians, 19,829, being an increase of 5014 upon last year. The total recorded contributions is \$41,571.70, as against \$26,866.01 last year, being an increase of \$14,705.71.

I will only note one or two facts connected with the politics of the country, both of which occurred in July, and probably not without considerable bearing upon one another. I mean the failure in the revision of the treaties with foreign powers, and the retirement from the Government of Taui, Minister of Agriculture, who is a great supporter of Itagaki, and an advocate of economy and the people's rights.

I now turn to what constitutes the proper matter of this report, the work of our own Church Missionary Society. Amongst the most important events of the year was Mr. Wigram's visit. . . .

The next event, which is as a milestone in the progress of our Missions, was the ordination of the three catechists, Nakanishi, Terata, and Terasawa, to the diaconate—these being the first ordinations connected with the Society's Missions in Japan, though not the first in connection with the Anglican Communion. We have further to record the elevation of the Rev. John Batchelor from the position of a lay missionary to that of a deacon. His ordination took place on St. Thomas's Day in December last.

The changes which have taken place in our Mission staff during the past year have been as follows:—The Rev. P. K. Fyson, who, though engaged in the work of the British and Foreign Bible Society as translator of the Bible, has done good service in superintending the Church on the Concession at Tokiyo, left that station to take a well-earned furlough in July last. The Rev. W. Andrews also left the Hakodate station in August, and the Rev. J. Batchelor, assisted by the Rev. T. Terata, has carried on the work in addition to that amongst the Ainu.

The losses in 1887, we hope, will be more than recuperated in 1888. Of old missionaries returning to the field, we hope to welcome our Secretary, the Rev. C. F. Warren, whose absence for three years has been much felt. At the same time we shall all sympathize with him in the sad trouble which has opened the way for his return. He will resume his old position in the Osaka station. The Rev. P. K. Fyson is expected to return to Tokiyo in the autumn to engage chiefly in evangelistic work, and the Rev. W. Andrews will in all probability return to Hakodate.

We further look forward to reinforcements in the arrival of the Revs. Buncombe and Weston, both for the present appointed to Osaka, and we are thankful for the presence amongst us of the two C.E.Z.M.S. ladies, Miss Julius and Miss Bassoe, who we trust are the pioneers of a band of lady helpers, of whom we have had so few.

The four principal stations remain the same, Nagasaki, Tokiyo, Osaka, and Hakodate, and connected with these are worked eleven out-stations. There has been general progress in each of the four centres, the most marked being perhaps that carried on in Kumamoto and the neighbouring towns in the Nagasaki district; but St. Paul's congregation in Tokiyo, the Fuchiu congregation (an out-station of Osaka), and Kushiro in the Hokkaido, have all made a manifest advance. So far as I can learn, the only new stations are Kushiro in Hokkaido, and the two in connection with the work at Tokiyo, which has until now been confined to the city; still, many of the old out-stations have greatly extended their sphere of work. District Local Church Councils have been formed at Osaka and Nagasaki.

There are six or seven church buildings in connection with the C.M.S. Mission, and in every case the running expenses are, I believe, entirely borne by the Christians, that at Kumamoto having been built during last year. The number of preaching-places for evangelistic work is thirteen or more; of these, some are rented by Native Christians to fill the double position of a meeting-place for Christian worship and preaching to the heathen, and some are rented wholly with the Society's funds for purely evangelistic efforts. There are nine catechists in the direct employ of the Society, and three or four who are paid partly from local funds and partly by contributions from the Christians. The total number of baptisms for 1887 is 258, as compared with 243 in the previous year, an increase of fifteen, which seems small, but there were many more children in 1886. The number of male baptisms was 222, as against 179, an increase of forty-three. There have been 165 candidates confirmed, and the communicants are 167 more than in 1886, viz. 503, instead of 336. The present membership reaches a total of 941, compared with 675 in the previous year, a gain of 266; but if we add seventeen deaths and nine, who have drifted away, and again deduct some accretions from other Missions, it would be raised to 288. There are about 131 catechumens.

Two new schools have been opened, one in Yezo for the Ainu, the other by Mr. Brandram and his sister at Kumamoto. There are now six schools in connection with the Mission besides the one belonging to the Female Education Society in Osaka. There has been a very small increase in the number of boarders, only the difference between forty-eight and forty-four, viz. four, but there have been considerable additions to the day-scholars, who number 288 instead of 117, being a gain of 111. The total number of scholars reported last year was 161; this year it is 276, a gain of 115. There are thirteen Sunday-schools, with a total of 230 scholars. The theological students in the Trinity Divinity School are nineteen.

We are not without indications of growth in the matter of self-support. The Native contributions, as far as I have been able to gather, are \$515.44 more than last year, the two items being

as follows:—For 1886, \$793.62; for 1887, \$1309.06.

For pastorate funds \$313.08 have been collected; for missionary work, \$370; and for general expenses, \$580.86. The Tokio congregation is still far ahead in the matter of contributions, having raised \$425 from a total of ninety-four Christians. The little Church of Fuchiu comes next, and after it the Nagasaki Deshima Church and Osaka Churches, which have collected on an average the sum of about \$1.50 for each convert.

*Necessities of the Work.*—One of our greatest needs has been for a long time more lady-helpers for evangelistic work amongst the women. Mrs. Goodall and Miss Caspari have been the only two directly connected with us, and Mrs. Goodall, like the ladies of the F.E.S., has been especially occupied with education. We rejoice, as I have said above, that the Zenana Society is taking up this work in earnest; our only grief is now the confusion of tongues.\*

Another point which has been forcing itself upon me more and more of late is

the importance of our manning more of the out-stations, especially those which are important centres, with foreign missionaries. I should deplore the multiplication of principal stations; but our talents are hid when so many are congregated together, and the opportunities of influencing the many being much crippled. The work of Mr. Brandram at Kumamoto is a proof to us of this.

But perhaps the most pressing need, and one felt by other Missions as well as ourselves, is that of suitable men to do the work of evangelists—men of faith and zeal, sufficiently cultivated to command respect, and able to meet the sceptic and gainsayer.

Lastly, I would say, let us seek during the coming year that we may not have merely a larger number of baptisms, communicants, and contributions, but more abundant instances of deepening spiritual life and growth in grace, more to tell of that righteousness and peace and joy in the Holy Ghost, which, after all, is the strongest witness for the Saviour.


HENRY EVINGTON.

## JAPAN: FURTHER PROGRESS IN KIU-SHIU.

LETTER FROM THE REV. A. B. HUTCHINSON.

[This interesting letter carries on the narrative begun and continued in Mr. Hutchinson's letters printed in our March and June numbers.]

*Nagasaki, April 17th, 1888.*

AVING just returned from another visit to the out-stations under my charge, I hasten to send you some further cheering news. Delayed on the way by storms of wind and rain, I only reached Suga on the afternoon of Good Friday. The little church there had met in the morning for divine service, and assembling again in the evening, I read prayers and preached. After consultation it was decided that the best plan would be for me to go on to Fukuoka for Easter Day, so as to secure a Sunday for Oyamada.

FUKUOKA.

I started on Saturday morning, and reached Fukuoka in the evening.

A warm welcome awaited me, and eight adults and three children were reported ready for baptism. The room used for worship was beautifully decorated with leaves and flowers of the camellia, cherry, and plum blossom. Two large wreaths encircled a dove and a cross respectively, whilst on the ceiling was a cross, six feet long, of evergreens, adorned with camellia buds and flowers. These, which would be so costly in England, are to be had here for the gathering. Happily there is nothing of this sort of decoration in the heathen temples at their festivals. If there were, you may be sure our dear Christians would not tolerate any approach to it. They are exceedingly and rightly sensitive to anything that bears a resemblance to the rites or furniture of

\* This was written before the Society had arranged for Miss K. Tristram and Miss Tapson going out.—Ed.

Buddhist temples. We had full morning service and Holy Communion. I preached from John xx. 20, "Then were the disciples glad, when they saw the Lord." Twenty-eight were present at the service, all but one (a military doctor) believers. Ten communicated. Our catechist, Watanabe San, was only just able to sit up for the service, and had to rest again immediately as he was suffering from a most painful gathering in his right ear. I think he has been over-working, as you may infer from the following time-table, by which he regulates his work whilst in residence.

Sunday, 9 to 11, morning service and preaching and explanation of collect, &c., for day. (Average attendance 17.) 2.30 to 5, Bible-class at Nakamura San's (distant one and a half miles), (15). 7 to 10, Preaching (45).

Monday to Friday: mornings, 9 to 12, morning prayer; Bible-class, 9 young men (7 baptized); 2 to 3, instruction in singing hymns; 3 to 6, visiting inquirers and sick at their homes.

Monday evening, 7 to 9, preaching and Bible-class at Hakata preaching-place, distant 2½ miles, (50); 9 to 10, ditto, ditto, adults, about 20.

Tuesday evening, 7 to 9, ditto, at Fukuoka preaching-place, about 12.

Wednesday evening, 7 to 9, preaching at ditto (50); 9 to 10, Bible-class, adults (18).

Thursday evening, as Tuesday.

Friday evening, 7 to 9.30, preaching and Bible-class at Congregational church by request of the members, who have long been without a pastor (35).

Saturday, 7 to 9, Scripture and prayer-meeting, Fukuoka (18).

When at home, in the intervals of his regular visits to the different preaching centres, such as Kotake, Onodani, &c., he faithfully follows out the above. I have counselled a shortening of the daily morning teaching, valuable as it is to the young men who have devoted themselves with diligence to the study of the sacred Scriptures. I think you will agree with me that here indeed is a "labourer worthy of his hire." On the Monday my time was taken up with the individual examination of the adult candidates. I was fully satisfied with the exact knowledge of the New Testament shown by the three students, and the evidence of most careful preparation and clear

grasp of the Gospel on the part of a widow lady and her daughter. Mrs. Nomura is the widow of a daimio, who ranked considerably above the ancient princes of Fukuoka. She is now living on a mere fraction of her former income, but rejoices in the riches of divine grace in Christ Jesus. On the Sunday afternoon all the candidates were at Nakamura San's house, where I took the Bible-class for Watanabe San, who is going through the Gospel of St. Matthew. In the evening two of the Christians gave addresses, and I preached to an audience of about seventy. It was cold, or there would have been more present. On Monday evening I visited the new preaching place at Hakata. We have had much difficulty in getting this; several times a house and shop were rented to us, but demanded back as soon as it was realized that they were to be used for the active dissemination of Christianity. The only fault in our present place is that it is too small. However, it was crowded by a patient and attentive audience, who listened from eight to ten to a series of addresses by three of the Christians (one a Congregationalist) and myself, after which we went upstairs for the Bible-class. For this some twenty-two stayed, more than half of whom are inquirers, but not yet professed catechumens. On the following day we had morning prayer and holy baptism, after which the Christians invited me to the first *shimboku kwei*, or religious picnic, at the *koyen*, or park, a very pretty pine-clad sandhill, commanding lovely views of sea and mountain scenery. We numbered altogether twenty-eight, young and old, and after the feast had a few speeches, followed by hymns and prayer. A visit to the American Methodist Episcopal Girls' School, which is now nearly completed, much interested me. There is accommodation for fifty boarders and 150 day scholars, with fine house-room for the foreign staff, and a spacious chapel to hold 300, besides refectories, kitchens, &c. The institution is most substantially built, and calculated, by God's blessing, to exert a powerful influence for good in Fukuoka. Unfortunately the foreign staff does not seem forthcoming, and the solitary lady in charge is expected to be removed soon to one of the northern stations nearer the capital.

Baptisms at Fukuoka, April 3rd, 1888:—

1. Yano Yumiye, gentleman ... Aged 59.
2. Nomura Risetsu, widow ... " 48.
3. Nomura Hisa, daughter of No. 2 " 20.
4. Nakamura Taka (wife of gentleman baptized in February) " 47.
5. Motomatsu Somawo, her niece " 17.
6. Nakamura Isojiro, her son... " 19.
7. Aoki Shojiro, student ... " 18.
8. Oga Yoshijiro, " " 19.
9. Yano Hiide, daughter of No. 1 " 8.
10. Nakamura Isawo, son of No. 4 " 12.
11. Nakamura Nawo, daughter, " 9.

#### ONODANI.

Watanabe still being unwell, I started alone for Kotake, and was much cheered by the earnest request of the landlord of the inn to have a preaching. Although it was late, if I would promise, he would rouse his neighbours; which he did to good purpose, for at 9 p.m. about 150 were assembled to hear about Jesus Christ. The Christians were delighted, and sang with vigour. Next morning we held our Easter Communion, and then started for Onodani. Here I was joined by Watanabe San. I should mention that a young man, son of the bath-keeper at Kuchinohara, was absent with his boat, or would have been baptized; he has long been opposed to the Gospel, but has recently become a changed character. I hope to meet him on my next visit. At Onodani I found the dear people suffering from another local persecution, instigated by the wealthy headman of the village. It appears that these villages are assessed at so much for the year, and the tax is raised amongst themselves at so much per house according to the position of the occupiers, who are classed as first, second, or third class. The three Christian families have, up to this time, been in the latter division, but the village council has decided to charge them first, at the rate each house would pay if the sum were merely divided by the number of houses, and then treat the rest in the old way. They could appeal, and no doubt successfully, to the courts, but as this is inflicted on account of their faith, they have nobly determined to bear it patiently for the Lord's sake. We had a delightful communion season here, and after that a baptism of special interest. The aged mother-in-law of the ex-shinto priest (baptized last year),

seventy-four years old, was brought with loving care and attention by her daughter from a neighbouring village to profess her faith and be admitted into the family of the redeemed. The poor old lady is quite blind physically, but has been led to see Jesus as her Saviour with the spiritual eye. Remembering the fierce opposition of the daughter to Christianity a year since, it was very touching to see her evident joy at her mother's answers to my simple questions, telling of her faith in the only Saviour, the Lord Jesus Christ, who was crucified for our sins.

#### OYAMADA.

On Saturday evening we reached Oyamada. Watanabe San accompanied me, partly to see the work, and partly to return the visit of Anami San and two of the Christians who went over to Fukuoka for the Good Friday services, and to see the church buildings there. I do not think I have mentioned that the Congregationalists have a good chapel, and the Methodist Christians are erecting a fine church for themselves, apart from the girls' school. Our Oyamada Christians are bent upon having their own church. They have given a capital site close to the high road, and drawn up plans for a building sixty feet by thirty, and eighteen feet high at the spring of the roof. The cost is estimated at 700 dollars, of which they have provided half, and I trust some friends will be found to speedily supply the rest. I would ask the Committee to spare us 10% as a token of sympathy with this work, and of thankfulness that it has been put into our hands, which is, as I have written before, a most providential occurrence. As we travelled across the plain from the direction of Fukuoka we could see the spot afar off, clearly marked out on a long wall of dark hills by a large plantation of cherry trees in full bloom. These are cultivated in Japan simply for the sake of the blossom. During the week we learnt that thousands had come out from Kurume, nearly ten miles off, to picnic under the trees, and enjoy their beauty and that of the surroundings generally. As we ascended to the village we were greeted continually by the Christians who were expecting us, and amid the crowds returning from their holiday to

Kurume were several members of the Presbyterian Church in that town who stopped to salute us and congratulate us on the large accession to our Church which God has granted us. Many of these had been to call on Nakamura San, our Saga catechist, who had already arrived. Here, too, I found Easter decorations prepared, indicating the joy of these new believers in a risen Lord and Saviour. Over the door, which was a mass of evergreens, were the characters for "Life Eternal," and inside the tokos\* were wreathed with evergreens, and adorned with crosses formed of cherry and plum blossoms deftly attached to wooden frames.

On Sunday morning it did one's heart good to see a congregation of some 90 adults, besides children, all reverently joining in confession, prayer, and praise, or listening to the Word of God. We had Holy Communion first for the workers, at which, as before, Anami San, and two or three of the leading Christians were present, following closely the service; then the screens were removed, and full morning prayer, Litany and sermon followed. In the afternoon I conversed with some of the candidates for baptism. In the evening some 200 attended evening prayer and preaching. Monday was entirely taken up with examination of the candidates, twenty-three in number, every one of whom I found well prepared. I think I mentioned that in view of the great number of new believers, and the impossibility of one worker doing justice to them single-handed, I engaged Yezonye San for a time as assistant teacher, and right well he seems to have laboured. Nine of the twenty-three were candidates whom I had put back on my previous visit; they fully appreciated my action, and seemed grateful for the opportunity given them of being fully instructed.

In the evening, which was dark, we set out for a village two and a half miles distant, where we were to have a preaching. Watanabe San and Hemi San had gone at noon to another village, where they had had about 150 listeners, and were to meet us in the evening. The roads were very rough and narrow, and my weight, combined with the jolt-

ing, broke down two jinrickshas on the way. We found a spacious farmhouse literally crammed. No foreigner had deviated so far before from the main road, and the curiosity was great. The toko had in it some stone Buddhas, and in front of these a kind of stool was arranged for me in the position belonging of right to the Emperor. Great was the delight when I produced and lighted a carriage candle, which enabled the crowd to see me better than the light of the dim native candles. All listened most attentively to the last, and we can but pray for a blessing on the seed sown. I hear that the people are bigoted Buddhists in most of these villages. This makes the movement in Oyamada all the more remarkable. We got back about 1.30 a.m., fairly tired out.

Next day, after morning prayer, I proceeded with the baptismal service, first receiving the twenty-three adults, and then following with the service for infant baptism, as there were some seventeen, of ages varying from three to thirteen, to be baptized. I then gave an address on the new birth, its privileges, and the life that ought to result from it. In the afternoon stormy weather kept me from visiting the Christians at their homes, as I had purposed. Anami San and some fifteen or sixteen of the principal men produced their plans and drawings for the church, and asked me to give them hints and ideas about material, construction, design, and other matters. They hope by next year's cherry season the church may be there, a witness to the thousands of pleasure-seekers who must pass its doors of "a more excellent way." It was with reluctance I took leave of these dear brethren. The work of grace in their own hearts seems deepening and growing. They are doing their best to persuade their neighbours, and those of the surrounding villages, to give a hearing to the saving truths of the Gospel. About twenty of them came out to the preaching I have mentioned, bringing their hymn-books, and forming an excellent choir. Still, it is but fair to remark that, beyond the giving a hearing to the preachers, there are at present no signs of further extension. Will it be, as with the Chikuzen villages, a repetition of the experience of Bethesda? (John v.) There the

\* Toko, the most honourable part of the room, an ornamental recess, before which visitors are seated.

loving Master came, and, singling out a sufferer, healed him; but we do not read that any others in similar condition were moved to ask at His hands like mercy. We pray that it may not be thus in Chikugo, and ask your prayers that our labour may not be in vain. Any way, we are deeply thankful to have been privileged to gather in these twenty-eight families, whom the Holy Spirit has so marvellously "turned from idols to serve the living God, and to look for His Son from Heaven." At Saga, on the return journey, we had a happy communion-time, but found none yet ready to declare themselves unreservedly on the side of Christ. Here, too, I learnt that yet another of our converts, Nagaya San, had been led to Osaka to become a helper in the American Church Mission, and to study also

at our Theological College. We would fain be free to keep and utilize these brethren ourselves. But the way does not seem open yet, although the demand for preachers is increasing on every side.

P.S.—Since writing the above I have examined and accepted for baptism on Sunday next a carpenter and his wife belonging to Oyamada, but resident here in Nagasaki. Hemi San has been their teacher at Bungomachi.

*Baptisms at Oyamada, April 10th, 1888.*—11 men, aged from nineteen to fifty-three; 12 women, aged from seventeen to seventy-five; 17 children; total, 40. Altogether at Oyamada there are now 28 families all Christians, consisting of 93 adults, 56 children; total, 149.

## PRIZE-DAY AT THE CHILDREN'S HOME.



THE first Annual Prize-giving was held at the new Children's Home, Limpsfield, on July 25th. Notwithstanding a wet afternoon and the attractions of a Primrose meeting in the neighbourhood, there was a large attendance. Granville Leveson-Gower, Esq., occupied the chair, and gave the children a kindly address of hearty welcome to the neighbourhood. After the Director's Report had been read, Bishop Sargent spoke a few words, urging the children, if they had not done so already, to seek and find for themselves in the Word of God the Pearl of great price. He was followed by the Rev. G. S. Karney, whose address was listened to with great attention, especially when he reminded them of the more than usual claim their parents had upon their love and affection after years of separation for Christ's sake.

The following extracts from the Director's Report will be read with much interest:—

Considering the limited number of the boys—in rough numbers, 250—who have been educated at the Home, it is certainly creditable to the education given to be able to record sixteen open scholarships gained directly from the Home; six Senior Scholarships, after leaving us; nineteen open Scholarships at Oxford and Cambridge; four First Classes, one of these being Senior Classic, and two Wranglerships; nine University Prizes, four Fellowships, four successes in the Indian Civil Service, seven distinctions at Cooper's Hill; others again at Westminster Hospital, Netley, and on the *Conway*. The School that has such a record, and can number among its distinguished alumni the name of the present Public Orator at Cambridge, John Edwin Sandys, whose brilliant successes at the University have been rivalled, but I may, I believe, say never beaten, may well feel that it has a past to be proud of, and a reputation to be jealously guarded.

Not less gratifying is it to note the constant expressions of thankfulness for the high character borne by the Home boys after leaving us. From the schools to which they passed, or the friends with whom they stayed during their holidays,

the same witness is given to the straightforward, Godfearing conduct of boys and girls alike.

More pleasing still it is to note how many, both boys and girls, have passed into the mission-field. Our late Director, Mr. Shepherd, made out a careful list of names, but any such list must, as he admitted, necessarily be very imperfect. He found that twenty-one have gone out to direct Mission-work, and thirteen more (girls) have married missionaries already engaged in work in the mission-field. During the last twelve months one of our number, Walter S. Moule, has sailed for China, and another, Charles Warren, has offered himself unreservedly to the Committee and been accepted by them.

All friends of the Home will be glad to hear that the old boys have been distinguishing themselves lately at the Universities. At Oxford, Frederick Gmelin, scholar of Lincoln College, was placed in the First Class Classical Moderations, and at Cambridge, Arthur Weatherhead, of King's College, was fifteenth among the Wranglers.

For the first time, owing to the extension of the Home life, the girls were able to go in for examination as Senior Locals. The three candidates sent up passed. Of the three Juniors two were placed in the Third Class, and one passed. Of the two who were in the Third Class, Charlotte Moule was distinguished in two subjects, English and Religious Knowledge. In English she was seventeenth of all Junior and the first of the London candidates; in religious knowledge, seventh of all competitors, and first of all London candidates, thus securing for the Home, for the third time, the Bishop of London's prize.

A few months ago we had a very welcome opportunity of confirmation. Four of the girls and five of the boys offered themselves, and I have no doubt that the period of preparation and service were blessed to them. The Spirit bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh nor whither it goeth, but its gracious influences are ever marked and traceable in the fruits of joy, peace, gentleness, and goodness. It was, I may truly add, with no misgiving but very real thankfulness that I was able to present them to the Bishop and welcome them afterwards to the Holy Communion.

After the prize-giving a sale of work was held in the hall, whereby 30*l.* was realized for the Society.

May we ask our kind friends to pray that He will stir up the hearts of all, both rich and poor, to plead with Him that He will so bless the "Home," that when the children go out from it into the world they shall, as the late lamented Mr. Auriol beautifully expressed it, when addressing the children on the opening of the first Home, "go forth, remembering that their aim should be to teach the love of Christ from their own experience; the character of Christ by their own reflection of it; the mind of Christ by their own exhibition of it; the happiness of Christ by their own manifestation of it"? Thus, "The children of Thy servants shall continue, and their seed shall be established before Thee" (Ps. cii. 28).

As the cost of the Home has not yet been defrayed, subscriptions will be thankfully received by the Lay Secretary, Church Missionary House, Salisbury Square, from whom also Collecting Cards can be obtained; but it is the earnest hope of the Committee that subscriptions given for the "Home" will be in addition to those given to the General Fund of the Society, so that this Fund may not suffer from gifts to the "Home."

Geo. HUTCHINSON, Maj.-Gen.

C.M. House, Salisbury Square, London, E.C.

August 10th, 1888.



## THE MONTH.

**T**HE Encyclical Letter and Resolutions of the Lambeth Conference, and the Reports of its Committees, contain important passages bearing upon the missionary work of the Church, and in particular upon that of the C.M.S., respecting which the *Intelligencer* will have something to say. We regret not to say it this month: but, although editors can scarcely be said to have holidays, their work is affected by the holiday season, and any comments made now would be of necessity more hasty than is desirable. We therefore defer them to our next number. Meanwhile, we would suggest to our friends the desirableness of their not being content with newspaper summaries of the Committee Reports, but of their getting the pamphlet containing them, which is published by the S.P.C.K. price 6d. A comparison of the Reports with the Resolutions ultimately adopted by the Conference as a whole is in some cases very suggestive.

We must not omit to express thankfulness, upon the whole, for the results of the deliberations of the Bishops, although in some cases we might have wished the Resolutions different.

SINCE our notice last month the following have been accepted for missionary service:—The Rev. Harry Darling, B.A., Durham, and London College of Divinity, Curate of Christ Church, Brighton; Miss Mary L. Holmes; and Miss Marion Goodall. Miss Holmes will be an honorary missionary. Miss Goodall is well-known for her successful ladies' school at Margate, which has been active in C.M.S. work for some years. She is appointed to the Yoruba Mission, and will take the place of Miss Krusé as Principal of the Lagos Female Institution, on the marriage of the latter with the Rev. J. Vernall. The two ladies mentioned last month, Miss Gertrude Smith and Miss Esther Scott, are appointed to Japan and East Africa respectively.

How can we sufficiently emphasize the pressing need of reinforcements for Eastern Equatorial Africa? Mr. Mackay and Mr. Douglas Hooper are perplexed and saddened by their failure to come forward. A dozen picked men—picked as regards body, mind, and spirit—would be instantly absorbed for the urgent work of the stations; but where are they? Will the friends of Africa cry mightily to God for the “more labourers”?—but will they at the same time consider whether they themselves are doing what they can, seeking for men to go, encouraging their own sons and brothers and friends, and denying themselves to find the money?

THE letters from East Africa have come in by various channels in the last month, some on July 23rd, some on July 30th, and some on Aug. 17th. From Frere Town the Rev. W. S. Price writes on July 4th that all there, Mr. Burness excepted, were well. The latter had been suffering from a severe attack of fever, through exposure to the sun. Mr. Price writes, “The contrast between what I found here thirteen years ago and what I see to-day is simply marvellous. I do not believe there is in any part of the world a more ‘open door’ for the spread of the kingdom.”

Mr. Fitch writes that he had left Mandara in a good frame of mind. Mr. Taylor was on his way to Moschi to take up Mr. Fitch's work. The latter,

who had begun to feel "very good-for-nothing" in Chagga, was much improved in health.

The Rev. A. N. Wood wrote from Mamboya on May 26th. He was well; but there had been trouble between the Wa-Nyamuezi and the Wa-Sagara, throwing his district into a state of disquietude.

The Revs. J. C. Price, of Mpwapwa, and H. Cole, of Kisokwe, had been away on preaching-tours, and had met with much encouragement. The latter has seven catechumens under instruction for whom he asks prayer. Dr. and Mrs. Pruen were well.

Mr. Douglas Hooper writes from Kwa Mtinginya's, between Nasa and Uyui, having removed there to take charge of goods and to manage the mails. The country around Nasa had been unsettled, and the chief troublesome and unreasonable in his demands for gifts.

Mr. Mackay writes from Usambiro. He confirms the statement that Mr. Walker had sailed on March 31st for Uganda. His going there was in response to Mwanga's invitation. Mr. Mackay thinks that good will result from Mr. Walker's presence, as he will be able to remove the uneasiness in the king's mind caused by Arab stories of German annexations. Since Mr. Walker left Uganda, canoes had been sent south by the king to fetch the Roman Catholic bishop to Buganda. We are very glad to say that Mr. Ashe will continue with the Mission for the present, to assist Mr. Mackay.

There are several letters from Mr. Gordon to Mr. Mackay, but none to the C.M.S. Committee. His latest date to Mr. Mackay was March 7th, and then all was quiet, but there had been a period of anxiety. The letter sent by the late Bishop Parker and the missionaries to the king upon the death of Bishop Hannington, although adopting a conciliatory tone, appears to have aroused in him alternate feelings of fear and defiance, and for a time his attitude towards the Mission was threatening. The Mission boat was taken away and a watch set upon Mr. Gordon's movements. When Mr. Gordon's latest letter left the king was more friendly, but the Native Christians were forbidden to attend any services, and Mr. Gordon had felt it necessary to stop for a time the sale of Christian books. These letters will be found on another page.

THE telegrams from Zanzibar about Emin Pasha and the Mahdi, which were received in England on August 1st and published in the daily papers, imply, we trust, the continued safety of our brethren in Uganda, through whom the news (like all previous news) must have come; but, as usual, the newspapers ignore the missionaries. If an Englishman in Africa wishes to be forgotten by the general public, he has but to join a missionary society.

ANOTHER illustration of the methods of our newspapers is seen in the attention given to Cardinal Lavigerie's speech at the recent meeting of the Anti-Slavery Society. The Cardinal is Archbishop of Algiers, and he is the head of the society—for Rome has many separate missionary societies—which sends missionaries to Central Africa. We must admire the energy and self-devotion shown by him and his staff, while deploring their errors. In the numbers that go forth they put us to shame. But his accounts of the slave-trade and of the sufferings of Africa, which the newspapers have trumpeted forth as if they were new revelations, are no more than have been given by Protestant missionaries, and printed in our own pages and those of other missionary magazines again and again, but which the papers either take no notice of, or condense into small corner paragraphs.

At the recent Keswick Convention the missionary cause was more prominent

than it has been in former years. There was a short missionary prayer-meeting every morning at nine, between an early seven o'clock meeting and a Bible-reading at 9.45. On the Wednesday, the seven o'clock meeting itself, which was attended by a thousand people, was one of prayer for Missions. On Wednesday afternoon a great meeting took place in the large tent, some two thousand persons being present, and on Saturday forenoon there was a similar one. At these two several missionaries, including some ladies, spoke for a few minutes each. Subsequently open-air meetings were held on two or three evenings on the banks of Derwent Water. The greatest interest was manifested throughout. There was much earnest prayer, and many persons, clergymen, laymen, and ladies, inquired about the openings for personal service in the field. At the Saturday meeting there was a remarkable burst of enthusiasm as to giving. A young man sent to the platform, anonymously, a 10*l.* note, his savings for a year, which he had intended putting in the savings-bank, but which, he wrote, "he felt the Lord wanted"; and this being announced, within a few minutes cash and promises were sent up, which, with some subsequent additions, amounted to over 900*l.* Some of it was for the disposal of the leaders of the Convention; some of it for the China Inland Mission; and over 420*l.* for the C.M.S., including 100*l.* a year from an Irish lady to support "a substitute for herself" in China, 100*l.* a year for Persia, 100*l.* for the first year's expenses of a lady in Persia, and another 100*l.* unappropriated. Does not this show how much may be done if one small act of self-sacrifice sets the example?

The C.M.S. speakers were Dr. Bruce, of Persia; the Rev. H. Carless, who is going out with him; the Rev. J. J. Bambridge, of Sindh; the Rev. H. D. Williamson, of the Gond Mission; Mr. H. S. Phillips, going to China; Mr. Bennett, going to East Africa; Miss Vidal, going to Palestine; Miss K. Tristram, going to Japan; the Rev. J. Leighton, formerly of North India; the Rev. J. E. Matthews, Vicar of Swanwick, who trains some of our young men; the Rev. G. C. Grubb, of the Winter Mission to India; and Mr. E. Stock. Miss Swainson, of the Punjab, and Miss Bradshaw, whose sister is in China, spoke for the C.E.Z.M.S.; Miss Marston, M.D., for the I.F.N.S.; and Miss Newton, of Jaffa, for the Mildmay Mission there; and among the China Inland Mission speakers were the Rev. E. O. Williams, late of Leeds, and Miss Priscilla Barclay, a member of the Gleaners' Union.

In some recent demonstrations of the Salvation Army in London and elsewhere, a leading figure was "Colonel" Weerasooriya (or Wirasuriya), of Ceylon, whose death has lately been reported. We have heard him alluded to as an illustration of the Divine blessing on the direct aggressive work of the Salvation Army in Ceylon, which work has been contrasted with the unscriptural and fruitless educational agencies of societies like the C.M.S. Few seem to be aware that Mr. Wirasuriya was the son of Singhalese parents who became converts of the C.M.S. Mission during his boyhood, being baptized by the late Rev. George Parsons; that he himself was then brought up by them in the fear of the Lord; and that his personal conversion of heart to God took place while he was a student in Trinity College, Kandy, the chief C.M.S. educational agency in Ceylon, then under the Rev. J. G. Garrett. He became a devoted Christian and a zealous evangelist, and God gave him several notable converts. At length he was induced to join the Salvation Army, to the great grief of Mr. Garrett, who (as some of our readers know) is the last man to object to their work or feel jealousy of them. It must be added that he was afterwards distinguished for his violent attacks on the Church he had left, and

for his assertions that Baptism and the Lord's Supper were needless and unprofitable. Still he continued a very earnest preacher; and the C.M.S. missionary who edits the Ceylon localized edition of the *C.M. Gleaner*, inserts in the local pages a generous and appreciative "In Memoriam" of him.

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TESTIMONIALS from Christian naval officers to the work of Missions are always specially welcome. The *Christian* of July 27th contained a letter from Commander King Hall, of H.M.S. *Penguin*, cruising off Zanzibar in search of slave-ships, which gave a bright and interesting account of the C.M.S. Missions at Frere Town and Rabai. "There is," he says, "a good and a great work going on." At Rabai he was asked by the Rev. W. Jones, the African clergyman, to address the people, and on the bell being tolled, five hundred men, women, and children came in from the fields where they were working and crowded the little church. Commander King Hall goes on:—

It was indeed a remarkable sight to see this congregation—they were so attentive. I spoke a few words on "Jesus Christ, the same yesterday, to-day, and for ever;" Mr. Jones translating most admirably. Every eye was fixed on the speaker. The service ended with "Rock of Ages," heartily sung in Swahili. I felt that it was indeed a privilege to witness such a sight, and speak to such a congregation.

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DR. F. J. HARPUR, whose new mission at Dhala was mentioned in our May number, has been recalled to Aden by the British Resident, who was apprehensive of danger to him; but he hopes to obtain permission to return to Dhala in the cold season.

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THE Rev. A. W. Cotton's Report tells of encouraging openings in Upper Sindh. An important branch of the work has been the delivery of weekly lectures, the success of which has been "largely due to the singing of Christian hymns by a band of European friends, who wish to use their gift of song in the Lord's service. At these lectures about 1000 hymn-sheets have been distributed, together with many Christian books and papers." There have been some interesting Mohammedan inquirers, especially in Jacobabad, where several conversed with Mr. Cotton on the claims of Jesus Christ. One who had at first seemed contemptuous, acknowledged, "We know nothing of such a salvation as the Christian religion professes to afford. The Saviour to whom the Koran directs us is neither sinless nor almighty."

A very hopeful but difficult work is the following up of listeners who are aroused at the bazaar-preaching, or at magic-lantern lectures. Mr. Cotton feels the need of lay evangelists—men willing to endure hardness for Christ's sake—who may be centred at a few of the principal centres in his large district. But perhaps the greater need is for lady workers. He writes:—"There are few more promising openings for work amongst women than in Sukkur and its district," including several other large towns; in one alone of which—in Shikarpur—"there are 40,000 women utterly destitute of any Christian teaching. Again and again Sindhi gentlemen say to us, 'When are any lady missionaries coming to Upper Sindh? Do not they know that the shortest way to a man's heart is through the heart of his wife?'"

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THE Rev. T. and Mrs. Carmichael spent most of last year itinerating in the Gorakhpur district. During the hot and rainy seasons they got permission to use bungalows belonging to officials and private owners for an occasional period of preaching. The plan adopted in the earlier journey was to travel

about ten miles, and then stay for a couple of days preaching in the surrounding villages. In one village a banian (small shopkeeper) invited them to his house, where he had collected between thirty and forty friends to hear the Word of God. At another stopping-place the people would scarcely let them go, "clinging to them, and beseeching them to come and repeat the hymns and stories of Divine love." Presents of sugar-cane and balls of coarse sugar were sometimes pressed upon them. A gosein, or "holy" man, after an hour's conversation, brought them a quantity of fruit, and followed them the same night to their camp, two miles off, to listen for another hour and a half to the Gospel story. To twenty-five Native gentlemen, who listened in deep silence, Mr. Carmichael told the story of his own conversion.

A NEW station, an outpost of the C.M.S. Telugu Mission, has been opened at Kummamett, in the south-east of the Nizam's territory. It is one of the main centres through which the Nizam's State Railway, now being constructed between Hyderabad and Bezvada, passes; and being only about forty-eight miles from Raghavapuram, the Rev. J. B. Panes, who has been transferred to the new station, will superintend a contiguous portion of the Raghavapuram district, and thus, while breaking up fresh ground, will also lighten the labours of his successor at the latter station, the Rev. H. W. Eales.

THE Rev. J. Cain's report from Dummagudem, Telugu Mission, is encouraging. "All our congregations," he writes, "are much larger than they were five years ago, and there has been real growth in grace. Most of our schools have increased in numbers. The work down the river (Godáviri) is spreading, and the Gospel there has been preached in more villages than in any preceding year."

THE Rev. S. Trivett, at Fort McLeod, in the Diocese of Saskatchewan, asks that prayer may be requested in the periodicals on behalf of his work among the Indians, which is hindered by the fact that they have become very much scattered, and long distances have to be travelled in order to reach them. He reports, however, a larger attendance and better attention at the various services, but deplors the continuance of heathen festivities. He and Mrs. Trivett are anxious to start a boarding-school for girls, which they feel to be a necessity if these girls are to be kept from the errors of Rome.

THE Rev. H. Lewis, of Lucknow, mentions a remarkable testimony which was borne to the value of Mission schools by some of the speakers at a Mohammedan Congress held in Lucknow in December last. Mr. Lewis writes :—

The *Pioneer* of December 30th, 1887, reports as follows :—A discussion then occurred as to whether Government or missionary schools were best fitted for Mohammedan students; some speakers holding that in the latter the religion of Islam was held up to contempt; *while on the other side it was said that boys were at least taught the Bible, which was better than nothing.* Such an admission, in such a place, required a considerable amount of courage on the part of our Moslem friends to make. And we may feel thankful for what is probably an unprecedented act of recognition, that there is something good in the Christian's Bible after all.

THE *Indian Evangelical Review* for April has a table of Indian Sunday-school statistics. It is incomplete, but its figures, as far as they go, show an increase between 1881 and 1887 from 1992 schools to 2337, and from 65,728 scholars to 89,233. The American Methodist Episcopal Mission, which has

made a speciality of Sunday-schools, stands first in numbers, having 27,915 scholars—nearly one-third of the whole. Nine other American societies have 23,589 between them. The Church of England has 13,646, of which C.M.S. has 11,290 and S.P.G. 2447; the English Wesleyans, 5983; the Welsh Methodists, 4290; Free Church of Scotland, 3172; London Missionary Society, 2206.

THE Rev. T. R. Hodgson, of Baghdad, alluding to one or two members of the Local Council of Education who had defended the Christians' right to teach their religion, wrote in his last Annual Letter as follows:—

These, and others with them, are men who I know have studied the Bible, and with whom it has often been my pleasure and privilege to converse on the things pertaining to the Kingdom of God, both in their own houses and my own, and in places of public resort. I well remember the whole of one long Sabbath-day spent at a country house

some sixty miles from Baghdad. The deep reverence for the person and work of our blessed Lord evidently felt by a little company of educated Muslims, and carefully guarded even in the heat of discussion, was, to me, if not a revelation, at least an emphatic testimony to the power of His own Word, which I know had wrought it.

THE following interesting extract is from Dr. H. M. Sutton's Annual Letter from Baghdad:—

In the houses of the poor Mohammedans, I have been brought into contact more with the women than the men, the latter being usually away at work. In one such house I have frequently read the Scripture to a group of women, and have found them very willing listeners, in spite of the fact that, as is usual amongst the poor, the Arabic of the Bible (or of any book) is unintelligible to them until it is translated for them into colloquial Arabic.

Amongst the women in the house mentioned above there is one who can

read, a very rare event amongst the poor; so I left a Testament with them, and they frequently gather round her while she reads to them and translates into their own colloquial. The men are not so ignorant as the women, and some of them can understand tolerably well when the Bible is read, even though they cannot read it themselves. Amongst the poor I have not met with any such thing as bigotry, nor with any refusal to listen to the reading of the New Testament and the words of Christ.

AFTER one of the local meetings held for Mr. Wigram last winter, the following letter was received by one of the clergy from a military officer:—

I have the pleasure to enclose a cheque for ten guineas for the Church Missionary Society. India having been the country in which I obtained a living, and from whose revenues my pension is now paid, I very naturally wish to aid the people who inhabit it, and should certainly like half of my donation to be placed to the credit of the Indian Mission. All require help, but India is under British rule, and irrespective of what I have written, I have a greater desire to help the Indians. The presence of professing Christians among them is not altogether for their good; and I myself have to confess and lament a very great account of bad example, and unchristian conduct and influence during my long residence. I am sure that the conduct of white men in India makes the work of evangelization most difficult for the missionaries. If the Society has any influence with the Bishops and chaplains of the Church of England in India, I would advise that it be used to impress on them the necessity of reminding their congregations, especially the military, which are the most numerous, and the crews of the ships at the sea-ports, that they should endeavour to lead a very different life, if it were only to impress the Natives with a respect for the Christian religion. They now say we preach one thing but live another very opposite.

THE Earl of Courtown has drawn our attention to the following signifi-

cant passage in the Third Part of the *Greville Memoirs*.—"December 2nd, 1857.—I have never been able to comprehend what his (Lord Shaftesbury's) motives are for talking in this strange and extravagant strain, but it is no doubt something connected with the grand plan of Christianizing India, in the furtherance of which the High Church and the Low Church appear to be bidding against each other; and as their united force will, in all probability, be irresistible, so they will, in all probability, succeed in making any Government in India impossible." That was written thirty years ago. Our Indian rulers have learned to think differently now.

THE LADIES' C.M. Union for London, finding it convenient to receive articles of work done for the benefit of C.M.S. which the workers have no opportunity to dispose of at local Sales, proposes to hold a Sale of such work, and of any other articles, as may be sent, in April next. At the same time, the Kensington C.M. Association desires to arrange a Missionary Loan Exhibition similar to those so successfully held some time ago at Cambridge, Norwich, Blackheath, and other places. The two bodies have combined forces, and an Exhibition and Sale are to be held on April 9th—11th, in the Kensington Town Hall. A strong Committee has been formed to carry out the project, and the Secretaries are the Rev. G. F. Whidborne, Mr. A. R. Pennefather, Mrs. Fry, and Miss Litchfield. Objects of interest on loan, and articles for sale, are desired. Address Rev. G. F. Whidborne, 11, Sydney Place, S.W.

### "A CORNER OF THE EARTH."

*St. Paul's Mission, Fort Chipewyan, Athabasca,  
N.W.T., Canada, March 12th, 1888.*

DEAR SIR,—In a previous letter I pointed out two or three mistakes which appear in the Annual Report [1886-7]. I see that these same mistakes are repeated in the very interesting paper by Mr. Hobson in the *C.M. Intelligencer* for January, so it may be as well to give a somewhat fuller explanation.

1. Although the Indians had been visited by the Revs. W. W. Kirkby and W. C. Bompas, at Great Bear Lake (where an orphanage was established, but which fell through), the work at Fort Norman itself was not commenced until 1871, when I spent six very happy weeks there (*vide* my journal), and visited the place every spring for several years afterwards. In 1873 a catechist was placed there, and the Mission has been occupied ever since. When Bishop and Mrs. Bompas went there in 1881, two houses and a church had been built, and a congregation formed. In fact, on the occasion of my last visit there in 1878, I was delighted at seeing such a nice little assembly, with the heartiness of their prayers and responses, and the attention they gave to the address; all reflecting great credit upon the catechist. I do not remember how many I had baptized.

2. Fort Rae, too, had been visited before by Bishop Bompas, but in 1875 I went there with my family to establish a Mission and school, as the Indians had promised to send their children. On leaving there in 1877 to resume charge of Fort Simpson, a catechist took my place, and built a house (we had been living in a borrowed one, which was pulled down as soon as we left); but as the ownership of it was afterwards disputed, Mr. Garton had to build another after he went there in 1882.

3. The first Synod was held at Fort Simpson in 1875 or 1876, when there were only two clergy present besides the Bishop.

The mistakes are perhaps of little consequence, but as they are mistakes, it is as well they should be rectified, and thus prevent conflicting statements.

W. D. REEVE.

## HOME WORK OF THE SOCIETY.

**Abergavenny.**—Sermons were preached in the three churches of the town on Sunday, June 24th, by the Rev. J. B. Whiting, and the local clergy. The Annual Meeting was held in the Corn Exchange on Monday evening, when Mr. Whiting gave a stirring address on the vast needs of Africa, specially dealing with the Niger Mission.

**Barnsley.**—On Sunday, June 10th, Special Sermons were preached in St. George's and St. John's Churches, Barnsley; also at Felkirk and Brierley, on behalf of the Barnsley Auxiliary of the Society, by the Revs. G. Ensor, J. S. Lawson, W. Elmhirst, and A. R. Fuller. On Monday night the Annual Meeting was held in the Assembly Room, Public Hall. The chair was taken by the Rev. W. W. Kirby. The Chairman, in the course of his speech, said that it was thirty-eight years since he commenced to work for the Society, and at that time he acted as Local Secretary in South Notts, and he must say he never spent happier days. He felt they all ought to give what they could and do all they could to forward the work of the Society. The statement of accounts showed that last year the Barnsley Auxiliary contributed 131*l.* 12*s.* 6*d.* The Rev. A. R. Fuller gave an account of the Society's work in China. The Revs. C. Sangster and G. Ensor also addressed the meeting. Meetings were also held at Felkirk on Tuesday, Darton on Wednesday, and Stainborough on Thursday evening.

**Boston.**—The Anniversary of the Boston Association was held on July 1st and 2nd, when the Revs. C. F. Warren (of Japan) and T. R. Wade (of Amritsar) attended as a Deputation; the proceedings having commenced with a Devotional Meeting on Saturday evening, in the Town Hall, which was largely attended by the members of the Gleaners' Union and other friends. On Sunday, July 1st, earnest and able sermons were preached in the three churches of the town by the local clergy and the Deputation, and liberal collections were made. On Monday morning the Annual Juvenile Meeting was held in the National Schools, at which 1193 young persons were present; and at 2.30 a meeting of the members of the Lincolnshire C.M.S. Union took place in the Assembly Rooms, at which, notwithstanding the inclemency of the weather, representatives from all parts of the county met together and were entertained at luncheon by the President, Canon Blenkin. The proceedings began with a devotional address from Canon Norman, of Bottesford, which was followed by an admirable *résumé*, by Mr. Wade, of the work in the Punjab; after which several questions were asked of him bearing on the Rev. R. Clark's annual statement of the condition of the Missions in that part of the field. The day was concluded by the General Annual Meeting in the same rooms, attended by a large audience, when the Deputation above named again spoke; and thus ended the Sixty-fourth Anniversary of the Association, the heartiness of which proved that it has not lost the dew of its youth.

**Bridgewater.**—The Anniversary Meeting of this Association was held on July 2nd, at which the Rev. A. J. Bowen presided, the Deputation being the Rev. W. Andrews, from Hakodate, Japan, who gave a very interesting account of the Society's work in that Mission. The Rev. Prebendary Robinson also spoke. J. L. L. Woodward, Esq., the Local Secretary, stated that the sum of 42*l.* 2*s.* 8*d.* had been raised by the Association during the year. The meeting was well attended, and a calm, devotional spirit characterized the proceedings. Amongst those present were H. T. Daniel, Esq. (Hon. District Secretary), A. G. Evered, Esq., and the Rev. T. B. Waddell.

**Buxton.**—On Sunday, August 5th, Bishop Crowther preached at the Trinity Chapel-of-ease, Buxton. The collections on behalf of the Society amounted to 25*l.* 10*s.* A meeting was held at the Court House on the Monday, and addressed by Mr. E. Thornton, C.B., Bishop Crowther, and other gentlemen.

**Clevedon.**—On Sunday, July 29th, the Annual Sermons in aid of the Society



were preached in the Parish and Christ Churches, by the Revs. W. Andrews (missionary in Hakodate, Japan), and C. Marson (the Vicar). On Monday afternoon a Juvenile Meeting was held at the Public Hall, and at eight o'clock the Annual Meeting took place. The Vicar presided over a very good attendance. An interesting address on Japan was delivered by Mr. Andrews, who alluded to the wonderful changes which had taken place in that country during the last twenty years. The Chairman then gave an account of the past year's proceedings in Clevedon in connection with the Society. The collection at the churches realized nearly 30*l.*; at the meetings, 5*l.* 16*s.* 4*d.*; the total sent from Clevedon for the past year being 224*l.* 12*s.* 4*d.* He also stated that Miss Mason's sale of work had realized 15*l.*, and Mrs. Marson's Christmas Tree 50*l.* With regard to Mission work, Clevedon had already sent two female labourers into the field, and he believed a third was in readiness to proceed to India in the autumn. A Prayer-meeting was held on the Saturday evening previous.

**Combe St. Nicholas.**—On July 8th and 9th the C.M.S. Anniversary was held in this parish. On Sunday, sermons were preached by the Rev. J. E. Padfield, missionary from Masulipatam, who gave two very earnest addresses—that in the morning being based on Acts xvi. 27, and that in the evening on Acts xvi. 9, 10. On Monday a successful Drawing-room Meeting was held at the Vicarage at 3.30, when, in addition to Mr. Padfield, the Rev. G. A. Allan (Hon. Dist. Secretary), and the Rev. C. Houghton, of Ashill, were present. The Vicar (Rev. A. Cornford) gave a short account of what had been collected up to the 30th of March last, 7*l.* 10*s.* Mr. Padfield then gave an interesting account of his work carried on during the past twenty years in India. The company then made their way to a room which the Misses Cornford had converted into a fancy sale-room, where many purchases were made and a nice little addition to the funds of the Society realized. After partaking of refreshments, many of the visitors made their way into the gardens and grounds of the Vicarage. An evening meeting was held at the school, at which Mr. Padfield again spoke.

**Cullompton.**—The Annual Meeting of the Cullompton Branch was held in the National Schools, on Thursday, August 9th. The President of the Society, Sir J. H. Kennaway, Bart., M.P., was Chairman. After the usual tea and walk round the Vicarage garden, the Vicar, Prebendary Davis, opened the meeting with prayer, and Mr. F. Sellwood read the Financial Report of the past year, which gave the receipts as 171*l.* 6*s.* 9*d.* The President then gave some particulars of the general work of the Society, and dwelt upon the Evangelical principles upon which it was established, and on which it was still carried on. W. Blakeney, Esq., R.N., followed with an account of New Zealand, what it was, and what it is now, relating most interesting incidents that had come under his own personal observation when there some years ago. The greatest interest was maintained to the close, and all felt God's blessing had rested on the meeting.

**Gipsy Hill.**—Two very fully-attended and enthusiastic Meetings of the Christ Church (Gipsy Hill) Auxiliary of the Society were held in the Schoolroom, Woodland Hill, on Tuesday evening, July 10th, and Wednesday afternoon, the 11th. In his opening statement the Vicar (the Rev. R. Allen) announced that the amount forwarded to the Society in the year ending March 31st was 359*l.* 10*s.* 4*d.* as against 363*l.* 12*s.* 8*d.* in the previous year, and to show that, while thinking of foreign Missions, they were not neglecting the home field, he mentioned that they had sent the Church Pastoral Aid Society during the last year 184*l.* Very interesting and effective addresses were given on Tuesday by the Revs. T. R. Wade and W. Allan, and on Wednesday by the Rev. B. Baring-Gould and Mrs. Tottenham. Collections were made at the close of the meetings, amounting to nearly 20*l.*

**Hereford.**—The Anniversary was held on Sunday, Monday, and Tuesday, 10th, 11th, and 12th June. The Revs. H. Williams (Krishnagar), J. Gough Brick

(Athabasca), and T. Y. Darling (Association Secretary), formed the Deputation, by whom, with the assistance of the Revs. H. P. Prosser (Vicar of All Saints') and Hugh E. Williams (Curate of St. Peter's), sermons were preached in various churches in the city. The Meetings on Monday were well attended, presided over in the morning by the Bishop, and in the evening by the Rev. G. B. Bennett. The report and statement of accounts were read by the Rev. G. B. Bennett. The income of the Association for the past year was 735*l.* 12*s.* 3*d.* Deeply interesting addresses were given by the Deputation. So much interest was manifested in Mr. Brick's work among the Red Indians that an additional Sermon was preached by him at St. Peter's on the 26th for the benefit of his Mission.

Great regret was expressed at the resignation of the Rev. G. B. Bennett (Hon. Treasurer and District Secretary), who had occupied that position for seventeen years. The Bishop also expressed his sincere regret at losing Mr. Bennett; the latter having been an old pupil of his at St. John's, Cambridge, many years ago, and there he learnt to value him for his devotion to the Master's service.

**Lancaster.**—The Annual Sermons in connection with the Lancaster and North Lancashire Auxiliary were preached in St. Anne's, St. Thomas's, and St. Paul's, Scotforth Churches, on Sunday, July 15th, by the Revs. F. H. Waller (Assoc. Sec.) and P. K. Fyson (from Japan). A meeting of the Juvenile Associations was also held at St. Anne's Church on the Sunday afternoon, when Mr. Fyson gave the address. The Annual Meeting took place on Monday in St. Thomas's School-room, at which the Rev. J. Bone presided. Mr. J. R. Grenside read the Annual Report, which showed that the receipts from the Association and its branches amounted to 228*l.* 1*s.* 11*d.* The Deputation, Messrs. Waller and Fyson, then addressed those assembled.

**Newark.**—The Annual Meeting of the Newark Auxiliary of the Society took place on Monday night, June 4th, at Christ Church Parochial Schools. Colonel Vickers, of Beesthorpe Hall, presided. The Rev. H. A. Jukes (the Vicar) read the annual report, which showed that the receipts from Newark were 55*l.* 7*s.* 2*d.*, against 59*l.* the previous year, and that the County Association had raised 72*l.* 14*s.* 5*d.*, making a total of 128*l.* 1*s.* 7*d.*, as against 115*l.* 11*s.* 10*d.* the year before. Interesting addresses were then delivered by the Rev. Worthington Jukes and Dr. A. Jukes.

**Oxford.**—The Oxfordshire Honorary District Secretaries were hospitably received by the Rev. Canon Christopher, at St. Aldate's Rectory, on Thursday, July 26th. Of the work done for the C.M.S. in the county during the past year, the Rev. W. Clayton (Assoc. Sec.), was able to say that there had been an advance on the previous year of about 40*l.*, though some thirty-six parishes in the county appear not to help any Missionary Society. Of those which help, very many have no association, but send up only the most trifling sums, as the proceeds of a sermon or meeting. It was hoped that the new Church Missionary Union for the county of Oxford, which was being started, would be a means of deepening and extending the interest in the Society.

W. C.

**Saffron Walden.**—The Anniversary of the Saffron Walden and North-West Essex Church Missionary Association took place on July 15th and 16th. The Right Rev. Bishop Cheetham, whose first curacy was Saffron Walden, preached to large congregations in the Parish Church on the Sunday morning and evening, when collections were made amounting 13*l.* 9*s.* 2*d.* The Rev. J. M. West (Assoc. Sec.), preached in the neighbouring village of Wimbish, where the collection amounted to 1*l.* 3*s.* 6*d.* On Monday afternoon and evening the Annual Meetings were held in the Town Hall, Saffron Walden, under the presidency of Bishop Cheetham, who warmly advocated the claims of the Society. Mr. Stear, the Hon. District Secretary, read the Treasurer's Report, from which it appeared that 86*l.* 15*s.* 7½*d.* had been remitted to the Parent Society. The meetings were addressed by the Chairman and Mr. West. The amount collected was 8*l.*, being an increase of 2*l.* over last year.

**Scarborough.**—On Tuesday, July 24th, a Meeting was held in the Christ

Church Room in connection with the Society. After a few opening remarks by Archdeacon Blunt, the Rev. J. A. Faithfull read the local report, which was considered very satisfactory. He stated that the number of juvenile collectors was greatly on the increase, which, he thought, was very gratifying. The Rev. H. Williams spoke of the Society's work in Bengal. The Rev. A. T. Fisher (formerly in the Punjab) also spoke. In connection with the Society's present appeal, Special Sermons were preached in several churches in Scarborough and district on Sunday, July 22nd.

**St. Lawrence, Isle of Wight.**—On Monday afternoon, July 9th, the Annual Meeting of the Society was held in a tent on the Rectory lawn, when a large number of friends interested in the Society assembled at the invitation of the Rev. R. W. Odell (Rector). After a substantial tea, liberally provided for the friends, parishioners, and school-children, by the Rector and Mrs. Odell, the Meeting was held, the Rector presiding. He stated that the amount raised in the parish for the Society for the year ending March 31st, 1888, was 109*l.* 16*s.* 10½*d.* He then noticed three points to be observed in the passage of Scripture which had been read, John iv. 31-39 :—(1) The earnestness of the Master as a standard for His disciples; (2) the whiteness of the harvest-field; (3) the present position of the Mission cause. Captain Blakeney then gave a most stirring and graphic account of personal experience in Japan. The Rev. Dr. R. Elliott, medical missionary from Gaza, gave a touching address on the work and needs of the Society, and was followed by the Rev. W. T. Storrs, of Sandown. After the meeting the collection realized the sum of 14*l.* 10*s.*, or 2*l.* more than last year. Another meeting was held in the evening. The Annual Sermons were preached on the Sunday by the Rev. Dr. Elliott. The collections amounted to 8*l.* 14*s.* 3½*d.* in spite of the unfavourable weather. The missionary-boxes this year yielded 18*l.* 14*s.* 9½*d.*

**Tockwith.**—The Annual Sermons on behalf of the C.M.S. were preached at Tockwith on Sunday, June 24th, by the Vicar (the Rev. Wm. M. Cox) and the Rev. J. Shepherd, Vicar of Askham Bryan. On the Monday evening a good meeting was held in the Church Schoolroom, when the Rev. A. T. Fisher, Rector of Skelton, attended as a Deputation, and gave a very interesting account of the various religionists he had met with in India, the consequent difficulties of missionary labour, and the success, notwithstanding, with which God had blessed it in different parts.

**Walton, Bucks.**—The Bucks Hon. District Secretaries' Annual Meeting was held at Walton Vicarage, Aylesbury, on Thursday, July 12th, when the Rev. F. Young kindly entertained them as usual. It appeared from a review of the work done for the C.M.S. in Bucks, that there had been a falling off of some 60% in the county, during the year 1887-88, partly through changes which had taken place in the clergy. Various matters were talked over, and a hope was expressed that the C.M. Union, which Messrs. Pargiter and Shann have undertaken to work up, would be the means of strengthening the position of the C.M.S. in the county. W. C.

**Winchester C.M. Juvenile Association.**—By the invitation of the Rev. A. and Mrs. Baring-Gould, a large party assembled on Thursday afternoon, July 5th, in the Christ Church Vicarage grounds. The weather, which had been wet and gloomy, happily broke about 2 p.m., and the sun shone forth with genial warmth. A most tasteful set of stalls was arranged in one part of the grounds with varied attractions for young and old. Fancy work and plain work, toys and sweets, flowers and fruits, vegetables, butter, and eggs, were all displayed, and a very brisk sale took place. The kind host and hostess provided a most excellent tea on the pretty lawn, to which all-comers were welcomed with cordial hospitality. A large number of the younger part of the community were present. At the close a short address of welcome was given to them. When the sellers at the stalls had rendered their accounts, it was found that the very satisfactory sum of 108*l.* 3*s.* had been gathered. This amount had been realized in the short

space of four hours, so that money must have been taken at the rate of about 9s. a minute. Mr. and Mrs. Baring-Gould were congratulated on their very happy and successful missionary party in 1888.

**Worcester.**—On June 27th, the Rev. T. Y. Darling gave a very interesting Magic Lantern Lecture on the subject of "Ceylon, and missionary work there," in the new library of the Blind College, Powyke, near Worcester. R. Smith-Carington, Esq., of St. Cloud, presided, and in a short and very able address drew a picture of the enormous power of Great Britain, and the responsibility which rested upon Englishmen to spread the Gospel.

**Worthing.**—The Annual Meetings of the Worthing, Broadwater, and Heene Auxiliary of the Society were held at Worthing on Thursday, June 21st. The Rev. Canon Gover presided at the afternoon meeting, and the Rev. J. Bennett, D.D., took the chair in the evening. A report read at each meeting by the Rev. J. O. Parr, showed that the amount locally raised last year was 430*l.* 5*s.* 11*d.*, of which 419*l.* 1*s.* 10*d.* was remitted to the Parent Society.

IN addition to the above, the Society's cause has been advocated by Sermons and Meetings, or by both, at Oswestry, Terling, Chipping Ongar, Buxton, Ashmanaugh, Tinwell, Trunch, Ashby-de-la-Zouch, Stonehouse, Ulcombe (All Saints'), Fornham St. Martin, Havant, North Murston, York (St. Cuthbert's), Dorking (St. Paul's), Kirby-Moor Side, Hoddesdon, Beccles, Rotherham, &c.

**SALES OF WORK.**—Very successful Sales of Work and Bazaars have taken place at Sowerby, Kirby-Moor Side, Shenley, Marlborough (St. Peter's and St. Mary's), Chapel-en-le-Frith, Lynn (St. John's), &c.

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### TOPICS FOR THANKSGIVING AND PRAYER.

**THANKSGIVING** for more labourers accepted, men and women. Prayer for yet more; specially men for the interior of Eastern Equatorial Africa. (Pp. 601-2.)

**Thanksgiving and prayer** for the Punjab Mission (p. 566); and for the Japan Mission (pp. 593-5).

**Prayer for Uganda.** (P. 587.)

**Prayer for Sindh** (p. 604); for the new station of Kummamett (p. 605); for the Indians of Fort McLeod, Saskatchewan (p. 605); for Baghdad (p. 606).

**Prayer for the Children's Home.** (P. 599.)

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### NOTES OF THE MONTH.

#### ARRIVALS.

**Yoruba.**—The Rev. J. B. Wood left Lagos on June 22, and arrived in Liverpool on July 26.

**Palestine.**—Mrs. and Miss Low left Haifa on July 4, and arrived in London on July 28.

**South China.**—The Rev. R. W. and Mrs. Stewart left Fuh-chow on June 12, and arrived in England on July 30, together with Dr. Horder, who left Hong Kong on June 12.

#### DEPARTURES.

**Eastern Equatorial Africa.**—Dr. and Mrs. Baxter left London on August 1 for Zanzibar.

**N.-W. America.**—The Rev. H. and Mrs. Nevitt left Liverpool on August 9 for Quebec.

#### BIRTHS.

**North India.**—At Weston-super-Mare, on July 23, the wife of the Rev. F. E. Walton, of a daughter.

**Japan.**—On May 25, the wife of the Rev. G. H. Pole, of a son, who died the day following.

#### MARRIAGES.

**N.-W. America.**—On July 26, at Bidford, the Rev. H. Nevitt to Miss F. Vale.

**North Pacific.**—On May 10, at Victoria, Mr. A. E. Price to Miss Anstie.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, July 17th, 1888.*—On the recommendation of the Ladies' Candidates Committee, Miss Mary Gertrude Smith and Miss Esther C. Scott were accepted for missionary work. Miss Scott was appointed to East Africa.

Mr. Charles F. Warren (son of the Society's missionary, the Rev. C. F. Warren), B.A., of Corpus Christi College, Cambridge, was accepted for missionary work.

The Committee had the pleasure of an interview with the Bishops of Calcutta, Bombay, and Colombo. Their lordships were welcomed by the President, and the Honorary Clerical Secretary, and afterwards addressed the Committee. The Bishop of Calcutta drew attention, amongst other matters, to the great importance of making the most of the Native Christian element in India by the provision of suitable education for Native Christian youths. The Bishop of Colombo bore high testimony to the character and work of the Society's Missionaries labouring in the Diocese of Colombo. The Bishop of Bombay dwelt impressively on what had to be done in India in the two directions of, on the one hand, "rooting out, and pulling down, and destroying," and, on the other hand, "of building and planting." He spoke of the pleasant impression he retained of his previous interviews with the Committee in the C.M. House, and of growing interest in the Society's work. The President having thanked their lordships, prayer was offered by the Bishop of Bombay and Canon Hoare, and the Benediction pronounced by the Bishop of Calcutta.

The Secretaries reported the engagement of Mr. William Carlile Fraser, mechanical engineer, for a period of two years, to assist primarily Mr. A. M. Mackay in building the proposed new boat for the Victoria Nyanza.

On the recommendation of the Sub-Committees in charge of the Missions in Eastern Equatorial Africa, North India, Punjab and Sindh, South India, Ceylon, Mauritius, Mid-China, Japan, and North Pacific, various arrangements were agreed to with regard to those Missions.

*General Committee (Special), July 23rd.*—The Rev. B. Baring-Gould, M.A., Vicar of St. Michael's, Blackheath, was appointed to the office of Central Secretary of the Society.

The Rev. F. Nevill, Principal of the Fourah Bay College, who had just returned with Miss Nevill on furlough, was introduced to the Committee, and conversation held with him upon his work. Mr. Nevill expressed his thankfulness for the work at the College during this second period of eighteen months. He felt more encouraged than he did at the close of the first period. The arrival of the Rev. H. McC. E. Price, the European Vice-Principal, whose presence had been a very great assistance, had enabled them to organize missionary work from the College as a centre, especially among the Mohammedans, in which several of the students took an active interest. The visit of the Rev. W. Allan had been warmly appreciated as indicating the Society's interest in this work on the West African Coast, and the visit itself had already effected beneficial results.

*Committee of Correspondence, July 31st.*—The Committee took leave of Dr. E. J. and Mrs. Baxter, returning to the Eastern Equatorial Africa Mission; and of the Rev. H. Nevitt, returning with Mrs. Nevitt to the North-West America Mission. The Instructions of the Committee having been delivered by the Secretaries, and Dr. Baxter and the Rev. H. Nevitt having replied, they were addressed by the President, and the Rev. Canon Tugwell, and commended in prayer to the favour and protection of Almighty God by the Rev. W. Allan.

On the recommendation of the Ladies' Candidates Committee, Miss Marion Goodall, late Principal of a ladies' school at Margate, and Miss Mary L. Holmes, were accepted for missionary work. Miss Goodall was appointed to the charge of the Lagos Female Institution in succession to Miss Krusé, on the marriage of the latter with the Rev. J. Vernal.

The Rev. Harry Darling, B.A., Durham, and London College of Divinity, Curate of Christ Church, Brighton, was accepted for missionary work.

A minute of the Osaka Missionary Conference of February, 1887, was read, recommending that an annual grant of not less than 100*l.* be made towards the Japan Church Missionary Association. It was resolved that a grant of 100*l.* a year for three years be placed at the disposal of the C.M.S. Conference towards the support of such Japanese evangelists connected with the Japan Church Missionary Association as may be distinctly approved by the Conference for work in connection with this Society's organization.

The subject of the proposed Ladies' Institute at Osaka, to which Miss K. Tristram was appointed, was considered. The Committee recognized the paramount importance of such an institution as that which it is proposed should be commenced by Miss Tristram at Osaka, and sanctioned certain expenditure in connection with the same.

Letters were read from Mr. A. M. Mackay, and from Mr. D. A. L. Hooper, urging the need of immediate reinforcements, and stating the desirableness of establishing a station in Southern Unyamwezi. It was resolved that in view of the urgent need of re-establishing, if possible, an intermediate station in Unyamwezi, between Mpwapa and the Lake, and the inadequacy of the present staff and reinforcements for the purpose, it is desirable that either the Rev. H. T. Robson or the Rev. A. G. Smith, as may be arranged by the Rev. W. S. Price, proceed to Mpwapa in company with Dr. Baxter, with the view of advancing into Unyamwezi.

Letters were read from the Rev. R. P. Ashe, dated Usambiro, February, and April 23rd, 1888, offering to remain to help Mr. Mackay until the arrival of sufficient reinforcements. The Committee gladly availed themselves of Mr. Ashe's offer, and suggested that he should devote himself specially to the preparation of Luganda literature for the immediate supply of the converts in Luganda.

Minutes of the Sindh Conference, and of the Punjab and Sindh Corresponding Committee, relative to the desire of the American Methodist Episcopal Society to work in Sindh, having been read, the following Resolution was adopted:—That the Punjab and Sindh Corresponding Committee be informed that while the Committee of the Church Missionary Society would extend a welcome to the American Episcopal Methodist Society to work in Sindh if they were desirous of so doing; they would yet express their hope that that Society will not take up any locality in Sindh which would interfere with the continuity of this Society's stations from Karachi to Hyderabad, Sukkur, and Quetta.

A letter was read from the Rev. J. R. L. Hall, Palestine Mission, suggesting a reprint of Sir William Muir's book on the "Testimony of the Koran to the Scriptures," which would be a great boon to the Mission. It was resolved to request the S.P.C.K. to publish a new edition of the Arabic version of Sir William Muir's book.

A minute of the Palestine Conference and a letter from the Rev. J. R. L. Hall were read, in reference to grants from the S.P.C.K. which the Bishop proposed to obtain towards building churches at Jaffa and Salt. The Committee were unwilling in any way to fetter the Society in regard to its churches which it holds in trust for the future Native Church in the several countries where it labours, and they have always declined to sanction the consecration of these churches; and that inasmuch as the S.P.C.K. require the consecration of churches as a condition of their grants-in-aid towards their erection, the Committee were unwilling to apply to that Society for grants towards the proposed churches at Jaffa and Salt.

*General Committee, August 13th.*—Bishop Sargent, lately returned from Tinnevely, had an interview with the Committee, and gave some interesting particulars of the Society's work in that district. The Bishop was addressed by the Chairman (R. N. Cust, Esq., LL.D.) and the Rev. W. Gray, and, after a touching reply from himself, was commended in prayer by the Rev. Canon Hoare.

The Rev. J. B. Wood and Mrs. Low, lately returned on furlough from Abeokuta and Haifa respectively, were introduced to the Committee, and conversation held with them. Referring to the losses sustained by the Yoruba Mission, Mr. Wood urged that Europeans would still for a long time be needed in the Mission; that

the present staff was altogether insufficient to permit of any advance, and that unless reinforcements were speedily furnished, it would be necessary to curtail the present operations. The Secretaries called attention to the earnest and efficient labours of Mrs. Low and her daughter in the schools, and among the female population at Haifa and Akka, in which they had much cause for encouragement. At the close of the interview Mr. Wood and Mrs. Low were commended in prayer to Almighty God by the Rev. W. Allan.

The Committee took leave of the Rev. H. T. Robson and Miss E. C. Scott, proceeding to the Eastern Equatorial Africa Mission, and Miss A. N. Elverson, proceeding to the Palestine Mission. The Instructions of the Committee having been read by the Rev. R. Lang, the Missionaries were addressed by the Rev. Canon Hoare and the Chairman (Sir Charles Douglas Fox), and were commended in prayer to the favour and protection of Almighty God by the Rev. J. G. Heisch.

Miss M. G. Smith was appointed to the Japan Mission.

## Contribution List.

*In the following list of receipts from July 11th to August 10th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of 5l. and upwards; and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

### ENGLISH ASSOCIATIONS.

Berkshire: Cookham.....	4	10	6	Hatcham: St. James's.....	31	10	2
Buckinghamshire: Dorton.....	3	3	5	Tunbridge Wells.....	230	0	0
Drayton Beauchamp.....	5	1	9	Lancashire: Acorington and District.....	106	19	11
Gerrard's Cross.....	5	0	0	Leicestershire: Great Bowden.....	1	6	4
Marlow Parva.....	3	11	9	Melton Mowbray.....	9	7	11
Penn.....	3	0	0	Lincolnshire: Cuxwold.....	15	8	
Cambridgeshire: Worlington.....	6	3		Grantham.....	15	0	0
Cheshire: Davenham.....	19	15	0	Thorpe St. Peter.....	2	4	7
Harthill.....	13	3	6	Wainfleet: St. Mary's.....	3	13	10
New Brighton.....	19	10	6	Middlesex: City of London:			
Cornwall: Ludgvan.....	2	8	2	Coleman Street: St. Stephen's.....	5	3	2
St. Keverne.....	9	12	8	Cornhill: St. Michael's.....	2	13	7
Wendron.....	1	1	6	Bethnal Green: St. Matthew's.....	1	1	6
Cumberland: Buttermere.....	4	3	3	Camden Town: St. Thomas's.....	1	5	9
Deanery of Keswick.....	45	0	0	Finchley: Holy Trinity.....	1	1	0
Derbyshire: County Fund.....	2	2	0	Harrow Weald.....	12	11	8
Haslewood and Shuttle.....	12	15	2	Islington.....	150	0	0
Devonshire: Aveton Gifford.....	8	16	2	St. David's.....	4	7	8
Devon and Exeter.....	75	0	0	Kilburn: Holy Trinity: Juv. Assoc.....	12	12	6
Plymouth, &c.....	100	0	0	St. Mary's.....	41	14	1
Dorsetshire: Blandford.....	9	6	4	Pimlico: St. Michael's.....	17	6	0
Compton Valence.....	12	16	10	St. Giles-in-the-Fields.....	5	5	0
Evershot.....	15	8		St. Marylebone: Trinity.....	15	3	6
Essex: Buckhurst Hill.....	17	0	0	All Souls.....	33	0	0
Saffron Walden and N.-W. Essex.....	23	0	0	Tottenham: Christ Church.....	5	5	4
Walthamstow.....	21	9	4	St. Paul's.....	4	2	2
Woodford Wells.....	3	3	1	Westminster: Abbey.....	18	0	1
All Saints'.....	3	5	9	Town Hall.....	1	8	2
Gloucestershire: Cheltenham.....	250	0	0	St. Andrew's.....	4	18	6
Marston Sicca.....	3	11	1	Wood Green: St. Michael's.....	2	19	5
Wick St. Bartholomew.....	8	0	0	Monmouthshire: Chepstow.....	10	0	0
Hampshire:				Newbridge.....	12	9	
Bournemouth: Ascham School.....	5	0	0	Norfolk: Brisley Deanery.....	50	0	0
Catherington and Blendworth.....	14	7	0	Northamptonshire: Byfield.....	5	15	3
Fleet.....	43	10	0	Oxfordshire: Banbury and N. Oxon.....	16	0	0
Portsmouth.....	10	7	4	Stanton: St. John's.....	3	5	11
Portsea: St. Stephen's.....	17	5		Rutlandshire: Uppingham.....	22	5	0
Southampton: Holy Rood.....	1	11	3	Shropshire: Chetton.....	2	18	6
Isle of Wight: Bonchurch.....	28	18	3	Gloucester.....	1	0	0
St. Lawrence.....	43	14	7	Lilleshall.....	5	10	0
Shalfleet.....	7	10	0	Neen-Savage.....	2	16	0
Hertfordshire: Boxmoor.....	21	6	5	Oswestry: Holy Trinity.....	6	2	8
Northaw.....	9	0	0	Sheriff Hales.....	10	11	4
Shenley.....	50	12	1	Somersetshire: Backwell.....	1	6	2
Kent: Beckenham: Christ Church.....	20	11	0	Bath, &c.....	100	0	0
Blackheath: St. Michael's: Juv. Assoc.....	112	14	3	Churchill.....	2	3	0
Bromley.....	18	8	7	Dulverton.....	6	1	0
Bromley College.....	3	15	7	Staffordshire: Hanbury.....	14	8	3
Deptford: St. John's.....	28	10	4	Penkridge District.....	12	17	6
Eltham.....	10	14	2	Yoxall.....	7	14	0
Greenwich: St. Paul's.....	13	0	0	Suffolk: Aldeburgh.....	3	2	1
				Buigny.....	8	10	6

Surrey: Balham and Upper Tooting.....	17	19	9	Younge, Miss ( <i>Miss. Box</i> ).....	13	13	6
Camberwell: All Saints.....	8	0	0	Gleaners' Union:			
Clapham.....	42	2	10	Gleaner No. 9156, "Daily Mercies			
Croydon.....	24	11	1	Boxes.....	10	1	
Dorking, &c.....	72	16	3	Gleaner No. 101, ditto.....	10	8	
Godstone.....	20	16	2				
Kennington: St. Mark's.....	10	3	10	LEGACIES.			
Lambeth Palace Chapel.....	16	15	0	Ellis, late Mrs. Mary, of Cadogan Place:			
Mitcham.....	45	0	0	Exors., W. Rowcliffe, Esq., Rev. F. Cox,			
Mortlake.....	2	11	0	and T. Dickinson, Esq.....	5000	0	0
Norbiton.....	5	5	6	Heaton-Ellis, late Miss, of Regent's			
Parley: Christ Church.....	6	4	2	Park: Exors., Rev. T. Harrison and			
Streatham: Immanuel Church.....	31	11	2	H. M. Broughton, Esq.....	100	0	0
Wimbledon.....	106	0	0	Lane, late George, Esq., of Sawbridge-			
Sussex: Ashington, &c.....	10	0	0	worth: Exors., T. H. R. Woodbridge			
Brighton: St. James's.....	16	9		and J. A. Engall, Esqrs.....	180	0	0
Eastbourne.....	100	0	0	"Stewart Endowment Fund".....	50	17	8
Iping and Clithurst.....	11	15	7	Thompson, late Miss Charlotte, of Great			
Petworth.....	20	0	0	Ouseburn: Exor., A. H. Meysey-			
Seyring.....	2	8	3	Thompson, Esq.....	45	0	0
Juvenile Association.....	3	7	4				
Warwickshire: Leamington.....	180	0	0	FOREIGN CONTRIBUTIONS.			
Westmoreland: Crosscrake.....	8	8	6	Malta: H.M.S. <i>Alexandra</i> .....	2	10	0
Holme.....	2	10	2	New Zealand: Tauranga.....	14	3	
Wiltshire: Aldbourne.....	6	11	7				
Chippenham: St. Paul's.....	30	0	0	DEFICIENCY FUND.			
Fosbury.....	34	4	1	Alley, Rev. J. A., per Messrs. Dickson			
Lydiard Tregos.....	2	1	6	and Stewart.....	5	0	0
Salisbury Diocesan Mission Festival..	47	9	3	Arden, Rev. A. H.....	10	0	0
Worcestershire: Bewdley.....	17	10	0	Baynes, Carleton, Esq., Hampstead.....	5	0	0
Broadway.....	9	9	0	Brislcy Deanery, by Rev. E. Lombe.....	20	0	0
Rochford.....	4	5	8	Bristol Association.....	115	4	0
Worcester: College for the Blind.....	7	6	0	Buxton, T. F. V., Esq.....	14	11	6
Yorkshire: Driffield.....	90	0	0	Dorking, &c., Association, by Rev. R. A.			
Grindleton.....	1	8	5	Pelly.....	13	5	0
Lockwood.....	13	18	5	Eve, John, Esq., Waltham Abbey (coll.)	9	0	0
				Hannington, Mrs. James, Brighton.....	5	0	0
				L. C.....	5	0	0
ASSOCIATIONS IN WALES.				"Of Thine own have I given Thee".....	40	0	0
Carnarvonshire: Penmaenmawr.....	10	0	0	Sparks, Major W., Crewkerne.....	16	0	0
Denbighshire: Abergale.....	3	0	0	Stratton-on-Dunsmore, by Rev. John			
Wrexham.....	65	7	2	Richardson.....	10	0	0
Flintshire: St. Asaph.....	9	1	10	H.D.S.:			
Glamorganshire:				Barnes-Lawrence, Rev. A. E., Liver-			
Swansea: Ladies' Association.....	15	3	2	pool.....	10	0	0
Ystradgynaf.....	10	3	6	Carlisle Association, From friends of,			
Montgomeryshire: Newtown.....	2	2	9	by Rev. W. M. Shepherd.....	17	0	0
Pembrokeshire: Narberth.....	4	3	5	Hunsdon Bury, by Rev. J. H. Buxton	10	0	0
				Little Bredy Association, by Rev.			
SCOTLAND.				R. R. Meadows.....	8	6	0
Edinburgh Auxiliary.....	250	0	0	North Malling Deanery, by Rev.			
				W. F. Cobb.....	15	3	6
BENEFACTIONS.				Swansea, by Rev. Canon Smith.....	21	1	10
A Friend, Manchester.....	39	0	0	MOHAMMEDAN MISSION FUND.			
Brown, Mr. Henry, Fieldgate Street.....	5	0	0	Sarratt, Mr. and Mrs., Dorchester, half			
E. D.....	10	0	0	for India and half for Persia.....	25	0	0
From Anonymous, Evercreech.....	5	0	0				
Gedge, Miss Mary R., In loving memory				OSAKA GIRLS' SCHOOL FUND.			
of the late Mrs. George Lea.....	10	10	0	Webb, Miss (coll.).....	6	4	0
Howard, Mrs., Sandbach.....	50	0	0				
"In memory of a much-beloved brother".....	100	0	0	EXTENSION FUND.			
Keet, Henry, Esq., Liverpool.....	50	0	0	Gerrard's Cross Association, for Ladies'			
"Returned Income Tax," &c.....	5	0	0	Eastern Equatorial Africa Fund.....	14	5	11
Rushford, Mrs., Worthing, by Rev.							
G. F. Whidborne.....	20	0	0	MEMORIAL CHURCH AT FREE TOWN			
Smith, Miss A. G., Folkestone.....	5	0	0	FUND.			
Thankoffering for family mercies.....	20	0	0	Hannington, Mrs. James (coll.).....	6	2	0
Two Friends, by Rev. W. H. Barlow.....	47	0	0	Lombe, Rev. E. and Mrs., Swanton Mor-			
Watts, E. R. Esq., Camberwell.....	5	0	0	ley.....	5	0	0
Welby, W. E., Esq., Stamford.....	34	15	0	"Of Thine own have I given Thee".....	20	0	0
Wright, Mrs., Biggleswade.....	10	0	0				
Gleaners' Union:				EASTERN EQUATORIAL AFRICA FUND.			
A Gleaner's Thankoffering.....	10	0	0	Ramsey, E. G. Wardlaw, Esq., Bir-			
				nam.....	5	0	0
COLLECTIONS.				GLEANERS' UNION.			
Ball, Miss, Bible-class.....	1	2	0	Contributions.....	11	0	8
"Missionary Box of a Friend".....	7	5	0	"Our own Missionary".....	5	19	3
"Sonnie," for little freed slaves at Frere							
Town.....	1	0	0				
Williams, Miss F., New Southgate.....	2	5	9				

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# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

OCTOBER, 1888.

## SOME NOTES ON THE LAMBETH ENCYCLICAL, RESOLUTIONS, AND REPORTS.



It is not our province to discuss the recent Lambeth Conference as regards either its bearings upon the welfare of the Church of England at home, or its influence upon the mutual relations of the Churches forming what has latterly come to be called the Anglican Communion. But the Encyclical Letter and Resolutions of the Conference have a direct bearing upon the Church in the Colonies, in India, and in the mission-field, with which the Church Missionary Society is intimately concerned; and the Reports of the various Committees also, which are published along with the Letter and the Resolutions, are full of interesting matter affecting our C.M.S. missionary work directly or indirectly. Some notice, therefore, of the important pamphlet in which all are printed together \* is not only appropriate, but necessary, in the pages of the *Intelligencer*.

Although we have no intention of doing more than making "notes" upon the proceedings of the Conference, we are very sensible that it is not a light thing even to say a few unpretending words regarding the outcome of such an assembly. No member of the Church of England, or of any of the Churches represented at Lambeth, can fail to be impressed with the real greatness of the occasion. Outwardly and visibly, the Conference was the most striking illustration of the expansion of the Anglican Communion which this generation has seen. Taking the Colonial and Missionary Episcopate alone, the seven Bishops of the year of the Queen's Accession have grown within the limits of her reign to seventy-seven.† Even at home, we have had six new dioceses and eight suffragan-bishoprics, most of them since the last Lambeth Conference ten years ago. Now in a general way, and without descending to particular instances, the extension of the Episcopate both at home and abroad is a thing to be regarded with satisfaction. At all events, it would be so by all who, like ourselves, admired the present Bishop of Liverpool's letters some years ago on Church Reform. We, and those who think with us, do not for one moment put the expansion of any particular visible Church—even so

\* S. P. C. K., price 6d.

† Seventy-five sees; and the two Assistant Bishops in Tinnevely make seventy-seven.

pure an one as we hold ours to be—on a level with the diffusion of Christianity itself, that is, of the knowledge of the true God and of the Gospel of Christ. Yet in its place and in its degree, the progress even of a particular visible Church will be dear to the members of that Church; and we cannot sympathize with those who think it quite natural for a Methodist to rejoice in the development of Methodism, and for a Presbyterian to be proud of the Pan-Presbyterian Council, while finding no pleasure themselves in the extension of their own Church with its Scriptural Creeds and Articles and Formularies. But the extension of the Episcopate often means more than this. It is often an actual sign and token of the spread of the Gospel. The existence of the Bishoprics of Sierra Leone, Mid-China, Moosonee—to name three out of many,—means the existence of Churches of Africans, Chinese, Red Indians, and is a direct result of missionary effort.

But the Lambeth Conference was an impressive thing, not only for the evidence it supplied of the extension of the Church, but for the eminence of the individual Bishops composing it. No one can read through the list of one hundred and forty-five names without acknowledging that all that is greatest and best in the Church of England finds representation there: the ripest scholarship, the widest practical experience, the most conspicuous sagacity, the most self-denying labours at home and abroad, the firmest grasp of Gospel truth, the clearest insight into the Word of God, the brightest example of holy and devoted life. We could put names to all these features of personal qualification and character, but we forbear. We do not forget that there is another side; that what we regard as serious doctrinal and ecclesiastical error was represented too; but we feel bound to say, in candour and in thankfulness, that the documents emanating from the Conference and its Committees bear surprisingly little evidence of the fact.

With the limitations, before mentioned, naturally laid down for us in commenting on the proceedings of the Conference, there is no occasion to consider certain conspicuous omissions in them. We should, indeed, like the Bishop of Liverpool, have been glad if some clear declaration could have been put forth regarding the burning question of the day, the doctrine of the Lord's Supper. The teaching of both the Articles and the Prayer-Book on that subject is, as we think, so plain in its Scriptural simplicity that a great assembly of Anglican Bishops ought to be able with one voice to condemn views inconsistent with it—views which scarcely profess to be in harmony with the intentions of the Reformation Fathers who drew up our doctrinal standards. But we cannot but mournfully recognize the fact that those views, in their extremest form, would have found some—we hope only a few—ardent advocates at Lambeth; and if any declaration had been attempted, it would probably have been worded with sufficient vagueness, not indeed to satisfy them, but to obtain their reluctant acquiescence. In short, a *via media* view would undoubtedly have been expressed, and we do not think the cause of Evangelical Truth would have gained anything. That cause, in our

judgment, is safe so long as the Articles and the Communion Service are not tampered with; and we are disposed to be thankful that the Bishops let the matter alone, humbling as such a reflection unquestionably is.

We now turn to the pamphlet. As already stated, it comprises (1) the Encyclical Letter, (2) the Resolutions of the Conference, (3) the Reports of the Committees. But these, to be duly appreciated, should be read in inverse order. The Conference sat for a week's preliminary discussions, appointed various Committees, and then adjourned for a fortnight. During that fortnight the Committees considered the subjects referred to them, and prepared their Reports. The Conference then met again for the fourth week, discussed the Reports, passed certain Resolutions thereon, and finally adopted an Encyclical Letter which is in effect a short introduction to the Reports and Resolutions, and indeed frequently uses the language of the Reports; sometimes slightly altered. There is reason to believe that if the discussions had been publicly reported, many of its sentences would be seen to be the result of fidelity to true principles and of the progress of true liberality; but as the proceedings were private, we lose the advantage of comparing what was proposed with what was actually passed. It is evident, however, that the Conference as a whole was, speaking generally, better than its Committees.

Twelve Reports are printed, viz. on (1) Intemperance, (2) Purity, (3) Divorce, (4) Polygamy, (5) Observance of Sunday, (6) Socialism, (7) Care of Emigrants, (8) Mutual Relations of Dioceses and Branches of the Anglican Communion, (9) Home Reunion, (10) Scandinavian Church, Old Catholics, &c., (11) Eastern Churches, (12) Authoritative Standards of Doctrine and Worship. It is understood that there was yet another Committee on Definite Teaching of the Faith, but its Report does not appear, and there is no Resolution, although the subject is dealt with in the Encyclical. The reports, indeed, are not all printed in the form in which we believe they were presented to the full Conference; but the entire suppression of one is suggestive.

The Reports evidently met with varied treatment at the hands of the Conference. The first one (in order as printed), on Intemperance, is simply "commended to the consideration of the Church," the Resolution carefully stating that the Conference does not pledge itself to all its statements and opinions (which are strongly on total abstinence lines, the Report, a very able one, being the work of the Bishop of London), and the Encyclical "uttering a caution" against "the language which condemns the use of wine as wrong in itself." On the general subject this is not the place to dwell; but we wish the Conference had in some formal way endorsed the strong, but not too strong, words in which the Report refers to the liquor traffic in uncivilized lands:—

A combination between Governments might wipe out the grievous stain which now rests on the countries that are counted foremost in the world—the stain of degrading and destroying the weaker races. It has pleased God

to make the Christian nations stronger than any other—stronger than all others combined. But this strength brings with it a very solemn responsibility. And this solemn responsibility the Church ought incessantly to press on those who bear authority. It is grievous that it should be possible to say, with any most distant resemblance of truth, that it would be better for Native races that Christian nations should never come into contact with them at all.

On the other hand, the Report on Purity, presented by a Committee presided over by the Bishop of Durham, is adopted by the Conference with exceptional emphasis. It is "earnestly commended to all those into whose hands it may come"—(words which look as if designedly used not to limit their application to the Church of England)—"as expressing the mind of the Conference on this great subject." The Bishop of Sierra Leone was not on this Committee, but probably no Bishop feels more keenly the need of such a powerful declaration as is embodied in the Report and the Encyclical. And because that need is felt in West Africa—and scarcely less so in some other C.M.S. fields—it will not be out of place to quote the words here:—

We are not blind to the danger of dealing publicly with the subject of impurity. We dread the effect, especially upon the young, of any increased familiarity with the details of sin. Notwithstanding we hold that the time has come when the Church must speak with no uncertain voice.

We solemnly declare that a life of purity is alone worthy of a being created in the image of God.

We declare that for Christians the obligation to purity rests upon the sanctity of the body, which is the "Temple of the Holy Ghost."

We declare that a life of chastity for the unmarried is not only possible, but is commanded by God.

We declare that there is no difference between man and woman in the sinfulness of sins of unchastity.

We declare that on the man, in his God-given strength of manhood, rests the main responsibility.

We declare that no one known to be living an immoral life ought to be received in Christian society.

We solemnly protest against all lowering of the sanctity of marriage.

We would remind all whom our voice may reach that the wrath of God, alike in Holy Scripture and in the history of the world, has been revealed against the nations which have transgressed the law of purity; and we solemnly record our conviction that, wherever marriage is dishonoured and sins of the flesh are lightly regarded, the home-life will be destroyed, and the nation itself will, sooner or later, decay and perish.

We, on our part, as Bishops of the Church of God, satisfied as to the gravity of this matter, and feeling that nothing short of general action on the part of all Christian people will avail to arrest the evil, determine to confer with the clergy and faithful laity of our several dioceses as to the wisest steps to be taken for the accomplishment of the weighty enterprise to which God is calling us.—(*Report.*)

Christian society is only now awakening to a sense of its active duty in the matter of purity; and we, therefore, desire to avail ourselves of an occasion which has brought together representatives of the Anglican Communion from distant parts of the world, to proclaim a crusade against that sin which is before all others a defilement of the body of Christ and a desecration of the temple of the Holy Spirit. We recall the earnest language of the Report: we believe that nothing short of general action by all Christian people will avail to arrest the evil: we call upon you to rally round the standard of a high and pure morality; and we appeal to all whom our voice may reach to assist us in raising the tone of public opinion, and in stamping out ignoble and corrupt traditions which are not only a dishonour to the name of our Master Christ, but degrading to the dignity of a being created in the image of God.—(*Encyclical.*)

The next Reports are on Divorce and Polygamy, with which the Resolutions of Conference and the Encyclical are in substantial agreement. The subject of Polygamy is one in which the Church Missionary Society is deeply interested. Many of our Missions are among peoples more or less polygamous, and questions of extreme difficulty and delicacy arise therefrom. Not that there is any doubt at all as to the unlawfulness of Polygamy to a Christian. But, putting aside many minor points, the great practical problem is this, If a Heathen or Mohammedan with more wives than one desires baptism into the Christian Church, must he first put away all his wives save one? A moment's consideration will show that whichever answer is given, Yes or No, difficulties will arise. Suppose the answer is Yes. Then, which wife is he to keep? Suppose, for example, he has three: "the first old and childless, the second the mother of all his children, the third the last married and best beloved." Assuming them to be all three equally lawful wives according to the custom of the country, on what principle is he to choose between them? Moreover, will he not transgress our Lord's prohibition (Matt. v. 32) against putting away a wife, "saving for the cause of fornication"? And what is the condition of the wife so put away? Is she to be counted as married or single? Can she marry another man? And what about her children? On the other hand, suppose the answer to be No, and the man retains his wives and is baptized. Then, it is said, it will be found hard in practice to keep those already baptized with one wife from taking others, and this of course is quite inadmissible. To follow out these questions would carry us into a discussion of the whole subject, which cannot be undertaken in this article. We only desire just to indicate its complexity, which complexity is increased by the immense variety of social customs in different heathen countries. India and Africa, for instance, present totally different circumstances, involving totally different problems; and, speaking generally, the subject is differently viewed by missionaries in India and Africa respectively. In India it has been felt right in special cases to baptize polygamists, while in Africa both Bishops and missionaries seem to be unanimous in the strongest possible protest against any such concession.

It will be remembered that the question came to the front two years ago, owing to an interesting paper read before the Church Congress at Wakefield by the present Bishop of Exeter. He took the side of concession; but his views appear to us to have been grievously misunderstood and misstated, especially in West Africa. Certainly his paper led to a curiously diverse expression of feeling there: for instance, several leading Native clergy and laymen in Lagos regarded these proposals as introducing confusion into those ideas of the sanctity of the marriage tie which with so great difficulty are being instilled into their people, and pleaded that they should not have sent to them a second-class Christianity; while in Sierra Leone leading laymen took occasion from the fact that admission of polygamists to baptism was an open question to lead an attack on monogamy itself as a system unsuited to Africa. And there is no doubt that the

expectation was created in many African minds that the Bishop of Exeter's paper held out some hope that the Christian standard will be ultimately lowered to meet their requirements. But for this there was no excuse. Whether the Bishop's view be right or wrong in itself, his statement of it is perfectly clear. He says in plain terms,—“I would admit a polygamist to baptism; but if a baptized convert took to himself more wives than one I think he ought to be excommunicated.” In an additional paper, printed only in July last for the use of the Lambeth Conference, he thus sums up the question and his solution of it:—

We are all agreed that the Church of Christ condemns polygamy, and absolutely forbids her baptized children to take unto themselves more wives than one. We are all agreed that the Church of Christ absolutely condemns divorce, saving for the cause of conjugal infidelity. But from these two prohibitions, both of them founded, we believe, on the words of Christ Himself, the perplexing question has arisen, What is their duty who, in the days of Heathen or Mohammedan darkness, have married more wives than one—wives as distinguished from concubines—and who, being sincere converts to the Christian faith, desire Holy Baptism?

Having regard to the fact that God suffered the Old Testament saints from the days of Abraham to marry more wives than one, until the purer light of the Gospel led His servants back to the primeval law of marriage, may we not argue that such converts from Heathenism or Islam are viewed by Him with like forbearance; and that He does not demand of them to break a solemn contract they have made with these women, many of whom are the mothers of their children, before they are received into covenant with Himself? Nay, further, may we not maintain that to urge them to divorce all but one wife as the condition of Christian Baptism would be to urge them to violate those eternal and unwritten laws of justice which are dimly deciphered even by the heathen? . . .

May we not then (subject to the decision and ruling of the Bishop of the Diocese) advise the Baptism of such believing and penitent converts, and the Baptism of their convert wives? But if any Christian so baptized presumes to marry another woman during the life of any of his wives, that man ought to be excommunicated. And surely this law of Church discipline, vigilantly enforced, together with a faithful proclamation of the law of Christ respecting Christian marriage, and with the exclusion of those converts who have more wives than one from any official position in the Church of God, would brand polygamy with that general condemnation of it which we all unanimously affirm, and would, whensoever a tribe or people embraced Christianity, stamp out this transgression of the primeval law in a single generation.

We have felt it right to let this side of the question be thus stated, because the Lambeth Conference decided the other way. The Committee appointed to consider the subject was a strong and comprehensive one. The Bishop of Durham was Chairman. The English Episcopate was further represented by the Bishops of London, Chester, and Exeter; the Irish by the Bishop of Meath (Dr. Reichel); the American by the Bishops of Missouri and South Dakota, both of whom have Red Indians in their dioceses. India was represented by the Bishop of Travancore; Africa by the Bishops of Sierra Leone and Zululand and Bishops Smythies and Crowther; the West Indies by the Bishop of Guiana; and New Zealand by the Bishop of Waiapu. The remaining member was Bishop Perry, whose experience on the C.M.S. Committee would be valuable. We print the Report in its entirety:—

Your Committee have approached the consideration of the subject submitted to them with an overwhelming sense of their responsibilities; inasmuch as the

question intimately affects the sanctity of marriage, and therefore lies at the root of social morality.

After considering various representations which have been laid before them from divers quarters, they beg leave to report as follows:—

1. Your Committee desire to affirm distinctly that Polygamy is inconsistent with the law of Christ respecting marriage.

2. They cannot find that either the law of Christ or the usage of the early Church would permit the Baptism of any man living in the practice of polygamy, even though the polygamous alliances should have been contracted before his conversion.

3. They are well aware that the change from polygamy to monogamy must frequently involve great difficulty and even hardship, but they are of opinion that it is not possible to lay down a precise rule to be observed under all circumstances in dealing with this difficulty.

They consequently think that the question of time and manner, which must depend largely on local circumstances, can only be determined by local authority.

4. Your Committee recommend that persons living in polygamy should, on their conversion, be accepted as candidates for Baptism, and kept under Christian instruction until such time as they shall be in a position to accept the law of Christ.

They consider it far better that Baptism should be withheld from such persons, while nevertheless they receive instruction in the truths of the Gospel, than that a measure should be sanctioned which would tend to lower the conception of the Christian law of marriage, and thus inflict an irreparable wound on the morality of the Christian Church in its most vital part.

5. The wives of polygamists may, in the opinion of the Committee, be admitted, in some cases, to Baptism; inasmuch as their position is materially different from that of the polygamist husband. In most countries where polygamy prevails they have no personal freedom to contract or dissolve a matrimonial alliance; and moreover they presumably do not violate the Christian precept which enjoins fidelity to one husband.

6. In carrying into effect the principles here laid down, with due regard to the dictates of love and justice, serious burdens will in some cases be imposed on the Churches, but no trouble, or cost, or self-sacrifice ought to be spared to make any suffering which may be caused as light and easy to bear as possible.

7. Difficult questions of detail which may arise in following these recommendations must be left to the decision of the local authorities of the Church, whether Diocesan or Provincial.

8. Throughout this Report polygamy has been taken to mean the union of one man with several wives; but among some tribes the union of one woman with several husbands is a recognized institution. It will be plain that no such union can be recognized by the Church.

9. It has been represented to your Committee that heathen marriages in many cases do not imply a mutual pledge of life-long fidelity; and instruction has been asked as to the mode of dealing with such cases on the conversion of the contracting parties, so as to impart a Christian character to the contract. The Committee think it best to leave the local authorities of the Church to determine in what way this end may be best attained; but they deprecate any course which would tend to impair the validity (within their own sphere) of contracts undertaken prior to conversion, so far as these contracts are not inconsistent with the law of Christ.

10. In laying down the principles which should rule the admission of Christian converts for the future, the Committee have no intention of passing any censure on those who have decided otherwise in the past; and they desire to leave to individual Bishops the responsibility of dealing with difficulties which may arise in any part of the mission-field from the adoption of a different line of action heretofore by those in authority.

This Report, as we understand, was not unanimous; but how many dissented from it, or who they were, is not publicly known. So also

the Resolutions of Conference upon it were divided upon, and in this case we are informed what the numbers voting were:—

That it is the opinion of this Conference that persons living in polygamy be not admitted to Baptism, but that they be accepted as candidates and kept under Christian instruction until such time as they shall be in a position to accept the law of Christ. [Carried by 83 votes to 21.]

That the wives of polygamists may, in the opinion of this Conference, be admitted in some cases to Baptism, but that it must be left to the local authorities of the Church to decide under what circumstances they may be baptized. [Carried by 54 votes to 34.]

In the Encyclical, the subject is thus referred to:—

The sanctity of marriage as a Christian obligation implies the faithful union of one man with one woman until the union is severed by death. The polygamous alliances of heathen races are allowed on all hands to be condemned by the law of Christ; but they present many difficult practical problems which have been solved in various ways in the past. We have carefully considered this question in the different lights thrown upon it from various parts of the mission-field. While we have refrained from offering advice on minor points, leaving these to be settled by the local authorities of the Church, we have laid down some broad lines on which alone we consider that the missionary may safely act. Our first care has been to maintain and protect the Christian conception of marriage, believing that any immediate and rapid successes which might otherwise have been secured in the mission-field would be dearly purchased by any lowering or confusion of this idea.

These decisions are in substantial accordance with the views put forth officially by Henry Venn in an important Minute in 1857, and, we believe, with those of all the African Bishops present at the Conference, including Bishop Crowther. In our judgment there is much to be said on both sides; but upon the whole we think that the Lambeth Conference could not safely have decided otherwise than it did, and that in the long run, if the progress of Christianity is the slower in consequence, it will also be the surer. Certainly, whatever may still be the private views of individuals, the discussion of the subject should be regarded as now closed. Such a pronouncement by such a majority of Bishops must be regarded as final. We must believe that God will take care of consequences that follow from loyal obedience to His ordinances; and we trust that the severe test of sincerity now confirmed will help to create a stronger fibre of Christianity. The Native Churches, however, should do their utmost to prevent hardship arising from it.

The next subject, the observation of Sunday, does not, as treated by the Committee, directly concern us; but we are glad that, through the influence of the Bishop of Exeter, who has made the subject his own, and of the Archbishop of York, a Report was presented, and Resolutions passed, calculated to strengthen the hands of our missionaries who (as on the Niger and in China\*) have had difficult cases of hardship to deal with. The Resolution affirms "the principle of the religious observance of one day in seven, embodied in the Fourth

\* One of the causes of the persecutions at Bonny a few years ago was the keeping of the Lord's Day by the converts. Regarding China, Archdeacon Moule refers to the matter in the *Story of the Che-Kiang Mission*.



Commandment," to be "of Divine obligation," and that "from the time of our Lord's Resurrection, the first day of the week was observed by Christians as a day of worship and rest, and under the name of 'The Lord's Day,' gradually succeeded, as the great weekly festival of the Christian Church, to the sacred position of the Sabbath."

The Reports on Socialism and Emigration were "received," and the former is "submitted to the consideration of the Churches of the Anglican Communion," while the "suggestions" in the latter are "commended" to the same consideration. Then would naturally follow, to judge by the order of topics in the Encyclical, the missing Report on Definite Teaching of the Faith. In the absence of such a Report, we turn to the paragraphs on the subject in the Encyclical. They are linked on to the preceding paragraphs as follows:—

Recognizing thus the primary importance of maintaining the moral precepts and discipline of the Gospel in all the relations of life and society, we proceed to the consideration of the means, within the reach and contemplation of the Churches, for inculcating the definite truths of the Faith, which are the basis of such moral teaching.

The Conference goes on to give some brief counsels regarding Sunday-school teaching and the like, and regarding the Bible and current attacks upon it. It well says, "The study of Holy Scripture is a great part of the mental discipline of the Christian, and the Bible itself is the main instrument in all teaching of religion." And then follows one of the sentences for which we are especially thankful:—

We . . . most earnestly press upon them [the clergy] the importance of taking, as the central thought of their teaching, our Lord Jesus Christ, as the sacrifice for our sins, as the healer of our sinfulness, the source of all our spiritual life, and the revelation to our consciences of the law and motive of all moral virtue. To Him and to His work all the teachings of the Old Testament converge, and from Him all the teachings of the New Testament flow, in spirit, in force, and in form.

It would be difficult to improve this admirable sentence. If only all the teaching of the Anglican Communion in all parts of the world were in accordance with it, we should indeed rejoice. Annexed to it, however, are the following additional words, in the composition of which other influences may be traced:—

The work of the Church is the application and extension of the blessings of the Incarnation, and her teaching the development of its doctrinal issues as contained in the Creeds of the Church.

Why "Incarnation" only? But we need not ask or answer the question. The phrase is sufficiently familiar in the writings of more than one school of modern theology, though it does not always mean the same thing. However, these schools were represented in the Conference, and instead of complaining that a few words were introduced to meet their views, it is rather our part to be thankful that the words are so few, and not *per se* open to objection. We must observe, however, that the "doctrinal issues" of the Incarnation are not all "contained in the Creeds of the Church." The Creeds are invaluable for their teaching on the Trinity, the twofold Nature of Christ, &c., but they say little regarding the application of Divine Truth to a lost world, or to the individual soul, little, that is to say, on Sin, Justifica-

tion, Regeneration, Sanctification, and the like. They deal, to speak technically, with "theology" pure and simple, not with "soteriology." The reason, of course, is simple. The controversies of the age in which they were written turned on "theological" and not on "soteriological" points. But "soteriology" is now of at least equal practical importance. Modern controversies have less to do with the *homoiousion* than with the questions, "How can man be just with God?" and "Wherewith shall I come before the Lord?" With these questions the most important of the Articles deal; and the Encyclical should therefore have said, "Creeds and Articles."

The next Report is that of the Committee on "the Mutual Relations of the Dioceses and Branches of the Anglican Communion." It deals with some professional questions such as the passing of a clergyman from one diocese to another with proper testimonials, &c.; but there are three topics in it that call for notice. One is the status of clergymen ordained for "the Colonies," i.e. (in practice) for work anywhere abroad. The Committee very justly speak as follows:—

There appears to be a notion current that Clergymen ordained for work in England, who go out to labour for a time in the Colonies, are regarded as more or less disqualified for subsequent preferment at home. The Committee regret that such a notion should be current, and they are of opinion that Clergymen who have been willing to give a portion of the best time of their lives to colonial work may be regarded as having special claims for consideration on their return home. The Committee are aware that the subject is not free from difficulties, and that it is impossible to lay down any general rule; but they have thought it right to give it a place in their Report, and that some benefit may arise from the course thus adopted.

There is no Resolution of Conference on this subject, but the opinion of the Committee is noticed and endorsed in the Encyclical. Then, secondly, a principle is re-asserted which was laid down by the previous Lambeth Conference of 1878, viz., that "when a Diocese, or territorial sphere of administration, has been constituted by the authority of any Church or Province within its own limits, no Bishop or other clergyman of any other Church should exercise his functions within that Diocese without the consent of the Bishop thereof." Upon this, again, there is no formal Resolution; but the Encyclical "urges" "that no Bishop or clergyman should exercise his functions within any regularly-constituted diocese without the consent of the Bishop of that Diocese." Of course the general principle thus affirmed is a most right and reasonable one; but, whether designedly or not, the words seem carefully and judiciously chosen to avoid condemning certain existing facts. Bishop Moule has been blamed for exercising his functions in the English church (or cathedral, so-called) at Shanghai, and in the C.M.S. Mission in that city under Archdeacon Moule, on the ground that there is an American Bishop having his headquarters there; but as neither Bishop has any "regularly-constituted diocese," or even what the Conference of 1878 carefully defined as a "territorial sphere of administration constituted by the authority of a Church or Province within its own limits," the principle on which stress is laid is not transgressed

against. In Japan, also, the English and American Bishops work happily without the territorial division which to some ecclesiastical purists seemed so essential when the negotiations regarding the English Bishopric were going on. The S.P.G. and C.M.S. Missions, and the "St. Andrew's" and "St. Hilda's" Missions organized by Bishop Bickersteth, are carried on at Tokio alongside that of the American Episcopal Church, and no difficulty arises. The Lambeth Conference has happily refrained from interfering with these tentative and elastic arrangements. Moreover, it may be observed that the Conference, whether intentionally or unconsciously we do not know, has refrained from shutting the door against a plan which may hereafter be found necessary and useful, but the suggestion of which has been scornfully denounced by some, viz., the appointment of two (or more) Bishops within the same area where two (or more) languages are spoken, dividing their "spheres of administration" linguistically and not territorially.

The third point of importance noticed in this Report is the Revision of the Prayer-Book by a particular Church or Province included in the Anglican Communion. The Committee deprecate such independent revision in the following terms:—

The attention of the Committee has been further directed to the danger of important divergencies with regard to matters of doctrine, as well as forms of worship, being introduced amongst the Anglican Churches by the possible assumption on the part of each Province or Diocese of the power of revising the Book of Common Prayer. Such divergencies might be injurious to the Church at large, and would certainly interfere with the mutual relations of its different parts.

It is not within the province of the Committee to lay down rules as to the powers of the different branches of the Anglican Communion in this matter, or as to the line of action which they ought to follow. This remark applies with especial emphasis to the Episcopal Church of America, though the Committee cannot abstain from remarking with pleasure that recent changes made in the Book of Common Prayer by that Church have been rather in the direction of nearer approach to the English Book than of further departure from it. But with regard to the branches of the Church within the limits of Her Majesty's dominions, the Committee cannot express too strongly the opinion which they entertain with regard to the danger of alteration in existing services. They do not deny in general that the Book of Common Prayer may be susceptible of improvement; this susceptibility may probably be predicated of all things human; though it must be remembered that it might be hard to find many improvements, which would be generally and heartily accepted as such. Neither do they wish to express an opinion unfavourable to efforts made to supplement the prayers and services of the Church by others which her needs demand. But the point which the Committee would chiefly urge is this—that the Book of Common Prayer is not the possession of one Diocese or Province, but of all; that a revision in one portion of the Anglican Communion must, therefore, be extensively felt, and that it is not just that any particular portion should undertake revision without consultation with other portions, and especially with the Church at home.

The Conference endorsed this by the following Resolution:—

That, inasmuch as the Book of Common Prayer is not the possession of one Diocese or Province, but of all, and that a revision in one portion of the Anglican Communion must therefore be extensively felt, this Conference is of opinion that no particular portion of the Church should undertake revision without seriously considering the possible effect of such action on other branches of the Church.

Now, however reasonable the general principle thus affirmed may be,

its application may lead to much awkwardness. There can be little doubt that the revision of the Prayer-Book by the Church of Ireland after Disestablishment was remembered, and that some at least intended to condemn it, in connection with which point we note that on this particular Committee, while the Scottish Episcopal Church had two representatives, there was no Irish Bishop except the Bishop of Derry (who has always been a strong opponent of his own Church's action in the matter), and only one Bishop, out of the whole seventeen that served, whom we should expect (so far as our knowledge goes) to sympathize with the distinctly Protestant character of the Irish Revision. It is quite certain that the rising Churches in India, China, and Japan, will find modifications in the Prayer-Book indispensable, and this is always in terms recognized by men of all parties; but if the Lambeth Resolution means that no such modifications should be made without being first submitted to other branches of the Anglican Church, it is forging fetters for the infant Christian communities which may terribly impede their growth. We note, however, that the phraseology of the Resolution is milder than that of the Report. While the Committee say that "it is not just that any particular portion [of the Anglican Communion] should undertake revision without consultation with other portions, and especially with the Church at home," the Conference only says that the "particular portion" should "seriously consider the possible effect of [revision] on other branches of the Church." "Serious consideration" is a reasonable demand, and does not necessarily imply that every rubric which (say) the Nippon Sei Ko-Kwai (Japan Church) may find desirable in view of local circumstances is to be submitted to the microscopic and not too friendly criticism of the Lower House of Convocation. It is, moreover, well to guard the infant Churches during the time of transition from alterations which might be forced upon them by a dominant English ecclesiastical party,—in view of which danger it was that the Evangelical members of the Church in Ceylon insisted, and successfully insisted, on the preservation of the identity of the Church there with the Church at home.

The same Committee, in an Appendix to their Report, discuss the expediency of the Churches of the Anglican Communion putting forth a declaration of their doctrinal beliefs; but as this subject seems to have been outside the scope of their reference, and is dealt with also by another Committee, we will take it up presently.

Then follow three Reports of great importance, upon which there are both Resolutions of Conference and paragraphs in the Encyclical, respecting our relations with other Churches and Communions at home and abroad. These are on Home Re-union, on the Scandinavians, Old Catholics, &c., and on the Eastern Churches. With the questions before the first two Committees the Church Missionary Society is not directly concerned; but there are two matters in their Reports on which a brief comment may be permitted.

First, we note with interest the references to the Church of Rome,

which are on the whole satisfactory, though they might have been more so. The Committee on Home Reunion say:—

The Committee with deep regret felt that, under present conditions, it was useless to consider the question of Reunion with our brethren of the Roman Church, being painfully aware that any proposal for reunion would be entertained by the authorities of that Church only on condition of a complete submission on our part to those claims of absolute authority, and the acceptance of those other errors, both in doctrine and in discipline, against which, in faithfulness to God's Holy Word, and to the true principles of His Church, we have been for three centuries bound to protest.

The concluding words of this paragraph are especially satisfactory. They go behind the more recently-formulated errors of Rome, throw us back upon the Reformation, and affirm the "protesting" or Protestant character of the Church of England. And it is noteworthy that the very next sentence refers to Protestant Nonconformists, so far as doctrine is concerned, in strongly contrasted terms:—

But . . . the Committee were of opinion that with the chief of the Non-conforming Communion there would . . . be less difficulty than is commonly supposed as to the basis of a common faith in the essentials of Christian doctrine.

There is a less satisfactory reference to Rome in another Report, that on the Eastern Churches. With those Churches, it is stated,—

There exist no bars, such as are presented to communion with the Latins by the formulated assertion of the infallibility of the Church residing in the person of the Supreme Pontiff, by the doctrine of the Immaculate Conception, and other novel dogmas imposed by the decrees of later Councils.

This is the usual phraseology of advanced High Churchmen regarding Rome, but it is far from satisfying us. If the only obstacles to intercommunion were the doctrines of Papal Infallibility and the Immaculate Conception, it would follow that prior to 1870 such intercommunion was possible and desirable. It is true that a further obstacle is hinted at in "other novel dogmas imposed by the decrees of later Councils." But what are these? The mediæval Councils, from the Fourth Lateran to Trent, may perhaps be called "later" in comparison with those that preceded them, but the dogmas propounded by them are not "novel" in the nineteenth century. The object of this Committee would seem to have been to slur over all the errors of Rome except the two that have been authoritatively imposed within the last twenty years. We are glad to see that the Conference, in transferring the Committee's sentence to the Encyclical, modified it a little. The words "novel" and "later" are dropped out, and the Conference as a whole, therefore, declares that intercommunion is prevented by the two recent additions to the Papal creed and "other dogmas imposed by the decrees of Papal Councils." That is much better; but we still desiderate the mention in express terms of Transubstantiation, Auricular Confession and Absolution, Purgatory and Masses for the Dead, Mariolatry and Image Worship, &c., &c. The list is a long and an ugly one, and the facts cannot be altered by the simple process of ignoring them.

The other point to be noticed is the very important statement of

the conditions of Reunion with Christians separated from us. The Committee on Home Reunion borrowed them almost word for word from a declaration made by the two "Houses" of the American Church in 1886; and the Conference adopted them with some further alterations and additions, as follows:—

That, in the opinion of this Conference, the following Articles supply a basis on which approach may be by God's blessing made towards Home Reunion:—

(a) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

(b) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

(c) The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him.

(d) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

These "articles," considering how many other points might not unnaturally have been included by an assembly in which High Church influences had great power, seem to us singularly moderate and reasonable. The fourth, marked (d), has been objected to as placing Episcopacy among the essentials of a Church, regarding it as of the *esse* rather than of the *bene esse*. This criticism is scarcely just. The Conference says nothing—whatever it may have thought—upon that question. It refrains from defining the essentials of a Church. Its statement has reference to the Church of England, which has never existed without an Episcopate, and which one can scarcely conceive as the same Church without one. The question is not, What is a Church? but, What sort of Church can be united, or re-united, with the Anglican Communion? The Conference simply declares Episcopacy to be one of the characteristic features of the Anglican Communion, not to be surrendered so far as itself is concerned. But it does not say that there are no branches of the visible Church of Christ outside the Anglican Communion. So far from complaining of the words used, we are thankful for the careful way in which they allow for elasticity. "The Historic Episcopate"—not necessarily the Lord Bishops of great English Sees, but, in some form, what has, as a matter of history, come down from (at all events) the sub-apostolic times. "Locally adapted in the methods of its administration to the varying needs," &c.—what could be more liberal and elastic than that? For our part, we hope that in all the rising Native Churches there will be wise "local adaptation to varying needs;" but we hope they will all retain the "Historic Episcopate." If any should fail to do so, under peculiar local circumstances, we should be the last to deny them a place in the visible Church of Christ; but if they could still belong to that part of it which is called the Anglican Communion, the Anglican Communion would be very differently constituted from what it is now.

It is pleasant to be able to add here that the Encyclical Letter, in referring to these Resolutions, notices (like the Committee Report on Home Reunion already quoted) the work of Nonconformist communions

in terms totally different from those in which it refers to the Church of Rome:—

We gladly and thankfully recognize the real religious work which is carried on by Christian bodies not of our Communion. We cannot close our eyes to the visible blessing which has been vouchsafed to their labours for Christ's sake.

Noticing with pleasure in passing that friendly reference is made in Reports, Resolutions, and Encyclical, to the Scandinavian Churches, the Spanish Church Reformers, and the Moravians (as well as others), we pass to the Eastern Churches. Some of our readers may remember that in the correspondence a year and a half ago in the *Guardian* between Canon Liddon and the present writer, the former was very severe upon the latter for speaking of "Eastern Churches" instead of "Orthodox Eastern Church." We observe that the Conference again and again mentions the "Eastern Churches"—as indeed it could not help doing.

The Committee on the Eastern Churches seems to have been very strangely constituted. It comprised only eight members, and, except the Bishop of Winchester, who was Chairman, not a single English prelate served on it. The other seven were two from Ireland (Limerick and Meath), two from America (Iowa and Springfield), the Bishop of Gibraltar, Bishop Blyth of Jerusalem, and the Bishop of Travancore and Cochin—the last-named obviously in view of the Syrian Church in his diocese. We should have thought the Bishop of Durham, with his unrivalled knowledge of early Church history, and the Bishop of Rochester, as one of the Trustees of the Jerusalem Bishopric Endowment, were indispensable on such a Committee; and the C.M.S., which in its earlier days did more for the Eastern Churches than any other body of Churchmen has done since, was entitled to at least another representative besides Bishop Speechly. But let us turn to the Report. The Committee begin by expressing a "hope that at no distant time closer relations may be established" between the Church of England and the "Orthodox Eastern Communion" (i.e. the Greek Church); but they are of opinion that "any hasty or ill-considered step in this direction would only retard the accomplishment of this hope." Among the grounds of hope enumerated is "the request which the Orthodox Patriarch of Jerusalem recently addressed to the Archbishop of Canterbury, that the Anglican Bishopric in Jerusalem should be reconstituted, and that the headquarters of the Bishop should be placed in that city rather than at Beyrout or elsewhere." This, by the way, is a significant though implicit rebuke to Dr. Liddon and his friends, who professed to have the approval of the Greek Patriarch in their vehement opposition to the revival of the Protestant Bishopric so dear to the late Lord Shaftesbury. Neither the Committee nor the Conference, however, express any approval of the Archbishop having revived the Bishopric; and another Committee, the one on Old Catholics and other Continental Reformers, deprecate in rather strong terms "the consecration, by Bishops of our Communion, of a Bishop, to exercise his functions in a foreign country, within the limits of an ancient territorial jurisdiction and over the natives of that country." This is probably aimed at the

present Archbishop of Dublin's scheme for giving a Bishop to the Reformed Spanish Church, but it looks like an indirect condemnation of the Jerusalem Bishopric by a Committee not appointed to consider that question. The Conference as a whole, however, used much milder words.

The Committee then proceed to mention some hindrances to closer relations with the Greek Church, especially the *Filioque* clause in the Nicene Creed, certain peculiarities in the Greek administration of Baptism and Confirmation, and, what is much more important, the adoration of the Virgin and saints, and of pictures, which is noticed in a passage, satisfactory as far as it goes, but not nearly strong enough:—

It would be difficult for us to enter into more intimate relations with that Church so long as it retains the use of icons, the invocation of the Saints, and the cultus of the Blessed Virgin; although it is but fair to state that the Greeks, in sanctioning the use of pictorial representations for the purpose of promoting devotion, expressly disclaim the sin of idolatry, which they conceive would attach to the bowing down before sculptured or molten images. Moreover, the decrees of the second Council of Nicæa, sanctioning the use of icons, were framed in a spirit of reaction against the rationalizing measures, as they were regarded, of the iconoclastic Emperors. The Greeks might be reminded that the decrees of that Council, having been deliberately rejected seven years afterwards by the Council of Frankfort, and not having been accepted by the Latin Church till after the lapse of two centuries, and then only under Papal influence, cannot be regarded as binding upon the Church.

The Committee then proceed to their recommendations; and as these are of some importance in view of our own Missions in Palestine, Persia, &c., we quote the passage at length:—

Your Committee would impress upon their fellow-Christians the propriety of abstaining from all efforts to induce individual members of the Orthodox Eastern Church to leave their own communion. If some be dissatisfied with its teaching or usages, and find a lack of spiritual life in its worship, they should be advised not to leave the Church of their baptism, but by remaining in it to endeavour to become centres of life and light to their own people; more especially as the Orthodox Eastern Church has never committed itself to any theory that would make it impossible to reconsider and revise its standards and practice.

Your Committee think it desirable that the Heads of that communion should be supplied with some authoritative document setting forth the historical facts relating to our orders and our position in the Catholic Church; as much misconception appears still to prevail on this subject. Your Committee feel that the position which England now occupies in Cyprus and in Egypt places in our hands exceptional opportunities of elevating the moral and spiritual life of our Eastern brethren. Especially may this be done by introducing or promoting higher education: any help given in this way we have reason to believe would be warmly welcomed. We rejoice to know that schools have lately been established at Constantinople and elsewhere for the purpose of supplying education to those who are in training for the ministry. In the more general diffusion of knowledge amongst the instructors of the people lies the best hope of that mutual understanding and esteem for which the Heads of the Orthodox Church have shown so much desire.

Your Committee cannot be expected to deal separately with the other Churches of the East, among which the Armenian appears to be the largest and most important. Approaches have been made to us from time to time by Bishops and other representatives of this communion, appealing for aid in support of educational projects for the instruction of their own people. The Armenian Church lies under the imputation of heresy. But it has always protested against this imputation, affirming the charge to have arisen from a misconception of its



formularies. The departure from orthodoxy may, perhaps, have been more apparent than real; and the erroneous element in its creed appears now to be gradually losing its hold upon the moral and religious consciousness of the Armenian people.

In regard to other Eastern communities, such as the Coptic, Abyssinian, Syrian, and Chaldean, your Committee consider that our position in the East involves some obligations. And if these communities have fallen into error, and show a lack of moral and spiritual life, we must recollect that but for them the light of Christianity in these countries would have been utterly extinguished, and that they have suffered for many centuries from cruel oppression and persecution. If we should have opportunity, our aim should be to improve their mental, moral, and religious condition, and to induce them to return to the unity of the faith without prejudice to their liberty. This we take to be the purpose of the Assyrian Mission set on foot by the late Archbishop of Canterbury, and continued by his successor.

The formal Resolution of Conference on this subject was as follows:—

That this Conference, rejoicing in the friendly communications which have passed between the Archbishops of Canterbury and other Anglican Bishops and the Patriarchs of Constantinople and other Eastern Patriarchs and Bishops, desires to express its hope that the barriers to fuller communion may be, in course of time, removed by further intercourse and extended enlightenment. The Conference commends this subject to the devout prayers of the faithful, and recommends that the counsels and efforts of our fellow-Christians should be directed to the encouragement of internal reformation in the Eastern Churches, rather than to the drawing away from them of individual members of their Communion.

—and the reference to it in the Encyclical as follows:—

The Conference has expressed its earnest desire to confirm and to improve the friendly relations which now exist between the Churches of the East and the Anglican Communion. These Churches have well earned the sympathy of Christendom, for through long ages of persecution they have kept alive in many a dark place the light of the Gospel. If that light is here and there feeble or dim, there is all the more reason that we, as we have opportunity, should tend and cherish it; and we need not fear that our offices of brotherly charity, if offered in a right spirit, will not be accepted. We reflect with thankfulness that there exist no bars, such as are presented to communion with the Latins by the formulated sanction of the Infallibility of the Church residing in the person of the Supreme Pontiff, by the doctrine of the Immaculate Conception, and other dogmas imposed by the decrees of Papal Councils. The Church of Rome has always treated her Eastern sister wrongfully. She intrudes her Bishops into the ancient Dioceses, and keeps up a system of active proselytism. The Eastern Church is reasonably outraged by these proceedings, wholly contrary as they are to Catholic principles; and it behoves us of the Anglican Communion to take care that we do not offend in like manner.

Individuals craving fuller light and stronger spiritual life may, by remaining in the Church of their baptism, become centres of enlightenment to their own people.

But though all schemes of proselytizing are to be avoided, it is only right that our real claims and position as a historical Church should be set before a people who are very distrustful of novelty, especially in religion, and who appreciate the history of Catholic antiquity. Help should be given towards the education of the Clergy, and, in more destitute communities, extended to schools for general instruction.

On these three deliverances we make the following observations.

First, the Committee evidently draw a distinction between the Greek Church and the other Eastern Churches, though why they should do so is not clear. The Armenian Church is allowed to lie under the imputation of "heresy," and the Coptic, Abyssinian, Syrian, and Chaldean

"communities" to have fallen into "error," but no allusion is made to the serious divergencies from the simplicity of the faith which belong to all these Churches in common, the Greek included.

Secondly, we feel bound to say that, upon the whole, the general tone adopted is very like that of the C.M.S. Committee as represented by Josiah Pratt, William Jowett, and Henry Venn, in the days when first the Missions in Greece, Turkey, Egypt, and Abyssinia, and afterwards that in Palestine, were undertaken. The Church Missionary Society went to the East to do the very work which the Lambeth Conference and its Committees want to see done. In an important letter to Bishop Blomfield, in 1851, in vindication of the C.M.S. Palestine Mission, Henry Venn wrote as follows:—

It has appeared to the Society to be a legitimate and Christian object to endeavour to raise these lapsed Churches, by circulating amongst them the Word of God and Scriptural truth, and promoting the education of their children; but when, in addition to this object, regard is had to the vast heathen population of Asia and Africa, in contact with these Oriental Christians, with many of whom they have a common language, and amongst whom they are scattered by commercial transactions to the utmost limits of Asia, it will be seen that the Mediterranean Mission has an important bearing upon the conversion of the heathen. But more especially Turkey must be regarded as the centre of Mohammedanism. The Mohammedan population, comprising throughout the world a hundred millions of people, present everywhere the greatest obstacles to the advance of Christianity amongst the heathen, and are themselves the most manifest objects of missionary labours. It is clear that if any impression can be made upon Mohammedanism in Turkey—and such an impression, it clearly appears from information before us, is being made—towards a more favourable view of Christianity, the effects would be felt throughout the world. There is no country so favourable for presenting Christian truth to the Turks as those provinces of their empire in which the Arabic language is spoken, and no locality so advantageous as Syria and Jerusalem.

Such is the vast field and scope for missionary exertion in Asia Minor, Syria, Palestine, and Egypt, to which the efforts of the Mediterranean Mission are directed. The nature of such a work prescribes special modes of operation, somewhat different from those adopted in the case of a heathen country. It has never been the object of the Society to form among these Oriental Christians congregations according to the model of the Church of England, as in heathen countries: our object has been, by journeys, by the press, and by education, to disseminate the knowledge of Scriptural truth throughout the country, in order, by God's grace, to raise the tone of Christian doctrine and practice. For this purpose our missionaries have visited persons of all ranks, including many of the highest ecclesiastics; they have distributed the Holy Scriptures and religious books in all languages.

We leave to other agencies, under the providence of God, the work of settled pastoral ministrations and parochial education. We rejoice especially whenever a priest of their own communion can be found among them to supply his people with Scriptural instruction and pastoral care.

The Greek Church thankfully accepted the assistance of the Society in the maintenance of a normal school at Syra, first established in 1829, when Greece was a province of Turkey, which has been eminently successful in elevating the standard of education throughout Greece. The school-books prepared and printed by the Society, in modern Greek and Arabic, have been adopted in numerous schools throughout the Levant. A similar establishment has been maintained at Cairo, for the benefit of the Coptic Church, with the concurrence of the Patriarch. We have long had a station at Smyrna. Palestine and Syria have always been included in the journeys of our missionaries; and lately, at the express invitation of the Jacobite Bishop at Mosul, transmitted to us through the Secretary of State for Foreign Affairs, the Society sent two missionaries on a tour of inspection into

Mesopotamia. It may surprise one of your lordship's correspondents, who refers to the expulsion of our missionaries from Abyssinia through French Jesuit intrigue, to hear that the present Chief Bishop, or Abuna, of the Abyssinian Church was a former pupil in our missionary school, and keeps up a friendly intercourse with our missionaries, and earnestly entreats their return.

In accordance with the principles here stated, the Society's missionaries approached, and they were received by, the Eastern Patriarchs and Bishops with mutual respect. No "proselytizing" was contemplated. It was hoped that the Oriental Churches would reform themselves, and become a light to lighten the Mohammedan nations among whom they dwelt. But this hope was not fulfilled. We should truly rejoice if by any means the needed reformation could be brought about now; but we are not sanguine. What did happen was that individuals who became enlightened by the Word of God found they could not stay in the darkness in which they had been brought up, and attached themselves to the missionaries; and it was in consequence of this that the Church of England communities in Palestine and elsewhere were gradually formed, chiefly under Bishop Gobat, and subsequently transferred by him to the C.M.S. Bishop Gobat acted on an express understanding with the Archbishops of the then United Church of England and Ireland, all four of whom, in 1853, combined, in a formal statement, to defend him from High Church attacks. The history of these transactions was given more at length in our article on the Jerusalem Bishopric in the *Intelligencer* of April, 1887.

Thirdly, both the Committee and the Conference fail, as we think, to recognize either the necessity or the duty, under the actual historical circumstances of the case, of permitting members of the Eastern Churches who are constrained by the grace of God, following on the faithful preaching of the Gospel to all that will hear it (Mohammedans, Jews, or Christians), to leave a communion in which neither sound teaching nor spiritual worship is provided for them, and to join the Anglican Church, for the time being at all events. The Committee, indeed, only venture to urge "the propriety of abstaining from all efforts to induce" them "to leave their own Communion;" and no such efforts have been made by the Church Missionary Society, as Bishop Blyth himself has testified more than once. But they go on to say that such should be "advised not to leave the Church of their baptism, but by remaining in it to endeavour to become centres of life and light to their own people." Now we quite believe that most of the Bishops assembled at Lambeth would "abstain from efforts to induce" (say) Presbyterians to join the Church of England; but would they "advise them not to leave the Church of their baptism"? Can it really be the case that the ignorance and superstition of (say) the Coptic Church are regarded as less dangerous than the lack of the episcopate in the Scottish Churches? The Resolution of Conference, and the Encyclical, use language less decisive; but even they manifest scant courtesy—we will not say to the C.M.S., but—to Bishop Blyth, who has so frankly accepted, and publicly defended, the position in Palestine, where the confirmation candidates and the licensed Native

clergymen of the Church of England are for the most part persons having a hereditary connection with the Greek Church.

The last of the Reports is one of considerable importance. It is that of a Committee "appointed to consider the subject of Authoritative Standards of Doctrine and Worship." It is in three sections. The first is a declaration "as to standards of doctrine and worship which unite us with the great Body of the Church Universal," and this opens with an excellent paragraph:—

We recognize before all things, and amidst all discouragements and divisions, the great bond of an essential unity which exists amongst all Christians who own the one Lord Jesus Christ as their Head and King, who accept the paramount authority of Holy Scripture, who confess the doctrine of the Nicene Faith, and who acknowledge one Baptism into the Name of the Blessed Trinity.

But the Committee "cannot regard this measure of unity as adequately fulfilling our Lord's prayer that His followers should be one," and therefore they go on to define the position of the Church of England as regards the Creeds, &c. There is nothing in this section that calls for particular notice. The next one is of greater practical importance. In it the Committee "pass to those standards of doctrine and worship which are specially the heritage of the Church of England, and which are, to a greater or less extent, received by all her sister and daughter Churches:"—

These are the Prayer-Book with its Catechism, the Ordinal, and the XXXIX. Articles of Religion.

All these are subscribed by our clergy at ordination or admission to office, but the XXXIX. Articles are not imposed upon any person as a condition of communion. With respect to the Prayer-Book and Articles, we do not consider it an indispensable condition of intercommunion that they should be everywhere accepted in their original form, or that the interpretation put upon them by local courts or provincial tribunals should be received by every branch or province of the Anglican Communion. In illustration of this principle, we would refer to the differences from the English Order of the Administration of the Holy Communion which have long existed in the Scottish and American Churches, and to the facts that the XXXIX. Articles of Religion were only accepted in America in the year 1801 with some variations, and in Scotland in 1804, and that the Church of Ireland, as well as the Church in America, has introduced some modifications into the Book of Common Prayer.

We, however, strongly deprecate any further material variation in the text of the existing Sacramental offices of the Church, or of the Ordinal, than is at present recognized among us, unless with the advice of some Conference or Council representing the whole Communion.

With regard to the daily offices and such further forms of service as the exigencies of different Churches or countries may demand, we feel that they may be safely left for the present to the action of the Bishops of each Province. We do not demand a rigid uniformity, but we desire to see the prevalence of a spirit of mutual and sympathetic concession, which will prevent the growth of substantial divergences between different portions of our communion. With regard to those Dioceses which are not yet united into Provinces, we recommend that the Bishop of the Diocese should not act in the way of revision of, or additions to, such offices without the advice of the Archbishop of Canterbury; or, in the case of foreign Missionary jurisdictions of the American Church, without the advice of its Presiding Bishop.

This is an important utterance, and we are generally in accord with it. It is certainly more liberal in tone than that of the Committee

on Mutual Relations respecting modifications in the Prayer-Book, to which we have already referred. Regarding the Thirty-Nine Articles the Committee say further :—

With regard to the XXXIX. Articles of Religion we thank God for the wisdom which guided our fathers, in difficult times, in framing statements of doctrine, for the most part accurate in their language and reserved and moderate in their definitions. Even when speaking most strongly and under the pressure of great provocation our Communion has generally refrained from anathemas upon opponents, and we desire in this to follow those who have preceded us in the faith. The omission of a few clauses in a few of the Articles would render the whole body free from any imputation of injustice or harshness toward those who differ from us. At the same time we feel that the Articles are not all of equal value, that they are not, and do not profess to be, a complete statement of Christian doctrine, and that, from the temporary and local circumstances under which they were composed, they do not always meet the requirements of Churches founded under wholly different conditions.

Some modification of these Articles may therefore naturally be expected on the part of newly-constituted Churches, and particularly in non-Christian lands. But we consider that it should be a condition of the recognition of such Churches as in complete intercommunion with our own, and especially of their receiving from us our episcopal succession, that we should first receive from them satisfactory evidence that they hold substantially the same type of doctrine with ourselves. More particularly we are of opinion that the Clergy of such Churches should accept articles in accordance with the positive statements of our own standards of doctrine and worship, particularly on the substance and rule of faith, on the state and redemption of man, on the office of the Church, and on the Sacraments and other special ordinances of our holy religion.

The tone of some of these sentences is less satisfactory. They indicate, we fear, a fretful feeling regarding some of the Articles; and we cannot profess to be surprised at this, considering the clear and decisive Protestantism of that precious heritage of the Reformation. At the same time it is of course true that "from the temporary and local circumstances under which they were composed, they do not always meet the requirements of Churches founded under wholly different conditions," and we quite agree that some modification of them must be looked for in the future Church of India or of Japan. It would indeed not be difficult to remove from them the local and temporary allusions if only those who essayed the work were *bonâ fide* determined to maintain their doctrines. But once throw them into the crucible of a Committee of Revision, and we should be seriously apprehensive of the result. It will be observed, however, that Churches asking for intercommunion are to "hold substantially the same type of doctrine with ourselves;" and in the connection in which these words stand, they ought to mean the "type of doctrine" represented in the Articles. If so, we are content; and we note that the paragraph in which they occur is embodied in a Resolution of Conference; while the Encyclical says :—

We desire that these standards should be set before the foreign Churches in their purity and simplicity. A certain liberty of treatment must be extended to the cases of Native and growing Churches, on which it would be unreasonable to impose, as conditions of communion, the whole of the Thirty-nine Articles, coloured as they are in language and form by the peculiar circumstances under which they were originally drawn up. On the other hand, it would be impossible for us to share with them in the matter of Holy Orders, as in complete inter-

communion, without satisfactory evidence that they hold substantially the same form of doctrine as ourselves. It ought not to be difficult, much less impossible, to formulate articles, in accordance with our own standards of doctrine and worship, the acceptance of which should be required of all ordained in such Churches.

The third section of this Report briefly discusses the expediency of putting forth a "new declaration of doctrine." We are glad to say that the Committee do not recommend this; though they do recommend that a Manual be prepared containing a "summary of the doctrine of the Church as generally received among us." They suggest, however, that it should not be—or, more exactly, they "do not suggest that it should be"—"regarded as an authoritative standard of the Church." We presume it would be like Canon Gregory's proposed additions to the Catechism, without formal authority, and yet claiming it informally all the same. It is no doubt humiliating that a living branch of the visible Church should be unable to prepare such a Manual; but we must accept facts, and in the present condition of the Church of England the thing is either impossible or would be very objectionable. Here we may revert to the somewhat similar proposals of the Committee on Mutual Relations, in the Appendix to their Report already referred to. This Appendix seems (as before stated) to have dealt with matters outside the scope of this Committee's reference; but as it is printed with the Reports, the proposals are before the world. Here they are:—

What is wanted is a plain and brief summary of the definite doctrinal grounds upon which the Anglican Churches stand (somewhat, perhaps, after the manner of the earlier of the Thirty-nine Articles), together with a statement of their relation to other Churches and Christian societies, and, perhaps, of other cognate matters upon which, on consideration of the whole subject, it might be considered desirable that some distinct utterance should be made. The summary should be such as the whole body of English-speaking Bishops could adopt; it should, therefore, be free from all questions of doubtful controversy; it should be a document which could be freely circulated as a manifesto of the Anglican Churches concerning their status and their teaching. . . .

The Committee feel that they would be going beyond their province if they attempted to dictate the subjects upon which statements should be framed; but in order more clearly to indicate the kind of declaration which they think the needs of the time demand, they venture to specify the following subjects which they believe might be profitably introduced:—

- I. Of the Catholic Faith.
- II. Of the Holy Scriptures.
- III. Of the Sacraments.
- IV. Of the Forms of Prayer and Liturgy in use in the Anglican Churches.
- V. Of the relation of the Anglican Churches to the Church of Rome.
- VI. Of the relation of the Anglican Churches to the Churches of the East.
- VII. Of the relation of the Anglican Churches to other Christian Churches and Societies.
- VIII. Of the relation of the teaching of the Church of Christ to human knowledge.

It is almost unnecessary to state that the Committee do not regard the above list as exhaustive; nor, on the other hand, do they desire to insist upon each and all of the suggested subjects as essential to the completeness of the proposed declaration.

It will be seen that the Committee very wisely consider that the proposed "summary" should be "such as the whole body of English-

speaking Bishops could adopt." One might ask, parenthetically, if it is intended that there shall never be a Bishop—say in Uganda or Fuh-Kien or Tinnevely—who is not "English-speaking;" but let that pass. But the Committee, we fear, have ventured into the regions of Utopia. A new statement of doctrine "such as the whole body of Bishops could adopt" would be a marvel indeed. Let us wait till it appears, and meanwhile render unfeigned thanks to God for the sound and Scriptural statements we have already.

In conclusion, we desire to make three observations:—

(1) We do not wish this article to convey the impression that the Bishops assembled at Lambeth set themselves in array for conflict, so to speak, under rival or hostile flags. We, naturally, in subjecting the results of their deliberations to careful examination, notice those matters upon which differences of opinion might be expected to arise, and did actually arise. But we are assured that much unity of spirit, and mutual love and forbearance, prevailed, and that principle alone, and not mere partizanship, governed the words and acts of those who faithfully defended the truth.

(2) Doubtless much of the uncertainty, and in some cases the inadequacy, of some of the Conference's utterances could be accounted for if all were known. The more official the gathering is, the more it should invite publicity; and we predict that the next Conference will take some steps as to publishing its transactions. Its numbers will henceforth give it increased importance, and the official position of the individuals seems to demand that if strong views were entertained by any minority, small in number though perhaps great in worth, the views of the minority should be expressed, and the result would then be judged by outsiders on its own merits. We do not say but that, now and then, secret, or shall we say private, sittings may be held with advantage; yet, as so much misunderstanding is likely to arise from imperfect and erroneous summaries in place of authorized reports, it would be advantageous to the cause of truth that the Reports of Committees should be printed in full. Even if objected to, or even if wholly rejected, what actually took place should be made known, or else the subject should not be discussed at all; or the fact should be stated, if it were so, that the Conference could not come to any agreement on the matter; that would be better than erroneous inferences from silence.

(3) Lastly, there is one omission in the Reports, Resolutions, and Encyclical, which is to us most conspicuous and much to be regretted. There is no reference to the Church's grand and supreme duty upon earth, the Evangelization of the World. It is significant of the times, indeed, that questions arising out of Foreign Missions are prominent, and that Churches and congregations gathered from among the heathen are taken account of again and again. But the duty of the Church to preach Christ throughout the world, to Heathen and Mohammedan and Jew, is not emphasized; and our deep conviction is that it ought to have been emphasized above everything else. We often speak of fulfilling the Lord's Last Command when we go to His

Table and celebrate His dying love ; but there were two "Last Commands," one before His Death, and one before His Ascension. One was, "Do this in remembrance of Me ;" the other was, "Go and make disciples of all nations." Are they not of equal obligation ? Yet while the one has from the first been universally acknowledged and obeyed, the other has been, until lately, almost universally neglected, and even now is scarcely anywhere accorded its rightful place in the forefront of our sympathies. A solemn and unanimous call to the Church to gird itself to the task its Lord has given it would have come with unequalled force and appropriateness from the Lambeth Conference.

EDITOR.

### THOUGHTS ON THE LAMBETH CONFERENCE.

**T**HE Lambeth Conference of Bishops of the Anglican Communion has met, has deliberated, and has published the result of its deliberations to the world. As members of the Church of England we receive the communications made with most profound respect. This is due, not only to the venerable source from which they have proceeded, but also to the general tenour of the communications themselves. These treat of sundry important topics, affecting in various degrees the well-being of the members of the various Churches in all parts of the world who own allegiance to Bishops. We venture, moreover, to think that they will prove not to be devoid of interest even among bodies which do not recognize Episcopal control. For it may readily be conceded, even by those not bound by them in any sense, that the resolutions come to are large-hearted and sympathetic, while they maintain an inflexible attitude against the unfounded and arrogant assumptions of the Church of Rome. When thinking over the Conference, it is impossible to avoid some comparisons with the more pretentious Vatican Council which landed itself and the Church of Rome in an incomprehensible absurdity, thereby literally fulfilling the opinion of St. Gregory Nazianzen, that he had never known any benefit resulting from Councils, an opinion abundantly verified by the progressive fiascos which, especially under Roman auspices, have so largely adulterated the Christian faith. The recent Conference has had an enormous advantage over such unprofitable assemblies, inasmuch as it was not largely reinforced by dummies,\* the representatives of little or nothing beyond themselves, and merely puppets—marionettes dancing as the strings pulled them. When a comparison is mentally instituted it is all in favour of the recent Conference, where the Bishops present were men of intelligence, in many instances men of learning, all with practical

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\* At the Vatican Council there were present 110 titular Bishops whose dioceses, if they had any, were in "Sirius or the Moon," and South American Bishops, who, according to the statements of Roman Catholic authorities, were said to have been more ignorant than the Spanish prelates. After the calling of the Council eighty-nine Bishops *in partibus*, &c., were created as faggot voters to swamp opposition !



experience of the duties which they had undertaken, and able, when necessary, to differ from each other with Christian courtesy. We are not, of course, in the secrets of the recent Conference, but we may safely affirm that the spectacle of bishops "dancing like maniacs"\* to clamour down opponents, which created so much scandal under the dome of St. Peter's, was not reproduced in the halls of Lambeth. Manifestly, upon some important matters there was most distinct difference of opinion, which found its expression in divisions where the minority was considerable. It could hardly be otherwise where free men were present who had the courage of their opinions, and were not coerced either by fear or favour. This result, of course, is very different from that produced by the ceaseless manipulation and wholesale intrigue which eventuated at the Vatican in the silence of disgust. Order reigned in Rome as in Warsaw, but freedom had full scope in Lambeth.

In the recent Assembly, there were of course a number of questions discussed in which those who write in missionary periodicals have no immediate concern. It would be quite out of place in our pages even to advert to them. These questions formed the bulk of the discussions. Indeed, so completely did questions not specially bearing upon Missions to the heathen predominate, that in one sense it might be said that the missionary question has found its place more directly in Church Congresses, although the treatment of the subject at them has confessedly been most inadequate. We do not presume for a moment to question the propriety of this, but it very much limits the remarks that we venture to offer on this important gathering. The pretermission of the missionary question at the Assembly is indeed, as we will attempt to show, not without its special interest.

For instance, had a gathering of this kind taken place a century ago, what ought, if it could have been summoned, to have been the main topic of its deliberations? The Bishops of the Church of England, then few in number, would, if they had risen to a due sense of their responsibilities, have had, beyond all things else, the duty imposed upon them of taking measures for the evangelization of a world lying in darkness and the shadow of death, but daily becoming more accessible to Christian influences. Whether such a spirit would have reigned among them would have been more than doubtful. Neither among Churchmen nor Nonconformists was the missionary spirit then rife. Opinions may after the event differ as to how Missions ought to have been originated, and may, as a speculative question, interest some. As a matter of fact, both among Churchmen and Dissenters, the work fell into the hands of individuals who, filled with a Christ-like spirit, and with the simple desire to preach Jesus and the Resurrection, went

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\* *Letters from Rome*, by Janus. "Strossmaery exclaimed, in the midst of a great uproar, 'That alone can be imposed upon the faithful as a dogma which has a moral unanimity of the Bishops of the Church in its favour.'" At these words a frightful tumult arose. Several Bishops sprang from their seats and shook their fists in the speaker's face. Place, Bishop of Marseilles, . . . cried out, 'Ego illum non damno.' Thereupon a shout resounded from all sides—'Omnes, omnes, illum damnamus.'" (Vol. i. p. 389.)

forth into parts of the world then strange and unknown, and "not counting their lives dear unto themselves," amidst much obloquy, gathered souls out of Heathendom. All this may have been irregular, but it was efficacious. Probably a considerable amount of good seed fell by the wayside, and was sown upon stony ground, but a fair proportion fell upon hearts prepared by the Lord of the Harvest, and brought forth fruit sufficient to gladden the souls of Christ's praying and believing people. It is often a foolish reproach that missionary work during the past century has been naught, and a fair amount of "Captains and Colonels and men-at-arms" can be adduced to testify to what they are ignorant of, but in the representative assembly recently held at Lambeth there was sufficient evidence to prove that there had been adequate return for labour expended. The Bishops at that assembly did not represent simply Englishmen, but men of many strange and divers people whose ancestors a century ago had never heard of Christ. We would be quite content, if necessary, to compromise the earlier missionary question, if High Churchmen so wish it, upon the basis of "*Factum valet, fieri non debuit.*" They hardly dispute the one point; they probably admit now "*fieri debuit,*" but not exactly as it was done. About this we will not argue. In the recent Conference the whole question of the Missionary Church, with one or two exceptional points, was passed *sub silentio*, or perhaps we might say more correctly, was accepted as an institution which had been called into existence, and formed an integral portion, as also a most extensive ramification, of the Anglican Church. There was no attempt to discuss it or argue about it more than if the sees of the Niger or New Zealand had been Durham or Bangor. We think this reticence or acceptance to have been most judicious, and that it will commend itself to the judgment of all interested in the extension of the Gospel of Christ among the heathen. It would be in the last degree idle to suppose that there are not many delicate and difficult questions connected with Missionary Churches yet awaiting solution, but plainly in the inchoate existence of these Churches the time for legislation has not yet arrived. The Englishman, trained and nurtured in the Christianity of his forefathers, finds no substantial difficulty in transporting his Church with its Liturgy and various institutions into whatever land he may himself wish to sojourn. Even on the Continent of Europe he can provide himself sufficiently with the means of grace with which he is familiar. No Church which is not the Church of England can claim his allegiance, except by his own spontaneous action and voluntary surrender. He may become a member of another Church abroad, just as he may become a Methodist or Independent at home. But the English Churchman wherever he is remains the English Churchman, forfeiting nothing by temporary or permanent sojourn in foreign climes. Even where some attempts at independent jurisdiction have been set up, they have, except in one or two unlucky instances, usually been so imperceptible that the ordinary layman would hardly think it worth his while to discuss them as matters of any serious moment.

It is far otherwise with Native Churches. For the present the members of them are satisfied in the main with the Bible and with the Liturgy presented to them in their own tongues, without too curious inquiry whether all the details of the latter exactly suit them. Nor are they, as a rule, discontented with the gentle rule exercised over them by the missionaries who have been instrumental, under God, in bringing them to the knowledge of Christ. Again, they are most ready and willing to pay the most profound respect to the Bishops who from time to time visit them, and dispense among them the spiritual gifts of which they are, in the estimation of Churchmen, the appointed channel. In this loose order, where nothing is unduly pressed, the Churches take root, prosper, and are multiplied. We can thank God for the increase of them. But plainly the shape and order which they must eventually assume, must as much be evolved from within as imposed by the foreign element from without. Certain great truths must be accepted, and certain great principles must be maintained, but there is much beyond which is, and must be at present, shifting and unsettled. A great deal connected with Native Churches is still tentative. Nothing would be more simple than to coerce them after the imperious fashion of Rome, but those who have witnessed and are familiar with the results of the enforced organization of Rome, would hardly care to reproduce it in Christian Churches. These results hitherto have been in many respects not much superior to the surrounding heathenism. The fact is significant that at the recent Lambeth Conference the conditions and prospects of Missionary Churches were, with what we venture to think was wise discretion, not touched upon, but the presence of missionary Bishops from them testified to their full vitality, and to the brotherly acceptance extended to them. In former times it was the fashion to swathe infants, and to lift and carry them about as helpless bundles; advancing good sense leaves young limbs full and free play; the consequence is that there are fewer cripples in the world. What holds good in the physical world is wisely finding place in the ecclesiastical.

It is then, we think, matter for congratulation that the Native Churches are still left to develop themselves under the guidance of their own bishops and pastors. One Native Bishop was present at the recent assembly, and took an active share in the Committees which prepared the Resolutions sent forth. We look forward with hope to the period when Native Prelates, not only from Africa, but also from Asia in its widest sense, may testify, by their presence in England, that the Gospel of Christ has sounded forth with power to the uttermost ends of the earth. This would be in accordance with one of the best features of primitive practice. The records of the early Church testify abundantly to the fact that Bishops in those days were kith and kin to their flocks, although the first messengers of the Gospel were, in many instances, strangers who had sought out the lost sheep in the wilderness of heathenism. Indeed, we do not think that questions intimately affecting the well-being and social relations can ever be satisfactorily adjusted by those who must, from the nature

of things, be outsiders, and for the most part utterly unacquainted, except by hearsay, with the habits of thought and policy of the Native Churches. What multitudes of questions there are which are viewed from wholly different standpoints by Europeans and Orientals. Something of these differences is acquired and appreciated by missionaries and public servants who have spent lives in intimate communion with Natives, dwelling among them, and having thorough acquaintance with their languages. But even among dwellers in Eastern lands the number of such persons is very limited. A familiar illustration may be found in the extreme difficulty which foreigners encounter in attempting to familiarize themselves with English ideas, by the sad experience of our neighbours across the Channel, who are perpetually furnishing proof of their hopeless bewilderment in the commonest matters. It is the merit of the Bible that all men can assimilate it for and to themselves.

One question, however, affecting Native Christians was discussed at the recent Conference. We refer to the question of Polygamy. For some reason or another it has for a long time past been prominently put forward as a question needing settlement. Indeed, it has been constantly alleged as one reason why a Board of Missions was essential to missionary progress. Those who were sceptical as to the benefits likely to result from the new institution were assiduously reminded that it was important for the settlement of the question of Polygamy. Be this as it may, we are glad that it was taken in hand, and to so much good purpose, at the recent Conference. Ordinary folk might have imagined that the plain scope and drift of the teaching, especially that of our Blessed Lord in the New Testament, would have amply sufficed for guidance without any authoritative ecclesiastical pronouncement. But if what could be gathered out of the Fathers were imported into the discussion there might arise complications. It was a favourite saying of the late Henry Venn—whether original or not we cannot say—that there was hardly anything which could not be proved in almost any possible direction out of the Fathers. We do not pretend for a moment to have verified this, but there is possibly a good deal of truth in it. But beyond this, there is no doubt that the Polygamy practised among heathen and Mohammedans is a serious obstacle to the reception of Christianity, involving many painful complications of a most distressing character. We can well imagine how many persons, especially in these days of abounding liberalism, might be influenced by kind-hearted sympathy for those in whose path there was a stumbling-block to their reception of Christ as their Saviour. They would cast about to see whether any terms of accommodation could be devised for which there would not lack plausible reasons springing out of hardship, and possibly ultimate benefit to persons who could only be viewed as most unoffending. Apart from the distinct teaching of Revelation, the question bristles with difficulties. Unlike Mormonism, a sin against light and knowledge diffused around, Heathen Polygamy might seem to be condoned by times of ignorance. But it is not so, and compassion would be misplaced where laxity would lead

to distinct deterioration of revealed truth. We can well imagine the deep emotion which filled the Saviour's breast when He sent the young man away exceeding sorrowful because He could make no terms of composition with him. But He dismissed him from His presence, and had one follower the less in consequence, who, from the worldly point of view, might perhaps, as men would imagine, have helped forward His Kingdom. It is with infinite satisfaction that we record the resolution of the Bishops that "Polygamy is inconsistent with the law of Christ respecting marriage;" and again, that "Baptism cannot be permitted to any man living in the practice of Polygamy." With this affirmation of principle few would quarrel with the recommendation that Polygamists may be received as candidates for Baptism, as indeed might be the case with many coming out of Heathenism who might not at first be convinced of the sinfulness and complete discordance with Christianity of practices sanctioned by the corruptions of Heathenism. As a case in point Caste might be adduced. An observer of Caste might be viewed and treated as a candidate for Baptism, but till his conscience was so far enlightened that he renounced it, he should on no consideration be baptized. The sacrifice in the renunciation of Caste might entail as grievous consequences as the abandonment of Polygamy, but is as essential to the purity and well-being of a true Church of Christ. The ruling regarding wives of Polygamists is conceived with much tenderness, in the opinion of some, perhaps, with too much consideration, but there is unquestionably an important difference in the two cases, and it seems to have been treated rather as an exceptional and occasional permission for which excuses might possibly be found. A good deal is wisely left on matters of detail to local regulation. It is to be hoped that there will be nowhere any attempt to contravene the fundamental principles laid down. The adjudication in the ninth paragraph regarding contracts prior to conversion seems careful and adequate. Altogether, a very difficult and painful matter has been, as far as possible, dealt with by authority which on such points as these ought to command respect. Although Polygamy will still in many ways counteract successful missionary effort, so far as numbers are concerned, yet it is matter for thankfulness that there has been no undue relaxation of principle, no yielding to idle and foolish clamour which would have tended to the degradation of Church authority as well as Christian truth.

The only other question in which Missionary Societies seem to be immediately concerned, although a good deal of what was determined has in various ways bearing upon the converts as Church members, will be found in the Resolutions regarding Eastern Churches. In the earlier portion there is a good deal of reference to Archbishop Lycurgus, who was in England in 1870. His history is a curious, in some respects a painful one. He received some of his early training through the C.M.S.; he then went to Germany and learned his theology from Tholuck. In the earlier portion of his career there was much hopeful about him. It was hoped that his enlightenment and acquirements would have helped to regenerate his co-religionists, and

so introduce more light and purer practices among them. He never quite lost the benefits of his first love, and was able to consort with English prelates and English Christians in a manner very different from what would have been the case with his compeers. But those who are familiar with the simoniacal modes by which ecclesiastical dignities are arrived at in the East, so wholly different from what we in England are familiar with, or would for a moment tolerate, know how injurious to the moral nature are the tortuous means resorted to for attaining eminence. Archbishop Lycurgus was by no means unscathed, Indeed, he probably never would have been an Archbishop if he had not at least dabbled with evil. More might be said, but this perhaps may be enough. In the Resolution many topics of difference between ourselves and the Eastern Churches are adverted to. One effects an important alteration in our Creeds.\* The rest mostly concern questions of ecclesiastical discipline of various degrees of importance, having a good deal of an antiquarian aspect. These are matters which will naturally interest experts. We must confess we infinitely prefer the usages which obtain in our own Church, and we heartily concur in, and are thankful for, the language which declares that it would be difficult for us to enter into more intimate relations with that Church (the Orthodox Eastern Church as it is termed), as long as it retains the use of icons, the invocation of the Saints, and the cultus of the Blessed Virgin Mary. Considering the immutability of the East, this seems to be the adjournment of a question of reunion *sine die*, or shall we say till the Greek Calends?

Beyond the pale of the Orthodox Eastern Church there is to be found a multiplicity of Eastern Churches, with not a few created by the interposition of Roman proselytism which has been unwearying in the East. The attitude of the Lambeth Conference towards them is not very distinctly defined. Of the Armenian Church it speaks doubtfully. The fact is the status of many of these Churches depends considerably upon the conflicting politics of the East. As we write, reports reach England that, owing to Russian intrigue, there is much confusion at present in the Armenian Church, the more enlightened of its members being disposed to fall off to some sort of Protestantism, the more ignorant to Romanism; the reality being that all alike would be glad of some shelter, if they could find it, from a new and formidable political oppression with which they are menaced. It would not be an easy matter to exaggerate the embroglio of ecclesiastical affairs in the East even at present. If the check of the Ottoman Empire were removed, a thing by no means beyond the bounds of probability, ere long Christianity would look on appalled at the chaos which, for a time at any rate, would ensue.

The Resolution come to at the Conference counsels abstinence from attempts at proselytism among the members of the "Orthodox

\* When Archbishop Lycurgus was in England, and visiting Bishop Wordsworth, the Bishop omitted the "*Filioque*," out of compliment to his guest, in the service of his private chapel!

Eastern Church," but does not speak in express and positive terms about the modes of dealing with the other Eastern Churches. It would be difficult to realize the degraded condition of some of them. Recently, there has been a change of opinion among High Churchmen regarding the importance of proselytism from what used to be considered decayed and fallen Churches. In the old records of the Venerable Society for Promoting Christian Knowledge, which was, previous to the existence of the Church Missionary Society, the Missionary Society of the Church of England, sending forth its missionaries, such as Schwartz and other noble spirits, into the mission-field, much complacency was exhibited when reports reached of the conversion of Romanists and the miscellaneous members of other Churches, such as Armenians, &c., through the instrumentality of the missionaries. Nor in the annals of the Church Missionary Society was there for many years any disapproval of the work carried on in the Levant, which really, in many of its main features, corresponded with the suggestions in the resolution of Lambeth, but with more distinct efforts at proselytism. We have no wish, upon the present occasion, to offer any opinion upon the subject, which would be unbecoming on the part of any individual. We may, however, call attention to a very remarkable and interesting letter by Bishop French, published recently in the *Record*. It gives an account of his recent experiences among the Christians of Asia Minor, and the excellent work done mostly by ladies in the Mission schools, so well known and so much honoured in the East. Much of this work is carried on by American Presbyterians, who have now for many years laboured in many parts of Asia Minor with no small success, but many of the ladies engaged in teaching are members of the Church of England. It would, however, be impossible to enter into details concerning all this, as much of it must be thoroughly familiar to those who uphold the Church Missionary Society. Anyhow, we trust that all these discussions regarding the Eastern Churches may eventuate in good to them, both to the individual members and also the ecclesiastical bodies. It is some gain that attention in England has been concentrated upon them. It would be unjust to lay upon them the blame for all the shortcomings which might be discernible in them. It would be not only justice but charity to bear in mind the cruel oppression and difficulties which they have had to encounter under Ottoman rule. Nor should it be forgotten that the mixed nationalities which now go to make up what passes by the name of Greece and Greek have very little in common with the glorious names which, in ancient days, made the Eastern Churches illustrious. They speak the same language after a fashion, and inherit, to a certain extent, the traditions of those to whom they have succeeded, but they are, after all, for the most part new comers, comparatively speaking of yesterday, in history, sprung from very inferior and degenerate sources.

K.

## THE MISSION TO MOHAMMEDANS AT BOMBAY.

LETTER FROM THE REV. WM. ST. CLAIR TISDALL, M.A.

[We earnestly commend this deeply interesting letter to the attention of our friends. It remarkably illustrates (1) how direct spiritual work among Mohammedans is blessed, (2) how bread cast on the waters is found after many days, for the famous Agra discussion was thirty-four years ago, (3) how Missions to Mohammedans in different parts of India and the East work into each other's hands, (4) the perils incurred by a Moslem convert, even in India, (5) the need of strengthening and developing this work.—ED.]



It may interest Christian friends in England, whose attention has been called to the duty which is laid upon us of preaching the Gospel of Christ to the followers of the great False Prophet of Arabia, to know a few incidents which have occurred in our work here during the present month (June). The facts which I have noted below give some idea of the great interest of the work, and also of the material out of which we hope, in God's good time, and by His help, to build up a Christian Church in this city,—one in which all the members will have been delivered from the thralldom and delusions of Islam, and brought to see the light of life in Christ Jesus.

1. An inquirer was sent in to me for instruction a few weeks ago by our zealous missionary at Aurangābād, the Rev. Ruttonji Nowroji. This man's name I do not at present mention, but the facts of his history and present position are briefly as follows:—He is one of the sons of an old Maulavi, a man of great learning, who was one of the trio chosen many years ago to represent the Muhammadan side in a great argument held at Agra with the Christian missionaries. In that discussion the Rev. T. V. French (afterwards Bishop of Lahore) was the leading man on the Christian side. One of his three opponents was a learned Maulavi, whose name as a Christian writer has since become well known throughout India,—the Rev. Dr. Imādu'd Din. Another, as we have said, was the father of the inquirer of whom I am now writing. This Maulavi collected most of the works on the Christian side of the Muhammadan controversy which were obtainable in Urdu and Persian, in order to refute them. What effect they produced upon his mind I do not know, but this son of his read them carefully, as well as the books on the other side, and the result was that he determined to read the Bible. This he continued to do for six or seven years, until at last every trace of belief in Muhammad faded away, and a firm faith in Christ took its place. He then applied to the Rev. Ruttonji Nowroji for further instruction in Christianity. Hearing of this, his friends tried to persuade him to desist from such a course, but in vain. They then decided to save themselves and their religion from such injury as his conversion to Christianity would cause it by administering poison,—more open violence being attended with considerable danger. Some of his pupils—he is a teacher of the Persian and Urdu languages, and something of a poet—heard of the plot and let him know. He went as usual, however, to Mr. Ruttonji for instruction, and on leaving that day told him casually that he thought it better to say good-bye for good, as he did not doubt they had met for the last time, his enemies being determined to kill him unless he denied Christ, which he never would do. Mr. Ruttonji then decided to send him to Bombay to me, both to protect him for a time and also to give him further instruction. I have never had such a pupil since I came to India. He is at once brave and humble, most earnest in the study of God's Word,



and zealous for the spread of the Gospel of the Saviour, whom he has now accepted. His knowledge of the Bible is already such as would be very creditable to a Native clergyman; and it is not mere head-knowledge, for his whole manner of speech and conduct shows that he has been really taught of God. His answers to difficult questions often surprise me, they show that he has so thoroughly and honestly thought the matter out for himself. For example, in speaking about our Lord's nature I told him that I had heard he had some doubts about His deity, and asked was it so. He replied, "No; I have come quite to believe that He is very God and very Man." "How do you prove that He is God?" I asked. "There are three proofs," he said, "which have convinced me of that. One is the proof afforded by His works and His life. The second by His own direct and distinct teaching on the subject (quoting examples). The third is from the writings of the Prophets of the Old Testament (notably David and Isaiah), who distinctly speak of the coming Messiah as divine." He then went on to instance passages in which Our Lord speaks in His human character, and then others in which He claims to be one with His Father.

This man's earnest desire is to work among his late co-religionists, and spread the knowledge of Christ. He has written to a great friend of his in Aurangābād, asking him too to come here for instruction. This friend of his was at one time an atheist, having found Muhammadanism false and delusive; but the study of the Word of God, under my present inquirer's guidance, has convinced him of the truth as it is in Christ Jesus. The two friends agreed that one should come to Bombay first, and, if he got suitable instruction, would write for the other; and they decided with one another to be baptized, if possible, at the same time. Is not this the case of Philip and Nathanael over again? God grant the result may be the same! A brother of this inquirer is also studying the Bible, and nearly convinced of the truth of Christianity. So the leaven spreads.

This inquirer has told me how wonderfully his life was preserved a few years ago. He was in Poona, staying with a friend, when he was attacked by cholera. He was at once taken to the Cholera Hospital, but was insensible when admitted, and remembers nothing from that time (about twelve noon) until about three the next morning, when he recovered consciousness to find himself *in the dead-house*! A Native doctor had, as he afterwards learnt, come round to the ward where he lay, thought him dead, and ordered the body to be removed. When he found himself imprisoned in this way he could not tell how he got there. However, he set himself to effect an escape, and succeeded,—recovered, wonderfully rescued from death, to serve God, we trust, in true newness of life.

2. Another interesting event is the escape of a young convert, 'Abdu' Rahmān, from a species of imprisonment to which his father was subjecting him because he refused to renounce Christ. This young man is the son of a very wealthy Muhammadan merchant of this city, and was for a time a pupil of the Wilson College, and afterwards studied at the Money School. After leaving school he pondered over what he had learnt there of Christ, and went to the Rev. Nehemiah Goreh for some time for Christian teaching. Feeling convinced that Christ alone was the Saviour of the world, he was very unhappy at not being able to confess Him openly, but knew that his relatives would murder him if they found such a step necessary to prevent his becoming a Christian. He resolved, therefore, to escape from Bombay, and get baptized at Lucknow, if possible. Twice he tried to do so, and got part of the way, but was caught and brought back. At last, a few months ago, he

succeeded in reaching Lucknow, where, after due examination, he was baptized by the Rev. H. Lewis, of our Society. His father's agents tried to induce him to recant, but he stood firm, although knowing that he was renouncing wealth and choosing poverty for Christ's sake. They tried to capture him at Lucknow, but the attempt failed. Thinking they had ceased to look for him, he went, with Mr. Lewis's sanction, to Bareilly to get some clothing he had left there, but he was captured and carried off to Calcutta, without being able to communicate with any one. After a little time he was brought here and confined in his father's house. "There," he said, "besides making every bit and sup bitter with curses on me as an infidel (kāfir), who had brought shame and disgrace on the family, they used to tie me with my hands fastened above my head and flog me severely, to make me repeat the 'Kalima' (Muhammadan profession of faith)." This he refused to do, and the flogging went on, until his mother rushed in and begged them not to kill him. One day, being less strictly watched, as his father was away from home, he managed to escape on some pretext, with his mother's connivance, and came to me. I tried to persuade him to remain here, promising to protect him, but he had experienced too much suffering from his father to be able to bring himself to run the risk of getting into his hands again. At his own request, I sent him by the Bombay and Baroda line of railway to Delhi, whence he proposed to go on to Lucknow, avoiding the direct line lest he should be stopped by telegram. He felt convinced that, if again caught, he would be poisoned, and quoted the verse of the Hadis, which the Muhammadans are so well acquainted with, authorizing the putting to death of any one who renounces Islam. Any earnest Muhammadan would think he was "doing God service" by killing a Christian convert from the creed of the False Prophet, whose teachings at least, if not his deeds, it is now the fashion for philosophic ignorance in England to admire. 'Abdu'r Rahmān's mother, he tells me, urged him to conceal his faith for a few years, until he succeeded to his father's wealth, but he refused to do so, quoting our Lord's words, "What shall it profit a man if he shall gain the whole world and lose his own soul?" As a Native Christian said, 'Abdu'r Rahmān should be called Moses, since he, like that Prophet, counted the reproach of Christ greater riches than the treasures of Egypt. At Delhi he was again captured, and detained for two days, but escaped, and is now under the protection of the Cambridge missionaries there. God grant him grace to stand firm in the faith!

3. Last month a young Persian convert from Bagdād arrived, and this month has been working in our Mission as a catechist. His name is Mirzā Yahyā Khān. He was a major in the Shah of Persia's army, having two regiments in his charge, but he had read in his native country, Kirmānshāh, the Gospel of Christ, and felt he must confess Him before men by receiving baptism. The Rev. T. R. Hodgson baptized him last Easter, and sent me a very high account of him, which my own acquaintance with the Mirzā has since fully justified. He is very anxious to return and work in Kirmānshāh for Christ, but has agreed to remain here until Mr. Hodgson returns to Bagdād from furlough. He goes to the coffee-houses in which the Persians congregate, mixes with them, and leads the conversation to religious matters, and gets those who seem at all earnest to come to our Gospel Hall in Byculla, where I see them, and where we have our Christian literature for sale and to lend. Since he has been here he has not only had many interesting conversations with his Muhammadan fellow-countrymen, but he has succeeded in getting three of them to confess belief in Christ, and to come to us for instruction in the Bible. How many of them will ultimately have courage to receive bap-

tism and to follow Christ I do not know, but it is encouraging to see them anxious to hear the words of life. Among our Persian inquirers, besides those that Mirzā Yahyā Khān has been instrumental in bringing to us for the first time, is a man of considerable learning, a portrait painter, also called Yahyā. He has long been known to us as a professed believer in Christ, and on one occasion he was cruelly beaten by some Mughuls for confessing Christ in public. But recently he has married; and since then his zeal seemed to have abated, until the Mirzā met him. The result is that I have had two long interviews with him, in which, in the presence of other inquirers, he has most distinctly confessed Christ as the only Saviour. But he urged his inability to receive baptism, lest he should lose his wife and incur the wrath of his father-in-law. He argued that such a sacrifice was unnecessary, faith in the heart being enough. However, after an argument of some duration, he acknowledged that it was most clearly his duty to confess Christ, and to seek admission into His Church, and promised to pray for courage and strength to do so. Of the other inquirers, two brothers bought a Persian New Testament and a copy of the *Mizan u'l Haqq*, and, as they were going to Bushire, promised to join the Christian community there, asking us to pray for them that they might stand firm in the faith they profess to have received.

4. I have now mentioned men of several countries who are seeking or have found Christ; for the inquirer from Aurangābād is a Dakkhini, and his native tongue is Urdū; 'Abdu'r-Rahmān's family are from Kachh (Cutch), and his native tongue is Kachhī; while those spoken of in paragraph 3 are Persians, and speak only that tongue. Besides these, we have an inquirer named Hakimjī, a contractor, who is a Bohrā, and his native tongue is Gujarātī, who has been receiving instruction from me for several months. He had got into pecuniary difficulties through the dishonesty of those for whom he was working. His faith in Muhammadanism had become shaken; and he and his wife had decided to commit suicide together as the only means of escape from the misery of body and spirit they were in, when one morning, in passing through the streets, he heard us preaching the good news of Christ Jesus. He listened, and remembered having heard something similar one time at Lahore. After the address was over he came to me and got a tract, which he read, and then began coming to me regularly for instruction. He seems sometimes to be feeding upon the words of life which he hears and reads. One proof of his earnestness is that he began to teach his wife, who was as ready to follow him in the way of life as she had been when they seemed to have no hope but death. Miss Davies, of the I.F.N.S., has for some time been teaching this woman, and expresses herself satisfied that she is a sincere believer in Christ. She has a sister, married to a rich Muhammadan merchant in the city, and this sister too comes and learns from Hakimjī's wife the lessons which the latter has learnt from her husband and from Miss Davies. We have not yet made arrangements about the baptism of any of these people, but these are being instructed in the Gospel and are, we trust, growing daily in the knowledge of Christ.

5. One of the crying needs of our Bombay Muhammadan Mission is an Anglo-Urdū School, in which, among others, the children of Urdū-speaking Christians might be trained. At present we have no means of teaching them to read their own language, and they have to go to a school where Marāthī is spoken, and learn to speak and write that tongue. As a natural result, unless something is done in the way of establishing an Anglo-Urdū school, the children of our congregation will become unable to understand the service in their mother-tongue, and as they grow up they will be absorbed in the Marāthī

congregation. Now this is an evil for very many reasons, among others, because Marāthi is only a local dialect, spoken nowhere else in India, whereas Urdū is a language known by Muhammadans more or less throughout the country, and by all but the more uneducated classes in the North-West Provinces, Panjāb, &c. It is as if children of French Christians had either to grow up uneducated or to learn Dutch. There are schools in Bombay in which Urdū is taught, but they are purely Muhammadan institutions. It would be very undesirable to send the children of Christian converts there, so we are driven to the former alternative of sending them to Marāthi schools. If anything could be done to remove this serious hindrance to the permanence of our Urdū-Christian church, it would be well.

6. Children of Arabic parentage—whose parents have deserted or are unable to support them—have several times been brought to me, but hitherto I have been able to do nothing practical for them. There being no school to which to send them, they grow up here in ignorance among the Muhammadans, learning nothing but evil. And in most cases they are the children of nominal Christians—Roman Catholics. If I had such a school as I have suggested—more especially were there some boarding accommodation attached to it—many useful lives might even in this way be the result.

7. Something ought also to be done towards training Native agents for work as catechists, and perhaps ultimately for the ministry. When the college at Poona is started, however valuable it will be to the Marāthi Church, it will help us no more than Marāthi schools now help in training the children of converts from Muhammadanism. In the new house now rented for the Muhammadan Mission, there are rooms where such young men might live and be taught theology, while gaining experience in mission work by going out daily to preach in the many quarters of the city now rarely visited. But should any suitable converts of this sort—like the ‘Abdu’r Rahmān mentioned above—come forward, means are required for their maintenance. If a few scholarships of, say, Rs. 15 per mensem each were founded, this would suffice for the maintenance of such young men while being trained, and it would be possible in this way to obtain Native agents for the extension of our Muhammadan Mission in this city and in other parts of this Presidency.

8. In consequence of the arrival of Mirzā Yahyā Khān, who does not know Urdū, and the interest in Christianity which certain of his countrymen are manifesting just now, I have found it necessary to initiate a Persian service on Sunday afternoons, in addition to our usual Urdū one in the morning. Many will thus be reached, we hope, in a way which ought to prove profitable to them. This Persian service is held in the Gospel Hall at Byculla, though the noisiness of the road makes it a not very suitable place, except as far as situation is concerned. Something similar ought soon to be done for the Arabs, but it would be rather too much for one European to hold three full services and preach three extempore sermons in one day in three different Asiatic tongues, so I fear that must wait until another clergyman joins us, and has made sufficient progress in learning Urdū to enable him to undertake the morning service. When will such a man volunteer for this sphere of labour? We have been waiting for him for long. A good Mission to Muhammadans here ought to affect many parts of India, besides spreading converts to Christianity in Persia and Arabia, like the two men I have mentioned in the end of paragraph 3; but we have not got such a Mission yet.

9. From Aurangābād, Ahmadābād, the neighbourhood of Nāgpur, Poona, Haidarābād (Deccan), and other parts of the Presidency, and the Western

India mission-field, come invitations to come and preach the Gospel, but our hands are full. We want labourers to come and work in this portion of the Lord's vineyard, as they are ready to do in the Panjāb and in Central Africa. Each man has his own work, his special post in the great harvest-field; and there must be some whom He is calling to work with us here, if they would but listen to His voice. We want both Native and European workers. The former God will no doubt supply, if our brethren in England and elsewhere will give us the means of training them. Now is the time to advance. Muhammadans are in many cases struck by the fact that, while men of enlightenment are losing faith in Islām, and maintaining at most only an outward conformity to its precepts, Christians are growing daily in both zeal and numbers, not only in this country but in every other. Only yesterday a Persian told me that in less than a century he thought that every one even in Persia would be a Christian. We have a long battle with Islām yet in India, I fear, but there can be no doubt of the result. The victory, however, will be won only by the Christian Church rousing itself to a sense of its responsibility in the matter, and striving to fulfil the last parting command of its Risen Lord.

### BRITISH EAST AFRICA.

**N**O event has taken place of late years which is of greater importance in what has been called the Expansion of England than the formation and incorporation of the Imperial British East Africa Company; and we cannot do our readers a better service than to print in our own pages the extremely interesting account of the Company and its plans which appeared in the *Times* of September 8th, contributed by a well-informed correspondent. As we read it, our thoughts go back to the journeys of Krapf and Rebmann, the pioneers of all exploration in what will now be known as British East Africa. Those journeys were forty years ago. It was on May 10th, 1848, that Rebmann discovered Kilima Njaro, and to readers of this periodical it should be interesting to remember that his letter announcing that great discovery was published in the very first number of the *Church Missionary Intelligencer*, January, 1849.

We do not at present enlarge on the wonderful history of the last forty years, with its early disappointments and its later triumphs; nor do we now discuss the probable effect of this great enterprise upon missionary effort. Suffice it for the present to remember that the country now to be opened up by England is the very country through which James Hannington made his last journey.

*From the "Times," September 8th, 1888.*

The peculiar position of affairs in Central Africa and the Soudan, and the numerous rumours as to so-called "rescue" expeditions, add greatly to the interest of the addition of a British East Africa to the existing British West Africa and British South Africa. A few months ago a brief account was given in the *Times* of the important concession which has been made in favour of Mr. William Mackinnon by the Sultan of Zanzibar. For this administration of the coast and the extensive area in the interior between the coast and the Victoria Nyanza a Royal charter has just been granted in favour of the Imperial British East Africa Company, to whom the rights previously given to Mr. Mackinnon have been transferred. Thus for the management of the whole of those regions in Eastern and Central Africa reserved by the Anglo-German agreement of 1886 for British influence provision has now been made, and the operations of the

British company placed upon a definite footing. The chartered company thus established has for its president and leading member Mr. William Mackinnon, the original *concessionnaire*, who perhaps more than any living man has contributed by his energy to the development of the resources of India and the East generally; and with him are associated men of well-known business and administrative experience. The first issue of capital—250,000*l.*—has been privately subscribed by thirty-five gentlemen, who form the founders of this great undertaking.

The value of this acquisition, from a commercial as well as political point of view, has already been pointed out in the *Times*. It may now be interesting to enter more into detail as to the capacities of the region for industrial development.

The object of the company is, among other things, to undertake, under terms of the concession dated May 24th, 1887, made by the late Sultan of Zanzibar to the British East African Association, "the entire management and administration of those parts of the mainland and islands of the Zanzibar dominions on the East Coast of Africa appertaining to the territory lying between Wanga and Kipini, both inclusive, which are recognized in the Anglo-German Treaty of 1886 as reserved for the exclusive exercise of British influence, together with any further rights of a similar nature in East Africa, or elsewhere, which the company may hereafter acquire." The company, moreover, aim at acquiring from other chiefs, besides the Sultan, either the possession of, or the power of administering, their territories. It was in order to be able to carry out their aims and to acquire full power of administering and developing the territories over which they may acquire influence that the company some time ago petitioned Her Majesty's Government for the grant of a Royal charter. That charter has just been conceded to Mr. William Mackinnon, as President, Lord Brassey, Vice-President, Sir Donald Stewart, Sir John Kirk, Mr. W. Burdett-Coutts, Mr. R. Palmer Harding, Sir T. Fowell Buxton, Mr. J. F. Hutton, Sir Arnold Kemball, Sir Louis Pelly, Mr. George S. Mackenzie, Sir Francis de Winton, Mr. Alexander L. Bruce, and Mr. Robert Ryrie, who constitute the first Court of Directors. Besides the concession by the Sultan of the ten-mile-wide strip of coast-line, 150 miles in length, the company have made treaties for other concessions of territory with a host of chiefs in the interior. Everything has been done in the most open and regular manner. The charter recites the objects which the company have in view—the promotion of commerce and the good government of the territories acquired—and recognizes that the possession of the coast-line, such as is defined, which includes the port of Mombassa, "would be advantageous to the commercial and other interests of our subjects in the Indian Ocean, who may otherwise become compelled to reside and trade under the government and protection of alien powers." On these and other grounds the company is incorporated as the Imperial British East Africa Company. It is unnecessary to detail the powers which the charter grants to the company. The perfect legality of the various treaties is recognized, and the most ample powers are given for the commercial and industrial development and the government of the extensive region by the company and the agents they may appoint. They are authorized, moreover, to acquire in legal form additions to their present domain. At the same time, the charter rightly provides against any arbitrary exercise of power. Every important step must be taken only with the approval of "our Secretary of State," and the company is bound to remain British in character and domicile, and none but British subjects will be admitted among its leading officers. All disputes must be settled by "our Secretary of State." "The company shall, to the best of its power, discourage, and, so far as may be practicable, and as may be consistent with existing treaties between non-African powers and Zanzibar, abolish by degrees any system of slave-trade or domestic servitude in the company's territories." In the administration of justice the customs of the people are, as far as possible, to be respected. The company may use its own flag, but is prohibited from granting monopoly of trade. Certain perfectly fair and necessary dues and taxes are authorized, wherever the trade is free. Precautions are to be taken against the extinction of elephants. Many other provisions are laid down in this carefully drawn-up charter, all of them enabling the company under due precautions to do every-

thing necessary for the thorough development of their territories. Within a year, moreover, a deed of settlement must be prepared, providing, among other things, for the management of the financial affairs of the company.

Such are the leading provisions in this charter for one more of these companies that have done so much in the past for the extension of the British Empire and the development of the commerce of the world. Let us consider as briefly as possible what are the character and the possibilities of this fresh addition to the British Empire; for such it is essentially. Except along its southern edge our knowledge of the extensive region which has thus been brought within British influence is exceedingly scanty. Until Mr. Thomson penetrated across it our information was mainly derived from Native sources. Even now that the region has been entered by other European explorers and sportsmen, our knowledge is necessarily vague, and much remains to be done before the Imperial British East Africa Company can be in a position to estimate the productive and commercial capacities of their territory. Recently Mr. Frederick Holmwood, who for so many years was one of Her Majesty's Consuls, and latterly acting Consul-General, in Zanzibar, made careful observations, from which, combined with those of other travellers, we may form a rough estimate of what can be done with the territory extending from the coast to the Victoria Nyanza.

I need not repeat the details of the Anglo-German agreement by which the Sultan's power was confined to a strip of ten miles' width on the coast from 10° 20' S. lat. to 2° 30', with two or three patches on the Somali coast, and defining the respective spheres of influence of the Powers. The reader may be reminded that Germany has secured a free hand in this strip over the whole extent which she claims as under her influence. The Sultan is not precluded from exercising authority over any places on the coast or in the interior not specifically included in the German and English agreement. All the Sultan's rights to Kilimanjaro have been ceded to Germany, and the line from Kavirondo Bay on Victoria Nyanza to the mouth of the Umba, which marks the northern limit of the German sphere, deflects to the north so as to include that glorious mountain. This line forms the southern limit of the Imperial British East Africa Company's territories, which extend to the Umba River on the north [?]; and it may be said that the vast region from the Dufli cataract of the Nile, in 5° N. lat. to 10° 20' S. lat., and westwards to the Albert Nyanza, Tanganyika, and Nyassa, has its natural outlet on the Zanzibar Coast. This line hurriedly drawn and passing through tribal districts, is one that, in the interests of both the German and the British companies, may require revision; and now that a proper understanding has been arrived at, enabling both to act in concert, there is no doubt that a satisfactory compromise will be made and that few difficulties will arise. It may be stated that by a subsequent agreement, arrived at in July, 1887, between Great Britain and Germany, it was arranged that to the west of the spheres of influence before defined neither of the powers should interfere, Great Britain giving to Germany a free hand as far north [?] as the Tanganyika and Nyassa Lakes, there touching the western frontier of the Congo State, in consideration of Germany's equally respecting British rights to similar influence over the countries west of the Victoria Nyanza and the Nile. Probably the finest harbour on the sea-coast, deep, accessible, landlocked, capable of holding twenty ironclads, is Mombassa—on the coast which has been conceded to the British company. Hitherto the unhealthy, humid, maritime zone, of an average breadth of 200 miles, has been one great obstacle to the development of the comparatively fertile and salubrious interior. The influence of Mohammedan traders on the coast, moreover, has been inimical to that of Europeans; to it is due the large development of the slave-trade in the interior. There have really been no regular trade routes in Central Africa; only narrow Native paths, mainly used by slave caravans, and always changing. These trade routes avoided, as a rule, the most healthy regions, where the population was too robust and vigorous for the slavers to contend with it. The interior high lands are in many places peopled by a really fine race, shut out from the coast by Semitic influence. Millions of Natives, living in fair and fertile, temperate, and even bracing regions, requiring supplies of clothing, have hitherto been compelled to use hides and skins for

clothing for want of better material. This circumstance gives an indication of the vast prospective importance to British manufacturers of cotton goods of the opening up of that immense new market for their products, which promises to be not the least striking result of the development of the company's territories.

Among the Native products of the districts adjoining the Zanzibar coast regions are india-rubber, of at least two species, copal, hides, grain, orchilla, oil-seeds, copra. The Somali country has great commercial capacity. Although the islands of Zanzibar and Pemba are cultivated in the rudest possible manner, they furnish a large proportion of the clove supply of the world. Quite recently tobacco of the best quality has been grown by the German planters.

The British zone extends for 360 miles inland to the shores of the Victoria Nyanza. Its northern limit follows the River Tana to its source, then strikes in a direct line north-west, at about seventy miles north from Mount Kenia, which may be regarded as a fair compensation for the cession of Kilimanjaro to Germany. One estimate makes Mount Kenia even higher than Kilimanjaro, and it certainly is a mountain of very great interest. There seems no reason why ultimately the company's influence might not be extended to the Nile, and include at least the province of Emin Pasha. There is one great advantage to start with which the coast of the British zone possesses over the coast generally. Beyond the central half, from a little south of Mombassa to Malindi, the deadly character of the maritime region is reported to be almost entirely absent. After twenty-five miles of low hills and undrainable depressions, the country rises by a very gradual slope to the elevated plateau of the interior. From what information we possess, it would seem that the atmosphere is dry and comparatively healthy; rank vegetation is absent, perhaps because of the porous nature of the sandstone under-soil. No fair estimate of the rainfall exists. But that it is not very abundant is shown by the nature of the trees, ebony, teak, thorn, and other hard woods, with vast quantities of hepatic and fibre aloes; yet the ground is stated to be covered with short, sweet pasturage of regular growth. The greater part of this country has been depopulated by the Masai; though in the dense forest patches small village communities are found, with considerable plantations of Indian corn, millet, beans, and lentils, and with flocks of oxen, sheep, and goats. This was formerly essentially a cattle district, but the raids of the Masai have temporarily converted it into a wilderness or uninhabited prairie. Except in the rainy season, the small streams or brooks are dry, but water in considerable quantities is found stored in natural tanks or circular holes in the sandstone; it is reported that there is plenty for drinking purposes and even for railway uses, should a railway ever be made. Similar tanks on a larger scale could, it is believed, easily be made artificially. From Taro, about sixty miles from the coast, to the south-east base of Kilimanjaro are two long waterless stretches of fifty miles each. The country, though broken, is reported to be suitable enough for railway construction, but it might be better to follow a line verging more to the north-west, from Mombassa to the north-east spur of Kilimanjaro, entirely away from the broken mountainous district of Teita, and greatly shortening the journey to the interior. At present, however, the company have no railway projects in view. Readers of Mr. Thomson's *Masai Land* will remember his glowing description of the forests and glades of Taveta after his weary march from the coast. Later visitors confirm this description, but the forests are at present dangerous on account of miasma. The forests are full of springs and deep deposits of alluvial soil which affect even the Natives. The Taveta forest is fifteen miles by three, and when it is cleared the fertility of the soil will be almost inexhaustible. All travellers speak in glowing terms of the fertility of the plateau (2500 feet) to the west and south-west of Taveta, around Kilimanjaro; not only are there abundant native products, but anything will grow one chooses to plant. Germany has here 2000 square miles of the very best land. The Natives are great bee-farmers, the district yielding about 100 tons of honey and wax annually.

As to the southern portion of the Taveta plateau, very favourable reports are given of its agricultural possibilities. It has an altitude of 2500 feet, rising gradually for 100 miles towards the north-west. The plateau is about fifty miles



wide. Though not particularly well watered, as is shown by the absence of large trees, it is covered with pasture. The region is reported to be to all appearance well adapted for wheat culture. It has the necessary elevation, a soil suited for the purpose, rain sufficient to mature two crops of fine grass annually. Still, the real capacity of the great southern plain, and an even more extensive one to the north, must be practically tested by those familiar with Indian modes of culture; those who know the facts are confident of the result.

The south Masai plain has a very large area available for cultivation. The climate is colder than the Taveta plain, the temperature ranging from 52 degrees to 72 degrees, only rising to 80 degrees in the hottest part of the day. Of course, it should be remembered that all these conclusions are based on very limited observations, and much yet remains to be done before a satisfactory knowledge of the country and of its capacities has been obtained. The country, so far as these high plains or plateaus are concerned, is stated to be "one of the most salubrious in the tropics—probably in the world"—capable of becoming a permanent settlement of British colonists and a new centre of trade. This, it must be admitted, is a strong statement to make, but it can be easily tested, and no doubt soon will be.

There is, however, a far more extensive plateau to the north of this, possessing to a high degree all the essential conditions of soil and climate suited for wheat culture. Mr. Thomson, indeed, describes the climate as very similar to that of Europe. The plateau begins at the south end of the Mau encampment and strikes away north-west to the Victoria Nyanza. It has an average height of from 3000 feet to 4000 feet, with a greater and more regular rainfall than the southern plain, but is not too wet for wheat. It is more wooded than the Masai plain, and has a population of robust and independent agricultural tribes, able to hold their own against the Masai. It is admitted by those who have visited and studied the country that there would be no difficulty in making a railway to the plateau over a distance of 300 miles through the heart of the Masai country. But it is premature to discuss such a project. The country is reported to be admirably adapted for the construction and cheap maintenance of a railway. It may no doubt be some time before the region is ripe for extensive railway construction, but if wheat culture is to be carried out on an extensive scale a railway will become necessary. There would be a few preliminary difficulties in the coast region, after which it would be comparatively plain sailing. It would bring what is believed to be a wheat country of great extent within less than a day's journey of Mombassa. Ivory alone, of which no doubt a fair supply now exists, may soon be difficult to obtain, though the company will take stringent measures to prevent the diminution of the present supply. Besides wheat, the country is capable of producing tea, chocolate, coffee, vanilla, pepper, tobacco, opium, carob beans, cinchona, wines; while among Native products there are Indian corn, hides, rubber, cotton, copal gums, wax, honey, aloes, fibres, oil seeds, orchilla. Manufactured goods of various kinds could be introduced and exchanged for these products at a very handsome profit, and yet with perfect satisfaction to the Natives.

One of the first tasks the company will have to undertake will be to settle with the fierce Masai warriors and cattle-raiders. This may possibly be accomplished through their great high priest, who has much influence. Whatever method the company may be compelled to adopt, the Masai must be induced to become peaceful citizens of the new State. At present they are the scourge of the whole region. They are perpetually carrying slaughter and devastation among their neighbours, stealing their cattle, and rendering anything like settled industry impossible. If the company succeed in putting them down they will do a service to humanity and to Africa. The latest estimate affirms that the Masai do not number more than half a million, only about one-third of Mr. Thomson's estimate.

As to the adaptability of the country to wheat—both in India and Australia we know that good crops of wheat are raised with a rainfall of very scanty dimensions; only in both regions, especially South Australia, the rainfall sometimes happens to be *nil*. In India, for example, a rainfall of from eight to

forty-five inches yields profitable crops. There the great wheat-fields are from 600 to 1200 miles from the coast, while in East Africa they would not be more than 300 miles from the port of shipment. The crops in East Africa, moreover, would be ready for reaping and for shipment just in the intervals between the harvests of India, so that an almost constant supply could be sent to Europe, which, owing to its own decreasing supply, requires to import more and more from abroad. In India the wheat yield has increased in ten years from 2,000,000 cwt. to 21,000,000 cwt., valued at Rs. 80,000,000, and this mainly owing to the extension of the railway system. Thus it would seem from the *data* available that British East Africa is even more favourably situated as a wheat-growing country than British India, and with the best seeds, and best methods of culture and storage, should ultimately take a high rank. Whatever may be the case with wheat, there can be little doubt as to the adaptability of East Africa for Indian corn, of which 32,000,000 cwt. is imported by Europe annually, though only 50,000 cwt. comes from India.

The two great difficulties at present, it would seem, are the Masai and labour. The former I have already referred to. As to the latter, there cannot be a doubt that the Native African is incorrigibly averse to regular labour. In time, partly by giving him new ambitions and wants, partly by the example of others, he may be weaned from his inherited habits. Meantime the question of labour for British East Africa demands immediate solution; labour must be introduced from the outside, and there cannot be a question as between China and India, for so far as we know at present European labour is impossible. Until recently there was an emigration from India of coolies of about 100,000 annually. This has greatly decreased, mainly because the Indian Government was dissatisfied with the treatment of the coolies abroad. For more than a century Natives of India have been establishing themselves as traders and merchants in the Zanzibar dominions, and now there cannot be fewer than 7000 of them, with their families, mostly wealthy, and all of them British subjects. They are too timid to settle in the interior, where they have no security for their lives and property. Yet as soon as the British concession was heard of these Indians flocked north, and are rapidly occupying the whole coast. When the company succeed in establishing an administration in the interior, there is little doubt that their British subjects will make their way inland, sure of British protection. As the country to be occupied affords ample garden ground, pasturage, good climate, and other advantages, just suited to the Natives of India, there is full scope for immigration and settlement both of zemindars and ryots, as administration makes progress and the country is explored. It is said that the Indian Government is inclined to regard favourably a proposal for such immigration, which would be attended with no expense to the company, who could thus command an annual supply of thousands of people accustomed to the very kind of labour required to develop the region. The same small farming system that works so well in India would work here, and a revenue could be raised in British East Africa on the same lines as it is raised in British India. A great part of the country is now depopulated, and is only waiting for a population to develop what are believed to be its capacities for cultivation. Indian coolies, who, it is hoped, will soon flock to this new region, will, if they can afford it, take up little plots on their own account or work under their zemindars. But there will be ample room, if the country turns out to be favourable, for white capitalists and white superintendence. The company will be flooded with applications from all quarters, but, as their undertaking is a serious one, they will no doubt select with discrimination. It must be admitted that as yet the region is very imperfectly known, and that much of what has been said above is only inference from scanty information. But when we consider the character of the gentlemen forming the directorate of the Imperial British East Africa Company, the open field which is freely offered to the trade and commerce of the world in the company's possessions without differential tariffs or restrictive measures, and the high and liberal aims of the administration, there is good reason to expect success. Moreover, it is the gateway to a much wider region, of the capacities of which there is little doubt. The trade of Uganda, of Unyoro, of Emin Pasha's provinces and the Upper Nile, and around the great lakes, is bound to be

drawn to what will in time be its shortest and cheapest outlet to the coast. I have already referred to the good understanding which subsists between the British and the German Governments as to their respective spheres in Central Africa. But the latest reports from Germany speak of ambitious projects for a series of stations through the German territory on to the Albert Nyanza and the Southern Soudan. At present, if German traders choose to enter upon such enterprises, it is impossible to blame or to prevent them; but they would assuredly be intruders into a region which Prince Bismarck has recognized as within British influence. The new company will, doubtless, look keenly after its own interests in this direction. However, as little time as possible should be lost in extending English influence to the west side of Victoria Nyanza, as now it has been brought up to the eastern shore. The aims and character of the Court of Directors are in themselves an assurance that their obligations to His Highness the Sultan of Zanzibar will not only be honourably and cheerfully discharged, but that it is the earnest wish and intention of the company that His Highness and his dynasty shall fully and constantly share in the prosperity which follows the enterprise.

Your columns have contained such frequent reference of late to the sphere and function of Britain in Africa that I need not again go over the ground; the present, let us hope, is only the first stage of a wide extension in East Central Africa. Happily there is no great river to dispute over; the company will have it all their own way. Within their present limits they possess some charming spots. The Aberdeen range, with its streams and its heath and its pines, reminded Mr. Thomson of his native land, and, in time, with Mount Kenia and the mountains round Lake Baringo, it may well become a favourite summer resort for Europeans. A recent report refers to the region in the following glowing terms:—"All the mixed beauties and grandeur of the Alps, the vastness of the Himalayas, are there blended with the delicacy and softness of the finest parts of our English lake scenery, with a harmony so perfect that once seen it can never be forgotten even by the least impressionable. To whichever aspect the spectator may turn, the eye is enchained by the almost ideal loveliness both of the foreground and ever-varying distance; the shadow of each passing cloud, as it floats across the splendid snow-clad peaks of Kibóo and Kimawenzi, which stand out isolated in the sky nearly four miles above, brings with it a constant change of hue over hill and plain, lake and stream, as well as over the evergreen tropical foliage which lends its charm to every feature of the more permanent landscape. This exquisite picturesqueness is probably caused partly by the extreme purity of the air, but principally by the presence at one spot of so great a variety of scene, each perfect of its kind, and all within the spectator's range at the same moment, every detail, moreover, being subject at short intervals to an entire change of light and shade, while to the harmony of each prospect an indescribable grandeur is added by the perfect contour of the isolated cone which crowns the whole."

The whole transaction which has led to the formation of the Imperial British East Africa Company and the granting of the charter has been carried out with credit to all concerned; but the fortunate result is without doubt largely due to the energy and business capacity of Mr. William Mackinnon.

Mr. George S. Mackenzie, who has had a long and varied experience of the Arab and Persian tribes in the Persian Gulf, has left for East Africa for the responsible duty of taking over the concession from the Sultan and inaugurating this important work. He takes with him a well-selected staff of Englishmen, whose qualifications fit them for the work, and the operations of the company will be commenced at once by the despatch of a well-appointed caravan to open up the interior to European trade. Already one has been sent up the country, and with the energy, capital, and experience which direct the great enterprise, we may hope at no distant date to be able to measure results in proportion. And, while every Englishman will feel proud of the success of an undertaking so distinctly characteristic of British enterprise, not the least sentiment of national gratification will be that which arises from the hope we may now feel that we are within measurable distance of the end of the unholy slave traffic of the dark region into which the light is now about to enter.

## MR. MACKAY'S APPEAL FOR MEN.

[THE following is an extract of a letter from Mr. Mackay, which we purposely take out and publish by itself, that it may be read alone just as it stands. God grant that it may stir the hearts of some brave servants of His to give themselves to His work!]

Kica Makolo, Usamibiro, June 3rd, 1888.



We must pursue a bold policy in East Africa, and send men in *by the score* to take possession of the land in our Master's name. Now we have not a single station all the way between this place and Mpwapwa. That is not as it should be. In the first instance, *four* centres must be occupied at once—1st, USONGO, where Mtinginya has again and again begged for some of us to settle; 2nd, SOUTHERN MSALALA, the chief of which, Whimu, is *determined* that some of us shall go and build; 3rd, UKUME, the chief of which, Kapera, is the strongest man in Unyamwezi, and who is so determined to have a European with him that, after asking Stokes to go there, and Charles Stokes was delayed in being able to go, he collected a force and made war upon Mtinginya, burning most of his villages, because he believed the latter was hindering Stokes from going to UKUME; 4th, WESTERN UGOGO, by the Mdabura River. This place has a very large population, and must be occupied to diminish the long gap between Mpwapwa and Usongo. At Mpwapwa, a little oasis with about forty miles of desert on nearly every side, we have three men, some of whom are married and with too little room for their energies. If Dr. Baxter returns there will be four missionaries there. Why not authorize Mr. [J. C.] Price and another (who might be a new-comer) to *at once* proceed to occupy a site in Western Ugogo? Let each of the other places I have mentioned be taken up at once by one man of experience in the field, to help in making a start, and *two* fresh men.

Then it must be remembered that Gordon has been out more than long enough to require a change to Europe. Hooper and Deekes may pull along for another year. This station must be provided with *two* new men, as Ashe's stay is uncertain, and I shall have work enough, if I am enabled to stay on a little longer, with the new boat, so that I could only *help* new men to get into the work here.

At Kisokwe, Cole must evidently be relieved this year; while if Price moves westwards his place must be filled. Wood must not longer be left alone at Mamboya; one new man must be provided to assist him.

I leave Mr. [W. S.] Price at Frere Town to state the news of that place and the other stations on the Chagga line.

On this line I have this year given up thoughts of extension forwards, but to fill up the existing vacancies, and man the necessary stations on the road, I reckon that *this season* the Nyanza Sub-Committee must provide thus:—

For	Men
Mamboya . . . . .	Wood + 1
Mpwapwa and Kisokwe (besides Dr. Pruen) . . . . .	2
Western Ugogo . . . . .	Price + 1
Usongo . . . . .	Baxter + 2
Ukume . . . . .	2
Usamibiro . . . . .	Roscoe + 1
Nasa . . . . .	Hooper + 1
Buganda . . . . .	Walker + 2

Total new men required this season . . . . . = 12

Besides these, I of course understand that a Bishop for this district, apart from Mombasa, will be considered a necessity.

Immediately on sending them out, the Nyanza Sub-Committee will have to commence to look out for at least *twenty* new men to come out *next year*, partly to take the place of men who will break down, and to extend our operations westwards from this and on the east side of the Lake.

In asking for new men by a dozen or score at once, I ask no more than I see the Romanists regularly send at once. They have no quarter of a million of income, like the C.M.S., yet they seem to be able to send hosts of men yearly into the country. Of course they do not get these without an effort, nor do they first wait till men break down before sending others to their relief.

June 4th.

*Please do not reply to my statement of our requirements as to men and a Bishop with the word IMPOSSIBLE. That word is unknown in engineers' vocabulary. Surely, then, if those who build only temporary structures, because their materials are perishable, have expurgated the word from their vocabulary, how can it at all remain in the vocabulary of those who are engaged in building the Church of God and laying the foundations of that Kingdom which shall endure for ever?*

ALEX. M. MACKAY.

## SLAVERY IN EAST AFRICA.

LETTER FROM DR. PRUEN, MPWAPWA.

(This letter is not dated, but is quite recent.)

**N**OW that I am beginning to know Swahili, and can enter into conversation with many of the people, I can find out more about the institutions of the country, and will try to write to you more frequently about the life out here. I have noted down all I know about slavery, and I think it will interest you. Before I came out here I had, like most people at home, a very simple idea of what slavery was like; so that I was quite unprepared for the complicated system which it really is. I begin to understand now whence arise those contradictory statements regarding it which you occasionally hear at home. Some describe it as a natural, beneficial institution, from which its subjects would resent being set free; whilst others go to the other extreme, and denounce it as equally abhorrent in principle and in detail.

I suppose there are four questions that necessarily occur to any one inquiring into the subject. Who are the slaves? How are they obtained? How are they treated? And, lastly, how can individuals obtain their freedom, or slavery as a whole be abolished? I can answer these questions in part now; I hope some day more fully. Slaves out here are only taken from the Natives of Africa and

its adjacent islands, either pure or half-caste Africans, who are not subjects of a civilized or semi-civilized power. The mere fact of their being Mohammedans does not necessarily set them free, as some have stated. They are obtained now chiefly from the interior, more sparingly from the coast or adjacent lands. Large caravans of what are evidently slaves come down country in charge of Arabs or their Native servants; and they are obtained, it is said, chiefly by barter. Caravans of cloth, wire, and beads go up country in immense numbers, and on the return journey slaves and ivory replace these barter goods. These slaves are stated to be either the scum of the Native villages, of whom the chiefs are glad to get rid, or else the prisoners taken by the up-country tribes in their frequent fights. The Natives tell me that a smaller trade is done by fraud. Small parties of Natives or single individuals are enticed into a caravan to sell food, and are then seized; or in times of scarcity, the people of a half-starved village are encouraged to join themselves to a caravan, on the assurance that there is plenty of food a few marches ahead. But the few marches over, the plenty does not make its appearance, and the unfortunate people sadly recognize the fact that they have said farewell to their freedom. Lastly,

in time of famine parents sometimes sell their children for food to passing caravans.

These are the principal methods of slave-making that I have come across. In addition, of course, are the organized slave-hunts, where villages are attacked by Arabs or others for the sole purpose of making slaves. These attacks, however, now take place chiefly far in the interior, and of them I know nothing; but I doubt if they now form the chief source of supply. Those, like Tipoo Tib, who come down country from far in the interior, bring immense numbers of slaves with them. When Tipoo passed here with Dr. Junker eighteen months ago, the latter told me that the whole caravan seemed to be composed of slaves, mostly boys. But great chiefs like these own large tracts of country, and when they make their pilgrimages to the coast, they take with them, apparently as slaves, whoever they choose to select.

Bringing slaves and ivory down together seems to be the best paying trade. A tusk, which in Uganda can be bought for a Snider rifle and fifty cartridges, will sell at the coast for 20*l.* to 30*l.* The slave carries it, so that there is no cost for portage, whilst the rifle and cartridges, which together cost thirty shillings in Zanzibar, are no expense to bring up country, as caravan porters are only too glad to carry them for their own protection.

Next to the great trade for the foreign market comes the domestic demand and supply for each district. Sometimes the "necessary" slaves are bought, but frequently every species of fraud is resorted to. In a passing caravan some one gets ill. They find a ready welcome in many of the huts near; but when they get better, they are not allowed to go on. "You have eaten my food," says their kind host, "and now you are my man." There is a family living near here who came in time of famine, and whilst they were settling down were helped by another family for a day or two, who took them in. But they have lost one of their children in consequence, seized by the good Samaritan who had housed them for the time. I have come across several instances of this kind of thing.

When travellers like these, who want a helping hand, are not plentiful, then

stealing is resorted to, as a rule from a neighbouring village, and one on not too friendly terms with them. A number of cowardly hounds from a rather hostile village near here were on the prowl around Kikombo the other day. They saw the little girl of one of our mission-men fetching water, and snatched her up in our very garden and fled. Happily some Natives heard her cry and gave the alarm. Six of the men made a rush for their guns and went off in pursuit, on which the thieves, though many in number, instantly dropped their booty and made their escape over the mountains behind the house.

In the little attacks the villagers about here occasionally make on each other, a few prisoners are taken here and there, but as a rule they are ransomed by their friends. Occasionally, however, the attacking force comes from a distance, and then negotiations for ransoming are not so easily carried on, especially as the village attacked may not know where its assailants have come from.

Last year some Wahumba (a branch of the Masai) from the north of this passed across the Ugogo plain and made an attack on the Wahehe who live to the south of us, carrying off amongst others, the wife and child of an Mhehe chief. They might never have been recovered, but that the woman was seized with ophthalmia, which, being neglected, resulted in almost complete blindness. In this state she was driven to Kisokwe, where she was rescued by Mr. Cole; her legs then being raw and bruised from the beatings she had received on account of her frequent stumbling along the road and the delay so caused to her captors. Her child had been taken from her, but she, herself, being useless, was willingly left by the Wahumba with Mr. Cole, on payment of a small sum, a dollar, I think, which they demanded as payment for the trouble of bringing her. A week or two's good feeding and she soon picked up; and then we sent messengers to the Mhehe chief, who sent his sons to fetch her.

The lot of the slave-woman is the saddest of all. Sometimes amongst the Wanyamwezi and Wagogo, she becomes the wife (with others) of the man

who has bought her; and if she bear him children is kindly treated. Her lot is then perhaps as happy as if she were free (provided she has not left behind a husband and children), as free, that is, as an African woman ever can be, for nearly every one of them must submit to what Canon Isaac Taylor euphemistically calls "a protector." But if a slave of the Arabs or other travelling traders, she may be simply a miserable tool, handed on from one man to another at the caprice of the moment. No wonder a converted Native, when he wants to marry honourably, gets a girl, if he can, too young to have been handed about for such purposes. Undesirable as these early marriages are, the alternative is worse.

From this description you will understand, to some extent, how difficult it is for the individual to regain his liberty, or for wholesale measures to be effectively taken against the trade itself. The British Government, it is true, have cruisers along the East African coast, but only occasionally do we hear of their making a capture, and yet one or two hundred caravans containing slaves must pass through this place alone in the course of the year. Slaves they are, though it would be difficult to prove it on the spot. They are seldom in chains, and when they are, that does not prove them to be slaves. The Sultan's prisoners at Zanzibar work in the streets in slave-chains, and criminals, prisoners of war and runaways, are treated in the same way up country. I have even known an Englishman send runaways up country in slave-chains to work out as porters the time they had defrauded him of. One gang of about thirty cautiously invested their little savings in files before leaving Zanzibar; and at a village about fifty miles from the coast, the head-man woke up one morning to find that thirty of his men had disappeared, and left him thirty heavy chains to carry as best he could. Three men who either were honest or had no files, came on as far as Mpwapwa, where I unlocked them at the head-man's request, the result being that one ran away a few days later with his load of cloth. He was caught again, but the cloth was not recovered. When not in chains, it is practically impossible to tell a slave, except here and there. Their owners

call them brothers, and the slaves are afraid or unwilling to deny the relationship.

Sometimes there are numbers of children, wan, half-starved little creatures, with that dull look of uncomplaining hopelessness that betrays their condition better than any words of their own or any denials of their master, who will describe them as "my children," or by the usual stock phrase, "the children of my brother." If you ask the little mites where they come from, they only reply "from our home." Their own names are no help, and as to their father's name, they never knew him as anything else but "father."

Another thing that complicates the matter is, that any one with whom they stay and who gives them food is called "Baba" or "Mama" (i.e. father or mother). Sometimes, too, it is their own fathers or mothers who have sold them, so that it would be useless, even if it were possible, to send them back.

The treatment of children in England by their parents and guardians is sometimes so barbarously cruel, to judge from the Reports of the London Society for the Prevention of Cruelty to Children, that one only wonders cruel parents are not much more the rule out here than they actually are. I have only occasionally come across cases of cruelty or want of parental affection. A boy was left here by his parents on their way down country, as he was just recovering from small-pox, and had that day had his ankle crushed by a hyæna bite. They seemed to take no interest in him, just leaving him; and though it was more than a year ago, have never, I think, even inquired for him since. I asked the men what his parents would have done had he been bitten by the hyæna some marches from here instead of close to the Mission. "They would have thrown him away," was the reply. Yet the children who are sold are few, the stolen many in number. Most of the women on the station here have their histories of children stolen from them and never seen again. Some slaves who are left sick on the road do regain their liberty, but as a rule, when so left, they are seized by the one who takes care of them; whilst in many cases they are not allowed to be sick on the road: it would set a bad example.

When I first came up country an Arab caravan of slaves passed us at Mamboya, going coastward. Stokes, who was some days behind us, came upon one of their castaways, a poor old woman. She was too ill to go further, so they left her on the road, but cut her throat first as a warning to the others.

A month or two ago another trader coming down country after having severely beaten an old woman who was lagging behind on the march, flung her down and broke her wrist, leaving her to die on the road, but she managed to crawl up to the mission-house. However, no one could speak her language (she was an Mmangati), and though it was easy to heal her sores and feed her up, she could not be persuaded to keep a splint on her arm, so that she soon turned a simple into a compound fracture, and died a day after amputation had been tried as a last resource.

After slaves have arrived at their destination, or when they are left sick at a Mission station, one would expect many of them to try to regain their freedom. But this is only occasionally the case; for they say truly that they have nowhere to run to, and if they are not the slaves of their present owners they must be of some one else. The Arabs bring sick slaves to me sometimes, and I agree to take care of them, but refuse to have anything to do with preventing them regaining their freedom if they wish to make the attempt. Yet of all those who have been left with me only one has ever run away. She was a woman ill with pleurisy. I cured her of her pleurisy, and fed her up, and then she demanded a house to herself (she was sharing one with another slave) and more food, though she was having the usual convalescent allowance. Some Swahili men enticed her away with the promise of more food, and she went to them.

Again, slaves from Zanzibar come up country in the caravans in large numbers, and travel up into the interior of the continent; but almost invariably return to their masters when their work is done, although there is no one to stop them if they choose to run away. So that even when unsatisfied with their condition they are not anxious to change it, it might be, for the worse. Amongst the unmarried this is intelli-

gible, but amongst the married even, who for the sake of their families ought to desire freedom, slavery breeds the same painful apathy. There are people on the Missions out here who are run-away slaves—couples; some of them have been joined in lawful wedlock, since coming to us; yet, in many, perhaps most, instances, the husbands have not saved up enough money to buy either their own freedom or that of their wives—their former owner, or one of his many “brothers,” makes his appearance in the neighbourhood; for the moment there is a scare amongst these people, and they talk about measures for securing their freedom. The cause of their alarm goes on his way, and everybody subsides into their usual apathy. Some have been on the Missions for years; and yet two years’ careful husbanding of wages would have bought the freedom of both.

Hard as is the slave’s lot, it is satisfactory to know that the Arab slave-dealer’s existence is not all sunshine. Enormous are the profits that during one journey may make their way into his pocket; but the Hindu’s fingers are in them or ever he reaches his home. Many, perhaps most, of these Arab traders are deeply in debt to the Hindus of Zanzibar, who are credited with lending them money at very heavy interest. The Arab who has the weariness of the long inland journey comes back laden with his treasures of black and white ivory, only to be fleeced by his stay-at-home Hindu creditor. It is an Oriental edition of an article which appeared in the *Leisure Hour* this spring on the slop-shop trade, entitled, “The Sweater Sweated.” “The Arabs are bad enough,” said a German trader to me one day; “but the Hindus are regular bloodsuckers.”

But to return to the slaves. It is amongst the people who live for to-day, and have so little thought for the safety of even their bodies on the morrow, that the Gospel, which appeals to a much more distant future, has to be preached; and yet from among these degraded people we win soldiers for the Cross. Many things combine to degrade them, but chiefly slavery, and the laziness that a tropical climate seems to engender. Satan has so many advantages in his work out here, that it reflects little credit on his generalship



to find that where a determined opposition is made to him, in the strength of the Lord, there should be so many deserters from his ranks. Yet, notwithstanding these desertions, until the people as a whole see the sin and degradation of slavery, it seems as if it never could be abolished. In Livingstone's *Last Journals* you can see how keenly he felt how great an obstacle to the abolition of slavery was the people's eagerness to sell each other. Painfully far-reaching, too, are the consequences of slavery. Living amongst these scenes, and becoming accustomed to the degradation, misery, or death which are the frequent, though not inevitable, results of the system, the white man, even the professed servant of Christ, is apt to silently acquiesce in this great sin, or make no special effort to encourage slaves to lawfully secure their freedom by hard work and frugal living, or to preach to owners the sinfulness of exercising an authority over the lives and liberties of men whom God has not given into their hands as tools. The same apathy or cowardice that tempts you in England to let the cultured scoffing sceptic go on his way unwarned,

or stays your effort to encourage the drunkard to regain his lost freedom, tempts you out here to leave the slave alone. Yet, if we do not do our best to set free their bodies and minds, how can we expect them to believe that we are doing our best to set free their souls, or even really care for their individual souls?

To me the encouraging signs are that Satan's presence is recognized by converts out here, and the need of God's Holy Spirit to keep from sin and give strength to obey, is at once admitted even by inquirers, much more by converts, so that, notwithstanding the ignorance and degradation of the people, when you consider how great is the power of the Holy Spirit working in man's heart, the outlook seems hopeful—very hopeful. The readiness of converts to preach to others the Gospel they have learned, and their endeavours to honour God by their lives in the sight of the heathen, make one hope for, and expect, a numerical increase in God's kingdom out here, far in excess of what could be effected by the doubling, or even trebling, of our missionary staff alone, desirable and necessary as that certainly is.

## THE LATE JOHN ALLCOCK, OF CEYLON.

*Kandy, Ceylon, March 31st, 1888.*



DEAR SIR,—Wishing to pay a tribute to the memory of the late Rev. John Allcock, I beg you to insert the following testimony to several most admirable traits of character possessed by him.

The Rev. John Allcock most strongly believed in preaching the Gospel to the masses. He was therefore ever eager and ready to preach the Gospel whenever and wherever an opportunity presented itself, and possessing a complete mastery of the colloquial Singhalese he was able, most readily, to express himself and gratify this apostolic wish. He believed that, whilst the glorious Gospel is the chief subject of preaching, the errors of Buddhism must also be plainly set forth. The former he called positive truth, and the latter negative. In practice he strictly acted up to this belief, and hence he had to face much opposition and cavilling from Buddhists. Sometimes even Christians apprehended grave results to follow such powerful and violent attacks on Buddhism as he used to make in open-air preaching, but he never swerved from what he believed to be his duty.

He was most sincerely desirous of speaking to the people after preaching to them in the verandah of the Police Court. He would therefore touch some of them kindly on the shoulder and say, with affectionate tones and gesture, "Now if you wish to speak with us further, come with us to yonder book-room." This induced some to follow him, to whom he would most

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earnestly and kindly speak and persuade them to accept of God's mercy in Jesus Christ. He would then pray with them, and send them away with books and tracts. Nothing could surpass the earnest desire he had to persuade the Singhalese to embrace Jesus. His kindness of manner and sincerity of wish were so manifested by his whole being that, on one occasion at Baddegama, a man, notorious for his bad life, determined to become a Christian, "in consequence," as he said, "of that gentleman's goodness."

In preaching he was very bold. Whilst so transparently affectionate and kind to every one he spoke to, he would spare no man's sins. He reproved sinners to their face. This made some professors of religion to dislike him. He expected it.

He was very simple and straightforward in his ways. The words of our Lord respecting Nathanael will apply to him: "An Israelite indeed in whom is no guile." His heart was always open. He seemed to have no prudential fears, as some would say. Always ready he was to acknowledge a mistake and apologize for it.

He would not only most lovingly preach and exhort, but in cases of sickness and real want his liberality was ever ready to give practical aid.

He loved the Singhalese with a sincere and large-hearted love, so that his treatment of them was alike before Europeans and Natives. The presence and companionship of his more favoured countrymen did not make him ashamed of his less-favoured Native brother, and show him the cold shoulder. He would sometimes say, "I do not like to see my Native brethren left behind. I wish to see them brought forward."

He respected the Singhalese. This was a special trait of his character. This was done simply as a matter of justice, for he was strongly impressed with a sense of justice in all he did and said. He would sometimes say, "That and that may be done, but it is not just." So in return he was greatly loved and esteemed by Natives. He wished those who were under him to regard him more as an elder brother than a superior.

It was his custom every morning to call his domestic servants together, read and explain a portion of the Bible to them, and pray with them. To those catechists and others who came to him from a distance he would give food from his own table.

His zeal and earnestness may be said to have known no bounds. He was a most zealous and uncompromising foe of caste as existing among the Natives. In the early part of his missionary life he carried his views on this subject so strongly into practice that Natives themselves blamed him as being too rash and regardless of the prejudices of the Natives. But he was consistent throughout.

Great earnestness, zeal, and love characterized his whole life. The one aim and object of his life seemed to be to bring sinners to Christ, so that wherever he went he would be seen speaking to people about their salvation.

Possessing naturally a robust constitution he was able to travel about much, and do much outdoor preaching and visiting in the villages. On the 11th of February he walked from Kodugannawa station to the village of Ratmiwala, and preached there and attended a fancy bazaar held there. That day he had no proper breakfast. The next day, being Sunday, he left home early in the morning and went to the village of Amunugama, and walked there nearly the whole day preaching to the people, and had no breakfast whatever, but took several times the water of young cocoanuts, and returned home in the evening. On Monday he had slight fever, and on Tuesday too. Yet he was engaged in writing. Though he went about on the following days, and took a very active

interest in the work of Colonel Oldham and Rev. G. C. Grubb, he had a very pale and worn-out look, showing that he was far from being well. In this condition it was that he went to Gampola on the evening of the 25th of February, and got fever on Sunday. After he had preached and administered the Lord's Supper to the English congregation he fainted, but he remained for the Singhalese service, and only administered the Lord's Supper to the Singhalese "with a feeble voice," as the catechist, Mr. H. W. Senewiratna, who was with him, has written. He reached this catechist's house at about 11 a.m., and laid himself down, having high fever.

On Wednesday he was brought to Kandy, and was very delirious till his death, being only at very short intervals sensible. On Sunday, at 10.10 a.m., he breathed his last, notwithstanding all the tender care and attention paid to him, both at Gampola and Kandy. When able and sensible enough to speak, he expressed his full reliance in Jesus and how precious he felt Him to be. In him Ceylon has lost a real friend of the Natives, and a most zealous, earnest, and devoted missionary, whose place it will be hard to fill properly. May God bless his successors in the work, and succour and comfort Mrs. Allcock and her children!

H. GUNASAKERA,  
Pastor, Trinity Church, Kandy.

## NOTES ON OTHER MISSIONS.

**T**HE CHRISTIAN VERNACULAR EDUCATION SOCIETY reports that the Training Institution at Ahmednagar has been in full working order throughout the year 1887, with fifty-seven students in attendance: thirty students left the Dindigul Institution with teachers' certificates. The system of inspecting and improving the indigenous schools in Bengal has been vigorously worked. Nearly 7000 children are under Christian instruction. The chief feature of the work of the publication department has been the issue of several books for educated Hindus.

Special features of encouragement in the work of the INDIAN FEMALE NORMAL SCHOOL AND INSTRUCTION SOCIETY are the Zenana work at Lucknow, where the pupils have increased from 400 to 500; the work at Patna, which has been enlarged and consolidated; the school work at Bombay, especially that of the Normal School, which has supplied teachers to East Africa, Western India, Karachi, and other places; Mrs. Sorabji's work at Poonah, which is in a most flourishing condition; and, lastly, medical work.

It is proposed to hold another General Missionary Conference at Shanghai in 1890.

The CHURCH OF SCOTLAND LADIES' ASSOCIATION FOR FOREIGN MISSIONS, including Zenana work, has just completed its 50th year. The income of the Society has shown a considerable increase on the previous year, and the Committee have never presented a more hopeful report.

At Banza Manteke, in the Congo Mission of the AMERICAN BAPTIST MISSIONARY UNION, seven persons have been put to death for the testimony of Jesus. The work is steadily progressing.

In order to bring the income of the BAPTIST MISSIONARY SOCIETY up to the level of the Society's necessary expenditure, it has been proposed to undertake a visitation of the churches individually for the special purpose of advocating the financial requirements of the Society. The members of the Committee have individually pledged themselves to do all in their power to carry this out.

An address has been presented by the Diocesan Synod of Quebec to the

SOCIETY FOR THE PROPAGATION OF THE GOSPEL, thankfully recognizing the benefit the diocese has received from the Society, and recording the progress during the last twenty-five years. Of the thirty-four Missions which twenty-five years ago were dependent upon the Society, fifteen have become self-supporting parishes; and notwithstanding that the Society's grant to the diocese has been gradually reduced by one-half, ten new Missions have been opened, and the diocese has begun to send its contributions to the Society.

The Bishop of Grahamstown reports that the general missionary work of the S.P.G. in his diocese has shown steady progress. Missionaries are invited by the people themselves to open work in fresh places, but the funds of the Society do not admit of this. The ninth session of the Diocesan Synod has been held, in which four or five Native clergy sat.

It is proposed to erect as a memorial to the Rev. George Bowen, so long a missionary in Bombay, a Native Christian Institution and a hall to serve as a centre of missionary effort.

It is hoped that this autumn the Japanese United Church of Presbyterian and Dutch Reformed will complete a union with the Congregationalist Church there. The members of the two bodies now number 13,000. Of the 100 congregations which will be embraced in this communion more than one-half are already self-supporting.

The CHINA INLAND MISSION, reviewing the progress of the work in China during 1887, records with deep thankfulness that never was a note of praise more called for than at the present time. The most striking feature of the year was the arrival of successive parties of "the Hundred," each giving glad testimony of souls won for Christ, backsliders restored, or believers quickened on the voyage. Fourteen new stations, some of them having however been previously worked as out-stations, were opened in the year, making sixty-four stations in all. In no province has there been more decided advance than in Shansi. The number of converts baptized in the year was 308.

The Committee of the CHURCH OF ENGLAND ZENANA SOCIETY reported at their Annual Meeting a year of blessed work. 100 missionaries, aided by assistant missionaries, Bible-women and Native teachers, had laboured earnestly among heathen and Mohammedans. Special stress is laid upon the good work done by the missionaries sent out in connection with the Winter Mission to India. The financial condition of the Society is disappointing, the income was 371*l.* less, and the expenditure 1313*l.* more than last year. The chief extensions of the year have been the opening of work in Kashmir, at the invitation of Dr. Neve, medical missionary of the C.M.S.; the sending of two ladies to Osaka, in Japan; and the doubling of the staff in Foochow. In addition to these, four more ladies are to be sent to China.

In regard to Foreign Missions, the Centennial General Assembly of the Presbyterian Church in the United States of America, recommends "that we make not less than a round million of dollars as our joyful offering to God this coming year." The total receipts for last year were \$901,000.

The work of Missions, which was so promising in Corea, has received a sad check in the notification of the Corean Government that all Christian teaching in schools there must stop, on penalty of withdrawal of Government patronage.

Several Woman's Foreign Missionary Societies of Friends (American) have since 1881 been at work, but each independent of the others. On March 31st, 1888, seventy delegates of these societies met, and formed "The First National Missionary Conference of the Woman's Missionary Society of Friends."

J. P. H.

## THE MONTH.



ON Wednesday, October 3rd, a large number of missionaries are to be taken leave of, at St. James's Hall, at half-past two o'clock. There will be, including wives, about twenty-five returning to the field after furlough at home, and about twenty new recruits. They would be more numerous, but for the fact that several have already sailed, especially those for Africa. Except Bishop Crowther, and one lady for Lagos, all the forty-five now to be taken leave of are for Asia, viz. for Palestine, Persia, India, China, and Japan. Yet the reinforcement is quite inadequate. Take India alone, which has, as usual, the lion's share. Our Mohammedan Missions there might especially claim many more; for instance, those on the Afghan Frontier, and the Mission at Bombay (whence Mr. Tisdall sends the deeply interesting letter which is printed in this number, p. 648).

AMONG those returning to their work will be:—Bishop Crowther to the Niger; the Rev. R. (and Mrs.) Elliott and Mrs. and Miss Low to Palestine; the Rev. Dr. and Mrs. Bruce to Persia; the Rev. H. and Mrs. Williams, the Rev. C. G. and Mrs. and Miss Daeuble, and the Rev. G. B. Durrant, to North India; the Rev. T. R. and Mrs. Wade, the Rev. J. (and Mrs.) Bambridge, the Rev. F. A. P. Shirreff, and Dr. A. and Mrs. Jukes, to the Punjab and Sindh; the Rev. R. A. and Mrs. Squires to Western India; the Rev. W. J. Richards to Travancore and Cochin; the Rev. J. Grundy to South China; the Rev. C. F. Warren, the Rev. P. K. and Mrs. Fyson, and the Rev. W. Andrews, to Japan. The Rev. A. R. Fuller, late of the Mid-China Mission, will also go to Japan. Among those going out for the first time will be the following:—Eight University men, viz. the Rev. H. Carless to Persia; the Rev. A. E. Johnston and the Rev. W. B. and Mrs. Collins to North India; the Rev. W. A. Rice to the Punjab; the Rev. J. and Mrs. Thompson to Travancore and Cochin; the Revs. H. C. Knox and H. S. Phillips to South China; and the Rev. E. P. Wheatley to Mid-China. Three Islington men: the Revs. R. J. Kennedy and F. Lawrence to the Punjab, and the Rev. J. A. Cullen to North India. And five ladies, viz.: Miss M. Goodall to Lagos; Miss A. K. Hamper to South China; Miss K. Tristram, Miss A. M. Tapson, and Miss M. G. Smith, to Japan. This makes forty-seven; but two or three will be unable to be at St. James's Hall.

To East Africa, nine missionaries have sailed since July 1st, viz. Dr. and Mrs. Baxter, and seven new recruits, two of whom are clergymen (Revs. J. E. Beverley and H. T. Robson), one a medical man (Dr. C. S. Edwards), one an engineer (Mr. Fraser), and three ladies (Miss A. Wardlaw Ramsay, Miss Esther Scott, and Miss M. L. Holmes). Dr. Edwards started on September 6th, at a few hours' notice. Miss Scott and Miss Holmes were to sail on September 26th, accompanied by Mr. B. Ward, a young man going out as assistant secretary at Frere Town.

But a comparison of these names with Mr. Mackay's demand, formulated in his striking letter printed on another page, will show that we have only sent three of the twelve he urges should go out this year. Are our friends really looking out for men, and encouraging them to go? or are some fathers and mothers who read these lines putting hindrances in the way of their own sons?

THIS year London friends are not to have to themselves all the interest of the

**Valedictory Dismissal.** We are glad to say that a "new departure" is being successfully organized by Mr. Mantle, and that Special Valedictory Meetings are arranged to be held, between October 8th and 16th, at Cambridge, Eastbourne, Bristol, Sheffield, York, Leeds, Chester, Nottingham, and Manchester, besides which, at Liverpool, the Lay Workers' Union will utilize its annual meeting for the same purpose. At each of these places, four or five of the outgoing missionaries will attend and speak, accompanied by a Secretary. At some, there will be two meetings, one in the afternoon, to which the Society's friends in the neighbouring towns and district will be invited, and one in the evening for local friends, particularly young men. Thus for the Nottingham day meeting, invitations will be sent to Lincoln, Boston, Grantham, Mansfield, Newark, Derby, Burton, Leicester, &c. Special hymns and papers for distribution will be supplied from the C.M. House. We shall hope to give some account of these interesting proceedings next month, and meanwhile we commend the whole plan to the prayers of our friends.

WE are most thankful to say that a delightful letter has been received (September 21st) from the Rev. R. H. Walker in Uganda, dated April 25th. He was received with great honour by Mwanga; and he is much impressed with the reality of the work done. We shall print it in full next month.\*

THE Rev. B. Baring-Gould begins regular work as Central Secretary on October 1st. He proposes to visit many of the chief provincial centres in the next two or three months. He will accompany the missionaries to several of the Special Valedictory Meetings above announced, and will attend several meetings of County Unions. He will also speak at the official Valedictory Dismissal on Oct. 3rd, and at the Gleaners' Union meeting on Nov. 1st.

THE Society has lost a true and active friend by the death of the Rev. A. B. Burton, Rector of West Meon, Hants, and formerly of Southampton. He was made an Honorary Governor for Life in 1884 for essential services rendered to the Society. He was instrumental in forming the Hants Church Missionary Union, and had, from the commencement, been its Secretary.

ON September 23rd, Mr. Jacob Thompson, B.A., and Mr. H. S. Phillips, B.A., both of Corpus Christi College, Cambridge, going out this month to Travancore and Fuh-Kien respectively, were to be ordained by the Bishop of Manchester, at Manchester, for the Bishop of London. On September 29th, Mr. H. F. Wright, B.A., of Christ Church, Oxford, second son of the late Rev. Henry Wright, who has been accepted but does not go out just yet, was to be ordained by the Bishop of Southwell to the curacy of Ripley.

THE Rev. H. E. Fox's congregation at St. Nicholas', Durham, have contributed to the Society special sums amounting to 52*l.* 15*s.* as a thankoffering for Mr. Fox's safe return from the Winter Mission in India.

WE observe that Canon Isaac Taylor threatens what the newspapers are calling "startling revelations" regarding the finances of the Missionary Societies; and probably they may have been given to the world before these lines appear. What they are to be we do not know. Although Canon Taylor's opinions will carry little weight with those who followed the correspondence raised by him

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\* P.S.—We understand that there is news from Uganda to July, all well; but no further letters have reached us up to September 22nd.

regarding the Mohammedan question, yet no doubt his "revelations" will frighten some good people, and our friends and supporters will be troubled with sundry inquiries, and it may be grumbings. We only wish now to make one remark, viz. that whatever Canon Taylor has to say, he has no secrets to reveal, about the C.M.S. at all events. He can only know the C.M.S. finances from its published accounts. These accounts (without reckoning the contribution lists) occupy twenty closely-printed pages of the Annual Report, and of that Report thirty thousand copies are at this moment in the hands of our subscribers. As they have made no objection to the mode of presenting the accounts, which is the same year by year, it is to be presumed that they are satisfied. The Home charges are given with great detail, because they are the branch most likely to be challenged. The Foreign charges are given in much less detail, to save space; but every detail is in the C.M. House, and can be seen by inquiring members. Should any subscriber inquire about some point which Canon Taylor may raise, the answer, almost certainly, can be, You have it all before you in your own copy of the Report: why have you not objected before?

Dr. CUST has published in four considerable pamphlets, making together some 500 closely printed pages, his various papers and addresses on Missions and Missionaries. We do not propose in a formal way to "review" this work in the *Intelligencer*. Dr. Cust has been for some years an active member of the Committee, and it would not be in good taste for us to discuss his Essays with the freedom which they both invite and deserve. There is much in them which is extremely interesting and valuable; much also with which we ourselves are quite unable to agree. Every page is highly characteristic of its author, and therefore, we need not say, outspoken to a fault. Of this outspokenness we at all events do not complain; though some will certainly question the propriety of putting into print many things only suitable for quiet and careful consideration in the Committee-room. But we wish to say two things: first, that Dr. Cust draws his illustrations from all sorts of societies, though he does not name them, and that a good many of his comments are in no way applicable to C.M.S.; secondly, that even in those cases where the reference (though not given) is clearly to C.M.S., there is often another side to be presented. Again and again in reading the Essays we have mentally said, "Yes, but—*audi alteram partem*." The careful reader will indeed sometimes find the *altera pars* in another Essay; and over and over again it would be easy to answer the critic out of his own mouth.

We have spoken thus frankly; but to those who know how to read and to use these "Notes" properly, they will yield much that is useful and profitable.

THE Rev. W. S. Price writes as follows from Frere Town, under date August 1st:—

From Chagga, Taylor writes cheerfully of his position and prospects, and speaks of the great privilege of coming after a man like Fitch. He seems so far to be a *persona grata* with Mandara, and we may feel sure he will turn to best account whatever influence he may obtain over that somewhat remarkable and eccentric individual. He says, "I have many opportunities of meeting Mandara, and talking about spiritual

things. It is now arranged that I am to go and read to him every day. We have begun with Barth's *Bible Stories*, and Mandara says he understands every word," &c., &c. The arrangement with Taylor is, that he occupies the post for three months, to give Fitch the benefit of a change to the coast for that time.

I have taken advantage of Fitch being here to set on foot a Preparandi or

Divinity Class, for the special training of teachers, catechists, &c. I have long felt, as no doubt have others, including the late Bishop, that this was one of the greatest wants in our East Africa Mission, and I am most thankful to have some hand in supplying it. The question may occur, "What will happen when Fitch returns to Chagga?" I cannot say, but I feel sure the Committee will realize the great importance of making the best provision they can for this most necessary branch of the work, and that once fairly started it will not be suffered to fall through. We begin modestly, and in a small way, admitting only those who are already teachers, or wish to become such, and who, by their intelligence and Christian character, give promise of future usefulness. I enclose a list of the first batch of students, and I hope this new effort will be especially remembered in prayer by the friends of the East Africa Mission :—

*James Deimler* : Examined by Bishop Hannington, and licensed as a lay-reader; now reading for Deacon's Orders.

*Lewis Bren* : Formerly teacher in Frere Town School; now catechist in charge of Fimboni, Rabai.

*Charles Rebmann* : Teacher in Frere Town School; fair knowledge of English.

*Paul Deimler* : Teacher in Frere Town School; for nearly two years with Mr. Fitch at Chagga.

*Edward David* : Teacher at Frere Town.

*Robert Livingstone* : Now teacher at Frere Town; went up to Nyanza with Bishop Parker.

*Lewis A. de Souza* : Teacher at Rabai.

Another mail has come in (September 21st). All well at Frere Town, and the other stations.

*Lugo Fussel Gore* : At Shimba; baptized by and educated under Mr. Taylor.

*Harry David* : Monitor in Frere Town School.

On Friday, July 20th, I paid a short visit to Shimba, with W. Jones as my companion. Mr. England and the Doctor had been there some days before, and returned with such an ill report of the state of the Mission that I felt it necessary to go up at once. The matter when gone into (a case of combined resistance to authority on the part of the working boys) was not nearly so bad as it seemed at first sight, and was easily arranged; but the occurrence shows how very desirable it is that this new, and in many respects promising, Mission should be placed as soon as possible under the immediate supervision and control of a competent head. I spent four days there most pleasantly, occupying the small cottage which we lately put up. The Wadigo from the surrounding plains are constantly coming up, and are most willing to listen to the Gospel message. The missionary whose happy lot it may be to be stationed here will have an earthly paradise to live in, and splendid opportunities for evangelistic work. As a sanatorium it has everything to recommend it: pure water; cool, refreshing breezes, without a taint of malaria; magnificent scenery, and miles of park-like land, affording endless scope for pleasant roaming. It ought in the long run to effect a great saving to the Society in men and money.

A VERY successful *Prem Sabha* was held at Jandiala recently one Sunday evening. The meeting was to have been in the hospital, but the crowds were such that no building could accommodate them. The people therefore voluntarily stopped the traffic through the main bazaar, which is a nice wide street. This was spread with mats and carpets, on which the congregation sat. A little table was put at one end for the preachers. A dense mass of people filled the bazaar, and the roofs of the adjoining houses were also crowded. Some hymns were sung, and then for nearly two hours the people listened with the deepest attention to the preaching of God's Word. There was not one jarring element. After the service, the Christians walked about the town, the people made them very welcome, and they made them preach again from shops in different places.

The occasion is in every way a very notable one in the records of Mission work in Jandiala, which has hitherto proved a singularly barren field. The preachers were Moulvie Nur-ud-din of Jandiala, Dr. Yuhunna Imami (in charge



of the Mission hospital there), and Dr. Fakhr-ud-din Lahiz of Narowal, who organized the meeting.—*Punjab Mission News*.

THE Rev. E. Sell, B.D., author of *The Faith of Islam*, has been appointed by the Committee a lecturer on Mohammedanism, during the time of his furlough, in connection with the James Long Lectureship Fund. The aim is to reach somewhat different audiences by these lectures from those usually found at missionary meetings, and accordingly last year arrangements were made whereby the Revs. Dr. Weitbrecht and H. M. M. Hackett (the first lecturers on the fund) were enabled to address meetings of Undergraduates at the Universities, of students in Theological and Training Colleges, Clerical and C.M.S. Union meetings, &c.

Mr. Sell's address is Oxted, Surrey; but communications, in the first instance, should be addressed to the Association Secretary of the district concerned.

WE are requested to state that the Church of England Book Society, 11, Adam Street, W.C., is prepared to give a free copy of a book on "The Doctrine of the English Church concerning the Eucharistic Presence" to any C.M.S. missionary applying (direct) for it.

THE C.E.Z.M.S. Dismissal will be on October 2nd, at the Conference Hall, Mildmay, when nineteen missionaries, either proceeding or returning to their Missions, will be taken leave of. The Indian Female Instruction Society, sending out nine ladies, will hold its Dismissal in the Morley Halls, Regent Street, on November 10th.

THE three London C.M. Unions—Younger Clergy, Ladies', and Lay Workers'—have arranged to inaugurate their Winter Sessions by a Special Service, to be held at St. Martin's-in-the-Fields, Trafalgar Square, by permission of the Rev. J. F. Kitto, on Monday evening, October 15th. The Rev. Henry Sutton will preach the sermon. The Younger Clergy Union holds its first meeting for the Session on the afternoon of the same day, when the Ven. Archdeacon Perowne will give an address. The Lay Workers' Union for London will begin on October 8th, when its annual meeting will be held. Several of the outgoing missionaries are expected to take part in the proceedings. The annual meeting of the Ladies' Union will be held on October 18th. The address will be given by the Rev. B. Baring-Gould.

THE Gleaners' Union is to hold its Annual Meeting at St. James's Hall, on Thursday evening, November 1st. All C.M.S. friends will be welcome. The Bishop of Bedford (Dr. Billing) will preside.

#### BERLIN WOMAN'S MISSIONARY ASSOCIATION.

TO THE EDITOR.

SIR,—In the notice about our Association for Female Education in the East, at Berlin, contained in the *Intelligencer* for June, 1888, there are some statements which are not quite correct. Will you allow me to tell you where your reporter was not rightly informed?

Our Society has been in existence for forty-six years. We have not got anything like a training institution, but most of us have been trained for teachers, and passed the Government examinations before joining the Mission. Therefore no training was needed, except a little practice in hospitals for a month or so which was allowed some of us, as it is most desirable for a missionary here to know how to attend the sick.

Of the seventeen ladies that have been sent out to India, only six are still connected with our Society, three for the Orphanage in Secundra, one for village work around Secundra, one for the Orphanage in Benares, and one is in Germany on furlough. All the others either joined other societies or got married; one had to go home, as she could not stand the climate, and two died in India.

In Jerusalem our Society only pays the salary of the Superintending Sister in Talitha Kumi, for that orphanage belongs to the Deaconess House at Kaiserswerth.

Secundra, August, 1888.

HELENE TILlich.

#### THE LATE CONFERENCE ON FOREIGN MISSIONS.

WE have much pleasure in calling attention to the handbill inserted in this number offering the Full Report of the proceedings of the recent General Conference on Missions, in *two large volumes*, for the small sum of 5s. That the whole should be offered for so small a sum is a real benefit conferred on the cause of Missions.

**ERRATA.**—In the notice in our August number of the service at Nablous on the Sunday after Easter, we were led into error by the information furnished. It was the Rev. H. Blogg, Vicar of Frodsham, who preached, not the Rev. N. Mant.

In the Sept. number, p. 585, tenth line from bottom, for "duty" read "difficulty."

#### TOPICS FOR THANKSGIVING AND PRAYER.

**THANKSGIVING** for the large number of missionaries gone or going out this autumn. Prayer for all on their voyage. And prayer for many more, specially for Eastern Equatorial Africa and the Mohammedan Missions in India and elsewhere.

Prayer for a blessing on the new Special Valedictory Meetings to be held this month in several provincial towns. (P. 669.)

Prayer for a blessing on the Winter Sessions of the London Unions, and on the coming meetings of various County Unions.

Thanksgiving and prayer for the Mohammedan Mission in Bombay. (P. 648.)

Prayer for the overruling to God's glory and the extension of His kingdom of the new scheme for a British Company in East Africa. (P. 653.)

#### NOTES OF THE MONTH.

##### DEPARTURES.

**Eastern Equatorial Africa.**—The Rev. H. T. Robson left London on August 30 for Zanzibar.—Mr. C. S. Edwards, L.R.C.P. and S., left London on Sept. 6 for Zanzibar.

**Mid-China.**—Dr. Hickin left London on August 26 for Shanghai.

##### ARRIVALS.

**Eastern Equatorial Africa.**—Dr. Ardagh left Mombasa on August 2, and arrived in London on September 3.

**North India.**—Rev. H. Lewis left Bombay on July 24, and arrived in London on Aug. 18.

**Ceylon.**—The Rev. J. W. and Mrs. Balding left Colombo on August 11, and arrived in England on September 8.

##### BIRTHS.

**Western India.**—On May 21, the wife of the Rev. W. A. Roberts, of a son.

**South China.**—On June 19, at Fuh-Chow, the wife of the Rev. C. Shaw, of a son.

**Mid-China.**—On July 6, at Ningpo, the wife of the Rev. J. C. Hoare, of a son.

##### MARRIAGE.

**Punjab.**—At Cork, on August 1, the Rev. J. J. Bambridge to Miss L. E. M. Stacpoole.

##### DEATHS.

**West Africa.**—On Aug. 15, the Rev. G. G. M. Nicol, B.A., Native Pastor of Sherbro.

**Punjab.**—On Aug. 29, the Rev. Dina Nath, Native, of Lahore.

The Rev. J. W. Handford, formerly of the Eastern Equatorial Africa Mission, died at Dakota, U.S., on August 2.

## HOME WORK OF THE SOCIETY.

**Ambleside.**—On Sunday, August 19th, the Bishop of Waiapa and the Rev. T. R. Wade, of the Punjab, preached in St. Mary's Church, Ambleside; and on the following Tuesday evening a public meeting was held in the Lecture Room, which was well attended, especially by ladies. Speeches were made by the Vicar, who was in the chair, the Rev. T. R. Wade, and the Rev. J. Barton, of Cambridge.

**Braunton, North Devon.**—A meeting on behalf of the Society was held in Chaloner's Schoolroom on Friday, August 24th. The Vicar (Rev. W. G. Morcom) occupied the chair. The chief speaker for the evening was Mr. Eugene Stock, the Editorial Secretary of the Society. At the suggestion of the chairman, it was decided to form a Juvenile Association after the meeting. The Rev. J. E. Gladstone (of Wolverhampton) and the Rev. C. E. Lamb (Rector of Heanton) also addressed the meeting.

**Buckland.**—A Festival was held at this place on Friday, August 10th. The Festival opened with Divine service in the Parish Church, at which a service of song, entitled "The Heavenly Shepherd," was performed by a well-trained choir. A special sermon was preached by the Rev. C. H. V. Gollmer, missionary from Lagos, who took for his subject, "Other sheep I have which are not of this fold." After service, tea was provided in a spacious tent. On the Rectory lawn, in another tent, were three stalls for the sale of work. At the evening meeting in the tea-tent the preacher of the day, after a brief introduction by Admiral Douglas, related his experience of Mission life in the Yoruba country. At the collection 2*l.* 3*s.* 9*d.* was given, thus raising the day's pecuniary gifts to the Society, including the church offertory, to 44*l.*

**Buxton.**—Sermons were preached on Sunday, August 5th, at Trinity Episcopal Chapel. In the afternoon Bishop Crowther addressed the children, and in the evening preached from Acts xxvi. 18. The collections realized 25*l.* 10*s.* The Annual Meeting was held at the Court House on Monday. Mr. Edward Thornton, C.B., presided. The Rev. C. S. Green and Bishop Crowther gave interesting addresses. A collection at the close of the meeting realized 15*l.*

**Cromer.**—Sermons on behalf of the Society were preached in Cromer Church on Sunday, August 12th; in the morning by the Right Rev. Bishop Crowther; in the afternoon by the Vicar, the Rev. F. Fitch; in the evening by the Rev. Canon Ripley, M.A., Rector of Earlsam and Colney. The collection realized 46*l.* 4*s.* 9*d.*

The Annual Sale of Work in connection with the Ladies' Church Missionary Union was held by the members of the Cromer Working Party, in the Vicarage-room and Grounds at Cromer, on Wednesday, August 22nd, and was, as usual, largely attended. Stalls for the sale of fruit, flowers, vegetables, confectionery, &c., were arranged on the grounds, the various ladies and gentlemen in charge being kept actively employed. One of the stalls contained, in addition to a prettily arranged and choice collection of flowers, a number of hand-painted articles, such as tables, chairs, mirrors, screens, &c., for which there was a ready sale. Mrs. Cubitt dispensed confectionery, and the Revs. F. and H. C. Fitch shared the work in connection with the sale of fruit, flowers, and vegetables. Among others who assisted were Miss Buxton, Miss C. Buxton, Miss Fitch, Miss K. Fitch, Miss M. Fitch, Mrs. McClure, the Misses Cooper, Mrs. Wilson, Miss K. Sandford, Miss Lovelace, and Miss Salmon. Messrs. Fry very kindly gave a supply of chocolate for sale. Colne House grounds were thrown open for the occasion, in addition to which an extremely interesting feature, and one that attracted several hundred visitors, was the exhibition held in the conservatory at Colne House of a number of objects illustrating missionary work in every part of the globe. Such a large and varied collection is perhaps but seldom brought together in one place. They were lent by the Dowager Lady Buxton, the Rev. U. C. McArthur, the Rev. F. Fitch, Mr. Richard Gurney, Mrs. Culling

Hanbury, Mr. J. R. W. Pigott and Miss Pigott, the Rev. Canon Hoare, the Church Missionary House, Mrs. Beynon, Mrs. Hannington (widow of the late Bishop Hannington), Mrs. Smith, and others. Several members of the London and Norfolk Ladies' Unions explained the objects of interest to visitors. The proceeds of the day amounted to 130l.

**Cromford.**—On Monday evening, August 20th, a large meeting was held in the Boys' School, Cromford. The Vicar, the Rev. W. H. Arkwright, presided, and was supported by the Rev. C. Baker, Vicar of Matlock Bath, and the Rev. J. A. Sorby, Curate of Cromford. Addresses were delivered by the Rev. J. Grundy, of Canton, China, and the Rev. C. H. V. Gollmer, missionary to Lagos, West Africa. The total collected for the Society amounted to 21l.

**Eastbourne.**—Sermons were preached in some of the Eastbourne churches on Sunday, September 9th. Bishop Crowther preached to large congregations at St. Mary's and Holy Trinity. The collections were as follows:—St. Mary's, 18l. 0s. 8d.; Holy Trinity, 68l.; St. Paul's, 11l. 0s. 4d.; All Saints', 40l. 1s. 6d.; St. John's, 8l. 1s. 8d.; Christ Church, 4l. 14s.; All Souls', 2l. 7s. 6d.; showing in every case but one an increase over last year. The Annual Meetings of the local association were held at the Town Hall on Monday. In the afternoon the chair was taken by the president of the association (the Rev. E. W. Foley). After prayer and the reading of Scripture, the venerable chairman delivered an illustrative address on the Church Missionary Society's objects, operations, and success, concluding with an earnest appeal on its behalf. He then called upon the Rev. W. A. Bathurst, whose report was of a very encouraging character, showing that increasing interest was being felt locally in the cause of Missions, particularly those of the Church Missionary Society, as evidenced not only by the enhanced contributions at the churches (as given above), but in the amount of annual subscriptions, boxes, &c., which reaches 841l., the largest amount ever collected in Eastbourne for the purpose. He was followed by the Rev. T. R. Wade, from the Punjab. At the evening meeting the Rev. W. A. Bathurst took the chair, and the speakers were the Rev. T. R. Wade and the Rev. H. Fuller.

**Fakenham.**—On Thursday evening, September 6th, a largely attended meeting was held in the Rectory barn in connection with the C.M.S. The Rector, the Rev. A. E. Humphreys, presided, and having opened the meeting with a brief address on the working of the Society, Bishop Horden gave two stirring and interesting addresses on the working of the Society in North-West America during the thirty-seven years he had resided there. At intervals during the evening missionary hymns were sung, interspersed with solos and quartettes by members of the missionary choir. Light refreshments were also provided.

**Guernsey.**—The Society's Anniversary was held in this island on Sunday, August 12th, and following days. Sermons were preached and collections made in the churches of St. James's, St. John's, Holy Trinity, St. Saviour's, and St. Sampson's. The Deputation were the Rev. J. M. West, Metropolitan Secretary, and the Rev. J. J. Bambridge, from Sindh. Mr. West preached in Holy Trinity and St. Sampson's, and Mr. Bambridge preached in St. James's and St. John's—afternoon (children's service) and evening. On Monday evening the Annual Meeting was held in St. Peter Port Schoolroom, at which the Rev. C. D. P. Robinson, Rector of St. Martin's, took the chair. The Treasurer's report was read by the Secretary (Rev. N. Cathcart), from which it appeared that 312l. 16s. 4d. was contributed to the Society from this Auxiliary. The Secretary, in urging the claims of the Society, congratulated the Chairman, as Rector of St. Martin's Parish, that the contributions from his parish were larger than from any of the country parishes. The meeting was then addressed by the Chairman, who warmly advocated the Society's work, and expressed his perfect confidence in its principles and methods. After which the Rev. J. J. Bambridge gave a most interesting account of missionary work in his Mission of Sindh, and powerfully set forth England's responsibilities to India. He was followed by the

Rev. J. M. West, who gave an outline of the Society's work. The Meeting of the Juvenile Association was held on Tuesday evening, when a considerable number of children and young people were collected together, and interesting addresses were made. The St. Peter Port Sunday-school had contributed 11*l.* 5*s.* 5*d.* during last year. On Wednesday evening, the 15th, the Annual Meetings were held at St. Martin's, under the presidency of the Rector, the Rev. C. Robinson, and at St. Saviour's, under the Presidency of the Rector, the Rev. I. H. Bibby. The former was addressed by the Revs. C. Robinson, N. Cathcart, and J. J. Bambridge, and also by the Local Treasurer, J. R. Tardif, Esq. The Society is a very favourite cause in this parish, the Association having been formed in the year 1813. On Thursday evening a meeting was held in the drawing-room of the Treasurer of the Ladies' Association, at which a considerable number of collectors and other friends were present, and in the evening the Annual Meeting was held in St. Sampson's, where the Rev. N. Cathcart took the chair, in the unavoidable absence of the Rev. F. H. S. Pendleton, the Rector, through severe illness. The Deputation's addresses were very warmly received and appreciated by the friends of the Society in this parish.

**Harrogate.**—On Sunday, August 19th, the Annual Sermons in connection with the Society were preached in St. Mary's Church, Low Harrogate, by the Rev. H. Williams, from North India; and on Monday afternoon, the 20th, the Annual Meeting was held in St. Mary's Church, the Vicar, the Rev. G. O. Brownrigg, presiding. Addresses were delivered by the Rev. Dr. Bruce, from Persia, the Rev. H. Williams, and the Rev. H. E. Eardley (Assoc. Secretary). The collection after the services amounted to 30*l.*

**Lowestoft.**—On Sunday, September 2nd, Special Sermons in aid of the Society were preached at the various churches in the parishes of Lowestoft, Kessingland, Pakefield, Gunton, Oulton, Herringfleet, &c. On Monday two meetings were held at the Public Hall; that in the afternoon being presided over by E. G. Fowler, Esq., J.P. There were also present the Revs. T. A. Nash, T. C. Chapman, E. W. S. Kingdom, F. V. Dodgson, T. Cole, C. Snell, &c. After reading and prayer T. R. Welchman, Esq., read the balance-sheet, to the effect that the gross receipts were 315*l.* 8*s.* 10*d.*, of which 311*l.* 17*s.* had been remitted to the Parent Society. The meeting was addressed by the Rev. J. E. Padfield, of the Telugu Mission, and the Rev. T. R. Wade, of the Punjab. In the evening the meeting was presided over by Colonel H. E. Buxton, when there was an increased attendance, and the Revs. J. E. Padfield and T. R. Wade again addressed the audience.

**Newquay.**—Sermons were preached in the Parish Church, St. Columb Minor, on Sunday morning and evening, August 26th, and in the afternoon a children's service was held in St. Michael's Church, Newquay. The morning sermon was by the Rev. Walter Andrews, B.A., of Japan, and in the evening by the Rev. G. F. Head, M.A., Vicar of Christ Church, Hampstead. The church was so crowded that even the belfry and the porch were occupied. The offertories were much in advance of those of last year.

**Oughtershaw.**—On Wednesday, August 22nd, the school-children assembled at the Hall, by invitation of Mr. and Mrs. Charles H. L. Woodd. Having been regaled with tea and cake at three o'clock, a meeting was held in the schoolroom. It was opened with prayer, after which the Rev. John Walker, Rector of Bradwell, Great Yarmouth, gave an interesting address, and read extracts from the letters of his son, the Rev. Robert Walker, C.M.S. missionary in Uganda. After the meeting, all present partook of tea at the Hall, when a sale of work took place, the result of which amounted to over 9*l.*; which with the collection at the meeting and missionary collection boxes, realized about 27*l.*

**Southsea.**—The Annual Meeting of the Southsea Auxiliary of the Church Missionary Society was held on Tuesday, August 21st, in St. Simon's schoolroom, Clarendon Road, Southsea, and was preceded by a juvenile gathering in the after-

noon. The Rev. F. S. Webster, M.A., occupied the chair, in the absence of the Vicar (the Rev. F. Baldey). Bishop Crowther, General Van Heythuysen, and General Hutchinson spoke, the latter pointing out that this country contributed 1,500,000*l.* towards missionary work, and 13,000,000*l.* for tobacco and snuff.

**Walsall.**—The Annual Sermons were held in Walsall and neighbourhood on September 9th, and the Annual Meeting in the Temperance Hall on Monday, the 10th. At the latter the Rev. F. G. Littlecot occupied the chair in the absence of B. Beebee, Esq. The Deputation were the Rev. P. Kemball Fyson, missionary from Japan, the Rev. J. Grundy, from South China, and the Rev. F. E. Walton, from North India. On the Wednesday following the Rev. J. Grundy addressed a large meeting in the Walsall Wood Schools, and the Rev. F. E. Walton in the Clayhanger School. At this meeting a letter from a servant, enclosing ten shillings, was read.

**Walton.**—On Sunday, August 12th, Annual Sermons were preached at Holy Trinity Church, Walton, Aylesbury, by the Rev. A. R. Fuller, formerly of the Mid-China Mission. On Monday evening the Annual Public Meeting was held in the Schoolroom. The Vicar (the Rev. F. Young) presided, and there was a fair attendance. After the singing of a hymn, and prayer, the Chairman observed that it was an old work that he had to do that night in taking the chair, but it was an ever-new pleasure to him to bring before the people of the parish the aims and objects of the Mission. He then proceeded to state that the abstract of accounts of the local branch of the Association showed that (including Ashendon) a total of 34*l.* 4*s.* 1*d.* had been actually remitted to the Society. The branch was founded in 1829, and had sent up to the Society 2308*l.* 3*s.* 8½*d.* Since he had been Vicar the total sum remitted was 1065*l.* 17*s.* 4*d.* Addresses were then given by the Revs. R. Pargiter and A. R. Fuller.

**Winsley and Turleigh.**—The Annual Meeting of this Association was held at Turleigh House on September 3rd, when about eighty neighbouring gentry attended, on the invitation of the Rev. and Mrs. C. C. Layard. Owing, however, to the dampness of the grass, the intended lawn meeting was held in the Chapel attached to the house, in which Wesley, Whitfield, and Romaine ministered during the time of Mr. and Mrs. Attwood's residence there. The Rev. F. E. Walton, from Faizabad, attended as a deputation. The collection amounted to 7*l.* 0*s.* 10*d.*, in addition to 3*l.* 7*s.* after sermons the previous Sunday. The company afterwards adjourned to the garden and house, where they partook of refreshments provided for the occasion.

**Yarmouth.**—The Annual Sermons of behalf of the C.M.S. were preached in the various churches in Yarmouth, on Sunday, September 2nd. The Right Rev. Bishop of Moosonee, the Rev. David Wood, C.M.S. Missionary from Ceylon, the Rev. A. H. Lash, formerly C.M.S. missionary in Tinnevely, and the Rev. J. J. Raven, D.D., Vicar of Fressingfield, advocated the claims of the Society at the morning and afternoon services. The Rev. J. S. Moore also conducted an open-air service at the concert stand on the beach in the afternoon. At Caister Church the Rev. H. Freeman preached in the morning, and the Rev. J. S. Moore in the evening. The Rev. H. Freeman also preached at the afternoon Service at Rollesby. On Monday evening a public meeting was held at the Town Hall, preceded by a *conversazione*. The meeting was well attended, especially considering the unfavourable character of the weather. The Mayor (R. Martins, Esq.), presided. The Vicar read the report, and stated that the legacies to the Society had fallen off, but the subscriptions had slightly increased. He gave the amount of the collections at the churches for the past three years as follows:—1886, 60*l.* 12*s.* 3*d.*; 1887, 60*l.* 4*s.* 9*d.*; 1888, 66*l.* 2*s.* 10*d.* Rev. J. S. Moore, who is Secretary of the Society for the Flegg district, addressed the meeting, and also the Bishop of Moosonee.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, September 10th, 1888.*—Letters were read from the Foreign Office and the Rev. W. S. Price, of Frere Town, and a copy of a letter from the Consul-General at Zanzibar, announcing the remission by the Sultan of Zanzibar of Customs dues to the extent of Rs. 500 annually on C.M.S. goods imported into Zanzibar. The Committee desired their thanks to be conveyed to His Highness the Sultan of Zanzibar for his kindly act in remitting the Customs dues to the extent above mentioned, and also to the Secretary of State for Foreign Affairs for making known the intention to the Society.

The Secretaries reported the death, on August 11th, of the Rev. Alexander Bradley Burton, Rector of West Meon, Hants, and an Hon. Life Governor of the Society. Mr. Burton was a most zealous friend, and always ready to advocate the Society's claims. The county of Hants owes much to his earnestness, not only as Vicar of Holy Trinity, Southampton, for fifteen years, and Rector of West Meon for the last sixteen years, in both of which places he strove hard to foster and encourage the missionary spirit, but also as the devoted Secretary from its commencement of the Hants C.M. Union, in which capacity he took great pains to promote its growth and usefulness. During Mr. Burton's incumbency of Holy Trinity, Southampton, several young men in the parish offered themselves for missionary work, two of whom are labouring in the mission-field at the present time. The Committee, in conveying to Mrs. Burton their deepest sympathy for the loss she has sustained in her beloved husband, desired also to express their heartfelt regret that they too have lost in their departed friend one of their heartiest and warmest supporters.

The Rev. A. R. Fuller, late of the Mid-China Mission, was appointed to the Japan Mission.

The Rev. W. B. Collins, accepted by minute of December last for missionary work, was appointed to the Mission among the Bheels at Kherwara.

Mr. C. S. Edwards, M.R.C.S., L.R.C.P., Lond., accepted by minute of May 22nd last as a Medical Missionary of the Society, was appointed to the Eastern Equatorial Africa Mission; his appointment to the Niger Mission having been rescinded.

## Contribution List.

*In the following list of receipts from August 11th to September 10th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of 5l. and upwards; and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

ENGLISH ASSOCIATIONS.			Stroud.....100 0 0		
Bedfordshire: Bedford.....	105	0 0	Hampshire:		
Leighton Buzzard.....	4	15 6	Crookham: Christ Church.....	1	15 0
Berkshire: Woodley.....	7	6 6	Highcliff.....	11	15 6
Cambridgeshire: Waterbeach.....	1	7 0	Lymington.....	5	7 3
Cumberland: Melmerby.....	5	2 0	West Meon.....	4	15 0
Derbyshire: Bakewell.....	4	18 9	Isle of Wight:		
Buxton.....	39	17 0	Ryde: St. James's.....	19	0 0
Derby and South Derbyshire.....	100	0 0	Sandown: Christ Church.....	114	11 7
Dorsetshire: Rothenhampton.....	1	7 9	Channel Islands: Guernsey.....	180	0 0
Burton Bradstock.....	26	2 7	Herefordshire.....	50	0 0
Charmouth.....	7	6 9	Kent: Hatcham: St. James's.....	15	0 0
Loders.....	1	18 5	Lancashire:		
Shaftesbury.....	14	0 0	Lancaster and North Lancashire.....	54	1 0
Shipton Gorge.....	2	16 10	Southport.....	20	0 0
Swanage.....	19	13 10	Leicestershire: Cold Overton.....	5	0 0
Durham: North Shields.....	3	10 0	Melton Mowbray.....	4	14 0
Essex: Manningtree.....	3	5 1	Ratcliffe Culey.....	2	0 0
Matching Green.....	1	14 0	Middlesex:		
South Weald.....	20	0 0	City of London Deanery (West): St.		
Wanstead.....	2	1 10	Paul's Missionary Assoc.....	9	13 0
Gloucestershire: Cheltenham.....	100	0 0	Stepney: St. Dunstan's.....	23	3 0
Littledean.....	21	6 10	Westminster: Christ Church.....	2	7 0

Norfolk: Nerton Hall.....	5	2	8
North Walsham.....	15	0	
Northamptonshire: Abington.....	2	14	0
Nottinghamshire: Nottingham, &c.....	200	0	0
Shropshire: Claverley: All Saints.....	6	15	5
Market Drayton: Emmanuel Church.....	2	15	5
Willey and Barrow.....	24	15	0
Staffordshire: Brierley Hill.....	13	16	4
Suffolk: Darsham.....	12	18	0
Old Newton.....	23	0	3
Surrey: Battersea: St. Stephen's.....	1	0	0
Blindley Heath.....	8	4	3
Brockham.....	36	0	0
Chobham.....	4	1	9
Ham.....	8	2	4
Mitcham: Christ Church.....	20	0	0
Richmond.....	100	0	0
Shottonmill.....	10	5	0
Wimbledon.....	11	10	7
Sussex: Eastbourne.....	60	0	0
Steyning: Juvenile Assoc.....	2	4	0
Westmoreland:			
Ambleside and Windermere.....	55	0	8
Levens.....	11	7	6
Wiltshire: Bradford-on-Avon: Juvenile			
Assoc.....	11	0	0
Corston.....	1	3	6
Cricklade: St. Mary's.....	1	14	2
Evesham.....	17	12	3
Marlborough.....	45	0	0
Rodbourn.....	1	0	6
Worcestershire: Bradley.....	5	16	6
Chaceley.....	3	10	1
Longdon.....	1	0	0
Worcester: Cathedral.....	23	5	3
Yorkshire: Arthington.....	7	4	0
North Cave.....	10	10	0
Hackness.....	14	5	0
Middleton-on-the-Wolds.....	4	0	0
Sedburgh.....	2	12	6

## ASSOCIATIONS IN WALES.

Brecknockshire: Builth: St. Mary's.....	2	1	6
Carmarthenshire: Carmarthen.....	6	4	1
Denbighshire: Llanrwst.....	11	2	11
Pembrokeshire: Fishguard.....	5	13	0
Robeston Wathan.....	16	10	

## BENEFACTIONS.

Allan, Miss, Weybridge.....	10	0	0
Arkwright, Rev. Henry, Bodenham,			
"For Uganda".....	100	0	0
Bompas, G. C., Esq., Great Winchester St.	50	0	0
Bosanquet, Miss Fanny E.....	100	0	0
Capel, Miss, Southborough Park.....	25	0	0
C. M. W.....	50	0	0
Frith, Mrs., Minchinhampton.....	50	0	0
Gillham, late Francis, Esq., by Messrs.			
Truman, Hanbury, Buxton and Co. ...	36	0	0
"H. R., '88".....	5	0	0
Inman, Miss.....	5	0	0
Keene, Rev. Henry Ruck, Lewes.....	5	0	0
Maddock, Miss, for Colombo.....	10	0	0
M. A.....	50	0	0
M. C. D.....	5	0	0
Moon, Robert, Esq.....	100	0	0
Phillips, J. H. Esq., Scarborough.....	5	0	0
Powell, Miss, Colwyn Bay.....	10	0	0
Walters, Miss A. J., Regent's Park.....	5	0	0
Wilson, T., Esq., Harpenden.....	11	18	8

## Gleaners' Union:

Anonymous, to make Miss Stokes,			
Bath, a Life Member.....	10	10	0

## COLLECTIONS.

A Few Friends, by T. H. H.....	2	10	0
Bowyer, Mrs., Betchworth.....	12	0	
Hughes, Mrs., Ombersley.....	1	3	6
Jones, Miss Wakeman.....	16	6	
Mulley, Miss Edith M. A., Stratford			
(Miss. Box).....	2	5	0
Rusher, E. A., Esq., Bedford Square ...	14	19	8
Suft, Miss F. E., Westbourne Park.....	3	2	9

## LEGACIES.

Davies, late Mrs. Mary, of Kingsland:			
Exor., S. S. Bagster, Esq.....	18	0	0
Donne, late Miss Juliana, of South Cary:			
Exor. and Extrix., Mr. F. S. Moore and			
Miss H. M. A. Thomas.....	100	0	0
Edmonstone, late Miss, of Cambridge			
Terrace: Exors., Rev. C. W. Edmon-			
stone and Rev. T. Dalton.....	100	0	0
Holloway, late Miss E., of Emsworth:			
Exors., Messrs. W. Hipkin and J.			
Terry.....	479	6	9
Morrice, late Miss Mary, of Ealing:			
Exors., Messrs. J. and C. Say and			
D. L. Lowe.....	15	0	0
Trotter, late Miss Jaqueline, of Hyde			
Park: Exor., W. Trotter, Esq.....	100	0	0
Watson, late Mrs. Agnes, of Chesterfield:			
Extrices., Mrs. Frances A. Parker and			
Mrs. Walton.....	36	14	6

## FOREIGN CONTRIBUTIONS.

Tasmania.....	4	4	6
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## DEFICIENCY FUND.

A. K. C.....	10	0	0
Valentine-Richards, Mrs. E., Guildford:			
A Thankoffering.....	40	0	0

## H. D. S.:

Bevan, Rev. P. C., Cuddesdon Deanery	5	2	0
Hoare, R. L., Esq., East Herts Assoc.	12	10	0
Hodgson, Rev. A. T., Hingham Dist.....	10	0	0
Smith, Rev. C. Dunlop, Didsbury.....	10	0	0
Stone, Rev. J., Himley Deanery.....	10	0	0
Trotter, Rev. H., Trowbridge.....	5	0	0
Uwins, Rev. J. W., Cainscross.....	10	0	0
Lowwright, Rev. F., Altrincham.....	25	0	0

## MOHAMMEDAN MISSIONS FUND.

A. K. C.....	10	0	0
M. A., for India.....	50	0	0

## MEMORIAL CHURCH AT FREE TOWN FUND.

Riverina, Rt. Rev. Bishop of.....	5	0	0
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## EGYPT, PALESTINE, AND PERSIA FUND.

Cox, Miss Louisa E., Richmond Hill, for			
Persia.....	25	0	0

## NEW C.M. CHILDREN'S HOME BUILDING FUND.

V. S.....	10	0	0
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## GLEANERS' UNION.

Contributions.....	4	15	2
"Our own Missionary".....	8	2	6

The Secretaries beg to acknowledge, with many thanks, the receipt of Jewellery from "G. B."

*Erratum.*—In our last issue, "Uppingham, 22l. 5s." was placed under General Fund. It should have been under "Deficiency Fund. H. D. S. collection."

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon and Co., 20, Birchin Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.



THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

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NOVEMBER, 1888.

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ARE MISSIONS A GREAT FAILURE?



HERE has been recently, during what may be euphemistically described as the "recess season," a protracted discussion in the columns of the *Daily Telegraph* as to whether marriage is a failure. We have not followed the progress of the discussion, but we understand it has been brought to a close, with what conclusion come to we know not. Many institutions have also, or seem likely, to be put upon their trial in a similar manner. How far England is a failure is in various ways hotly discussed. Christianity itself is not exempt from this class of speculation: Buddhism, under the auspices of Madame Blavatsky, and Islam, under the patronage of Canon Isaac Taylor, seem to be coming forward to displace it from its high pretensions. Meanwhile, fired with a noble ambition of running down something, Canon Taylor is occupying himself with Missions. Just as the *Daily Telegraph* advertises the largest circulation in the world, so the Canon, to call attention to his subject in the *Fortnightly Review*, advertises "The Great Missionary Failure," an advance upon "Is Marriage a Failure?"

Latterly there has been in various quarters a great blowing of trumpets about some impending onslaught on Missionary Societies, which was to result in their demolition; this we are now told is incorrect. It seems however that a paper shortly to be read at the York Diocesan Conference, and a volume on Egypt containing animadversions on Missions, probably because they hardly exist there, are to embody the Canon's later views. Anyhow, when the article in the *Fortnightly* reached us we anticipated some severe attack, substantiated by facts of some sort, culled out of mischievous animadversions on Mission work, and gathered from miscellaneous sources. This was our anticipation. In a certain sense we have been disappointed in it. It has by no means come up to our anticipations. In comparison with the outpouring at Wolverhampton, it is feeble and inconclusive to a degree. The Canon must put forth more power if he is to retain any hold on public attention. His animus is quite clear, but he seems to lack the power, judging from this specimen of the manner in which he opens his campaign, to give point to his malevolence. We have heard that it has been said of him, by a very able man who had peculiar opportunities of judging, that "the like of him for pretentious inaccuracy was hardly

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ever seen." We propose to give some proof of this in the remarks we are about to offer.

Canon Taylor opines that the paper he read at the Congress has, by the storm it created, thrown considerable light upon the results and methods of missionary work. In this we differ from him. If it did anything it raised clouds of dust, through which truth is hardly discernible. Our impression, too, is that the great missionary societies are much as usual, just as if Canon Taylor had not expatiated upon the blessings and value of Islam as a missionary agency. If more information has been disseminated, it has been that possibly some who were wholly ignorant of what was going on may here and there have been led to acquire some knowledge of what they were induced to argue about. This so far is good, for Mission work courts investigation.

Canon Taylor propounds, somewhat arbitrarily, two questions as questions which have been discussed. We had thought that a jangle about Islam was the chief topic, but we may have been mistaken.

His first question is, "Have we reason to be satisfied with the results of missionary enterprise?" In return we venture to ask, Who are *we*? Are we to understand the friends of the missionary cause, those who have upheld and are upholding it by their prayers, their alms, their efforts, and their sympathies? If it rested with them, we have little doubt that upon the whole their reply would be that in the main *we* are satisfied, and have reason to be so. They would be perfectly conscious and ready to admit that there have been failures in Missions and in missionaries, as in all things carried on by human agency. They know that in the Church at home all is not perfection, that there are feeble ministrations, an undue amount of worldly spirit, things which ought to be done left undone, and a vast deal of nonsense perpetrated which had much better be let alone. That something corresponding might be discoverable in Missions would not surprise them, as the missionaries issue forth from the bosom of the Church at home. Water does not usually rise much higher than its source. Still, making allowance for human infirmity, they would, we are confident, say, Upon the whole we are satisfied. Our Missions are proof that we are a living Church, having the Spirit of Christ in our midst.

But *we* may have a different interpretation. It may comprehend those who in various degrees have taken up a position antagonistic to Missions, who do not uphold them by their prayers, their alms, their efforts, and their sympathies; who are more ready to criticize than to support; and it may also extend to those who are downright enemies. In this last class we do not include Canon Taylor; we prefer to view him as a candid friend. It is but common sense to assume that persons of this class would not be easily satisfied. Their antagonism or indifference might spring from various causes, but at the very best their sympathies would be what Charles Lamb would call, "imperfect sympathies." Is it unfair to urge that they would be more ready to clutch at an objection, than to put a favourable construction upon a matter of doubt?

We trust we shall not be deemed uncharitable or unduly personal, if we class Canon Isaac Taylor among the latter class of *we*. Our grounds for this opinion are as follows:—We premise that we have no knowledge whatever of his private affairs or the nature of his ministry. Our information is derived solely from the Church Missionary Reports, from his public acts. When he took charge of his parish in Yorkshire there was then a fairly flourishing village association. It has ceased to exist. For some years he continued personally a gradually diminishing contributor to the Society. Now he subscribes nothing. He has, from reasons no doubt sufficient to himself, passed from the position of supporter to that of critic. He has, we presume, come to the conclusion that he has reason to be dissatisfied with the results of missionary enterprise. He is now an outsider to it. It would not be easy to satisfy a person of this class of experience. We beg most distinctly to assert that we cast no imputation whatever on the honesty of his convictions, but it is fair that it should be clearly known what is the attitude he at present holds. Our impression is that so long as the present dispensation of things lasts there will be those who will not sympathize with missionary effort, who will scout it as fanaticism, who will underrate its successes, and strive to make capital out of its failures, whom it would be utterly impossible to please by any human skill or ingenuity, and who must be left to nurse their wrath or their captiousness and to keep it warm, while, without concern for them or their crotchet, the work is carried on with such blessing as God may see fit to give.

Some consideration must now be given to the line of argument adopted by Canon Taylor. He was, we believe, when he graduated, somewhere among the Wranglers of his year. His early proficiency in arithmetical studies still clings to him, and has no doubt led to his theory that Mission work can and ought to be conducted on the principles of the Rule of Three. He reduces the question to something analogous to the following example selected at random from Barnard Smith's *Arithmetic*: "If 126 men can make an embankment 100 yards long, 20 feet wide, and 4 feet high in 4 days, working 12 hours a day, how many men must be employed to make an embankment 1000 yards long, 10 feet wide, and 6 feet high in 3 days, working 10 hours a day?" The obvious fallacy of this mode of viewing missionary effort is, that it leaves out altogether manifold important considerations which cannot possibly be left out of account if we would attempt to form a right conclusion. We have not tested the Canon's arithmetic, which would fall more naturally into the province of an actuary. It may or may not be correct; at any rate, a question might be formed out of it for the Mathematical Tripos or the Oxford and Cambridge Local Examinations. But if he likes we will, solely for argument's sake, suppose that it is correct. What then? Are no disturbing influences to be taken into account? From the lowest mundane point of view, wars, famines, pestilences might seriously affect the Canon's ratio. His Mohammedan friends are largely engaged in diminishing the prolific tendency of the Negroes by the simple process of extermination.

The Negro multiplies rapidly in the Southern States of America, but in the last 100 years fetish worshippers, consisting principally of Negroes, have decreased, not increased, especially in Equatorial and Central Africa, by some forty-five millions. In 1786 they amounted to 176 millions, they are now rated at 130 millions, so energetic have been the endeavours of Islam. We do not know from what source Canon Taylor has obtained his statistics concerning China, probably from Mr. Popoff's Tables—a sufficiently authentic source. If he has done so, he might as well have added that, according to the same authority, there has been a decrease in the population of China between the years 1842 and 1882 of thirty-one millions. It is estimated that the increase of the population in China corresponds pretty much with what it is in France. Canon Taylor can, no doubt, tell us what that is! All this, however, is the merest trifling: we only advert to it in passing to show that Canon Taylor is no more gifted with infallibility, even in the question of arithmetic, than the Pope is in his department. We are so far in agreement with him, that the increase in number of the heathen, even after all reasonable deductions, is a formidable thing; but there is consolation in the thought that the heathen are not the only races which are numerically on the increase. As the bottom was knocked out by Sir W. Hunter and others of the assertion about the increase of Mohammedans in India by leaps and bounds, it now only peeps out very modestly in the *Fortnightly*. It still lingers there, after a fashion, but it is huddled up in a way that hardly lends point to anything. We are not without some vague hopes that, as the leaves are falling off the trees as we write, some at any rate of Canon Taylor's fallacies may gradually be abandoned by him for more rational ideas.

There are, however, other and superior considerations, which ought to find place in this argument, and which do seriously influence the friends of missionary enterprise. Canon Taylor is a beneficed clergyman of the Church of England. He will bear with us when we make allusion to them, although we find no reference to them in his paper. Those who uphold Missions are quite aware of the formidable nature of the opposition they have to encounter in the conversion of the heathen. They see it as plainly as the servant of Elisha saw the city compassed both with horses and chariots. But instead of idly wailing, "Alas! master, what shall we do?" they have heard a voice telling them, "Fear not, for they that be with us are more than they that be with them." The words of the Bible, and all the lessons taught therein of the victories of the few over the many when God was on their side, are not lost upon them. Even if they had doubts or misgivings, they have ringing in their ears the command (Matt. xxviii. 19) given them by their Master, which we were sorry to find Canon Taylor would, if he could, view as somewhat apocryphal; they do not hold it to be fanaticism to believe that the Holy Spirit of God can influence the souls of men, and that under that Spirit's influence nations even might be born in a day. Meanwhile, the *mot-d'ordre* has come to their souls, *Ora et Labora*, so they have neither time nor heart for

arithmetical puzzles, however ingeniously propounded. In the world in which they live, although arithmetic is not excluded, it is not with them, as it may have been with Pythagoras and Plato, the beginning, middle, and end of all things.

We will venture to place a thought before Canon Isaac Taylor. Rather more than 1800 years ago there were gathered together in a room in Jerusalem about a hundred and twenty persons. These persons were under the impression that they were to be witnesses of the Lord Jesus Christ and of His resurrection "to the uttermost parts of the earth." One among them named Peter stood up and spoke in their midst. Now, might we venture, without irreverence, to suppose that in that assembly there had been a disciple with the peculiar gifts of Canon Taylor, and that in the interval between the Ascension and the gathering he had devoted himself to arithmetical calculations concerning the task laid upon him by the Master. He might have risen after Peter, and said somewhat as follows:—"Men and brethren, you see what a feeble folk we are; we are not much above 100 in number, men of no influence even among our own people, without means or resources. I have been calculating that the population of the world, so far as I know, amounts to (?) millions, and there may be endless millions more in the regions unknown to me. These unbelievers are multiplying rapidly, and every year the task of converting them will be more hopeless; indeed, if we were each of us to convert ten per diem it would take thousands of years to convert the world, and still more if relapses were taken into account. It does not seem within the range of possibility that our society can make any sensible impression on them. Wherefore, my counsel is that we should not embark on so wild a speculation as this. Is it quite certain that our Master really meant what He is supposed to have said? Had we not much better try to do what good we can to our own neighbours and friends? These strange religions may not be quite as good as ours, but may probably be sufficient for the well-being here and hereafter of those who hold them." No such speech was uttered, and no such counsel prevailed. Even Canon Taylor ought now to perceive that an opposite course was wisdom.

Again, not quite a hundred years ago a few individuals of no particular note met in a dark and dingy parlour in a city rectory; they did not take the arithmetical view of the question, which might have given the *coup-de-grâce* to their deliberations, but in the teeth of endless opposition from laity and from clergy, who have ever kept exclaiming, "It is naught, it is naught," they went on till there has sprung up what Canon Taylor terms "the largest and most successful missionary society in existence." Plainly there are more things in heaven and earth, especially in things pertaining to the kingdom of God, than mere arithmetic, even when it is accurate, can properly account for.

What may be the value of the rescue of a soul from death we cannot clearly determine from any light thrown upon the question by Canon Taylor's arithmetic. Numbers with him seem to be everything. The

intrinsic value of even one soul truly converted to Christ is nowhere distinctly stated by him; we are left to conjecture for ourselves. That some souls are gathered into the fold of Christ's Church is a subject of gratulation to a good many Christians in England. They so far coincide in opinion with Canon Taylor that they wish there were more. But a few are, in their estimation, better than none, and they hold the redemption of these souls to be precious.

There is one very curious thing in the reasoning of Canon Taylor. He notes that half of the whole converts of the C.M.S. are in one or two districts of South India. These converts he thinks should be excluded. It would, of course, help an arithmetical process to leave the converts out, and then to argue there are few or none. But is this fair or reasonable? Again, he complains that there are no converts in the Baroda district;—but there are not, and so far as we are aware there never have been, any missionaries! He says that in the Bombay Presidency 92·7 of the Native Christians are said to be Roman Catholics. We do not know whether Goa is included in this, but for three centuries and more Portuguese Romanism has been paramount in districts which have only within very recent times come under British sway. With regard to Travancore, we shall have a word to say farther on as to the propagation of Romanism there; but has Canon Taylor ever heard, or if he has heard, has he ever felt any sort of interest in the fortunes of the Syrian Christians, who are, we presume, Christians, although not under the domination of the Pope? Those who are familiar with missionary matters, and know what for a long period was the earnest endeavour of the C.M.S., to purify, not to supplant, the Syrian Church, an endeavour still not lost sight of, will best appreciate how little value need be attached to Canon Taylor's comments upon what he deems to be want of progress in the Travancore Mission.

One salient fact stands out in Canon Taylor's article. That is, that he is conscious that large funds are placed at the disposal of missionary societies by Christian liberality. The total of these from England, America, and the Continent of Europe for Protestant Missions, he estimates at about two millions annually. We wonder how much of this proceeds from the Continent of Europe. Now, in reference to this, we would suggest to him the following reflection: This money, whatever may be the amount, is freely given by the most intelligent, the most enlightened, the least priest-ridden portion of Christianity; the most hard-headed and business section, some might say the most worldly-minded, of the European and American communities. He would not pretend to say that except in some isolated case of extreme foolishness any Protestant minister would teach his people that contributions to Missions would atone for sin, as under Romish auspices cathedrals were built and monasteries founded in the Middle Ages. It is surely fair to ask how these Christians, peculiarly enlightened, and with most free access to all comments of the public press, no matter how adverse to the cause of Missions, still come forward as freely as they do in their support! They do not gain, and they do not suppose that they gain, merit. Friends of Missions lament the deficiency of

funds; Canon Taylor is overwhelmed with the magnitude of them. Indeed, he becomes quite gushing over them. He does not contribute to them himself, but he is jealous that the money of other people should, as he imagines, be thrown away; not only is he excited about this, but his concern extends to the "devoted labourers whose precious lives are thrown away in hopeless enterprises." Possibly his sympathies may include even Dr. Bruce, but perhaps not, as he elsewhere views him as "a chief offender." It is interesting however to notice how, according as it suits the turn of Canon Taylor's kaleidoscope, a missionary is at one time a man "with a shady bungalow, a punkah, a pony-carriage, and a wife," and at another "a devoted labourer," whose life is, or ought to be, precious. Is he totally devoid of the sense of humour? and if so, is he not conscious of the contradictory absurdities into which he has allowed himself to be betrayed? Are the missionaries devoted labourers sent upon fools' errands by an ill-judging committee at home? or are they self-seeking men, whose lives so far from being precious, are worthless to themselves and everybody else? They can hardly be both.

What seems especially to stir the wrath of Canon Taylor is, that the Society has Missions in Egypt, Persia, Palestine, and Arabia. In these countries he maintains that there are no heathen. In our March number (page 148) we dealt with this foolish statement, and, under the respectable authority of Gibbon, Archbishop Trench, Chaucer, Archdeacon Grant, and others, showed that the term "heathen" has been constantly applied to Mohammedans. Canon Taylor, with Gibbon, may dispute the propriety of this term; but he cannot question the fact that, in the parlance of the best English authors, and those of other nations also, the term heathen is so used. Money is not obtained under false pretences. It may suit Canon Taylor, in order to make out a case, to say that the term heathen does not include Mohammedans. It does do so, and those who contribute to Missionary Societies give their money knowing how and to whom, in measure and degree, it will be applied. As far as Egypt is concerned, we are much puzzled. No devoted labourers of the C.M.S., that we are aware of, are throwing away, or have thrown away, their precious lives in hopeless enterprises there, or are driving about in pony-chaises in Cairo; unless it be Mr. Klein, the solitary missionary in that recently resumed Mission after a suspension of it for thirty years, now a very aged man, and who ought to have one if he needs it. Again, in Arabia we know of no missionary of the C.M.S., except Dr. Harpur, who has been there for about two years, and, after being compelled by illness to return to England during that period, is again at his post. We venture to think that it is premature on the part of Canon Taylor to say that a Mission is hopeless or futile because little or no result has been obtained by a strange missionary, who has hardly been in the country eighteen months, and has had a difficult language to acquire. The silly sneer, however, is not without its use, as it clearly indicates the animus of the scoffer. A similar remark applies to the comment on the Mission in Persia, where there are results, although by no means commensurate with what the fervid

imagination of Canon Taylor conceives there ought to be. He may think it odd, but we have more confidence in Dr. Bruce than in him as a competent judge of what Mission work is and ought to be. If the furious fanaticism of the Canon's Moslem friends were not so intense, results which have been obtained would assuredly have been far greater. We repeat the language of the Report, quoting it more accurately than Canon Taylor does—"Mohammedanism holds baleful sway over some of the fairest portions of the Eastern hemisphere." Islam, as a doctrine, does unquestionably shut the heart against the Gospel; but there is abundant testimony to the fact that it is not the doctrine alone, but far more the furious bigotry and fanaticism of the Moslems which hinders its progress. Canon Taylor perfectly well knows that in England or America, Moslems are free to erect mosques, to open schools, to preach their creed, to circumcise any proselytes they can gain, while British or American law would shield them from violence or oppression. Would he venture to say that anything corresponding to this could take place in Constantinople, or Cairo, or Ispahan?

The cost of Missions, to which Canon Taylor contributes nothing, is a perpetually recurring trouble to him. It crops up at intervals through his article, confusing it not a little. He thinks it "curious that the most costly Missions are frequently the least successful, while, on the other hand, those on which the smallest sums are spent show the best results." As an instance, he contrasts the expenditure on the Punjab and Tinnevely Missions. The answer is of the very simplest kind, but hardly what would answer his purpose. The Punjab is a new Mission, with a large staff of Europeans, and, as a new Mission, has fewer converts than Tinnevely, which is an old one. From the latter, as the faith and intelligence of the converts has increased, much former expenditure has been diminished, and more self-supporting effort has reasonably been required from the Native Christians. Canon Taylor is not without a glimmering consciousness of this. He is aware that in some cases the Native pastors are zealous and numerous; but where did they come from? There was a time when the Church in Tinnevely was what he calls "an exotic," and there were many "costly European missionaries," but in process of time, "Native labourers of the right sort" having been trained, the costly Europeans are gradually being withdrawn, and the old Mission is less costly. Is there anything in this which any rational person could fairly impeach?

Two further points Canon Taylor dwells upon at some length—(1) the character of the Native converts; (2) the competence of those who are seeking to convert them; in discussing which he remarks extensively upon other agencies which approve themselves more to him, and which he alleges in disparagement of the Missions of his own Church. There is an old proverb that says, "It is an ill bird that fouls its own nest," but this Canon Taylor does not seem to concern himself about.

A proper and full discussion of the points raised by Canon Taylor, and jauntily assumed as ruled questions, would occupy a series of articles like the present. All that we can do is, in a manner more superficial than we could wish, to demonstrate the futility of his bald and disjointed



chat. According to his own fancy, he has demonstrated that Missions should not be undertaken in Egypt, Persia, Palestine, and Arabia, where the sacrosanct influence of Islam should be inviolable. He then proceeds to assert that in Africa and India the converts are few and bad, and Native Christian adherents are decreasing. Canon Taylor then proceeds to discuss the quality of the Native converts in the Missions. Now this is a subject upon which it is very easy for a candid friend of Missions to say a number of unpleasant things. Common sense, however, if it had any fair play in such a matter, might reasonably conclude somewhat as follows:—It is clearly on record, even from Apostolic times, and in the case of converts made by the Apostles, that mixed motives influenced many who joined themselves to the Christian Church. Ananias and Sapphira, Elymas, Demas, Alexander, Hymenæus, Philetus, brought discredit upon Christianity by their evil practices and foolish doctrines. Nay, whole masses of the converts were misled; the Galatians were bewitched, the Corinthian Church was full of excesses, and the Churches of Asia Minor were denounced in fearful terms. But nevertheless that early Christianity was not all naught. It contained in it the germs of great trees which have overspread the world. It would indeed be an astonishing and unparalleled miracle if it were otherwise. The old heathen poet was shrewd enough to know and to say,—

“Quo semel est imbuta recens servabit odorem  
Testa diu.”

Patience and forbearance have to be exercised in the case of infant Churches, and sin, which should never be condoned, should be rightly estimated, remembering the condition from which the sinners have been and are being gradually extricated. If missionary periodicals and reports were to preserve silence about these painful excesses, critics like Canon Taylor would be loud in condemnation of their silence. When they put the evil, as well as the good, before the public, then these critics ignore the good and fasten upon the evil, exclaiming, “Did we not tell you so? see what these Native Christians are.” As the bee extracts honey from flowers, so such men manage to elicit gall and poison, and hold that they have scored. We say nothing about Christian charity, and make no appeal for silence on wrong that may be perceptible, but we ask for common fairness and the exercise of reasonable indulgence for poor creatures hardly dragged out of the slough of heathenism. We ask that the good which we maintain without fear of contradiction can be found in them should have its place in the critic’s estimate, which by its very exaggeration of evil becomes tainted with suspicion of its correctness. Men of the type of Canon Taylor would say, You should be always dragging this evil into light. We leave the task to him and to his compeers. Nothing would be easier than to produce counter-statements, but what use would there be in such unprofitable jangle? No sane missionary, no missionary committee, ever utters such folly as that its converts are virtually all angels, but puts them forward as men compassed about with human infirmities, exposed from their antecedents

to the most fearful spiritual trials from without and from within; but when it can produce proofs of grace triumphing in them it rejoices in displaying to those who care to listen that God's arm is not shortened that it cannot save, but that men even now can be and are conquerors through Jesus Christ, the same to-day as He was yesterday, and will be for ever.

We will now proceed to comment on the remarks of Mr. Johnston, whom Canon Taylor so delights in. More than once in his article Canon Taylor dwells on the importance of Mission work being carried on by Native agency. Mr. Johnston thinks that the idea was a good one, but that it has proved a failure. In this conflict of opinion among outsiders, what are the friends of Missions to do? Mr. Johnston prefers the most sweeping accusations against the Native teachers, but he has the sense to remark that time and patience are necessary before, as he phrases it, "clear appreciation of morality, truth, gratitude, and honour can penetrate the intellect and touch the instincts of" backward races. He adds that even when the bulk are firmly established in their new mode of life, "there will be an occasional disappointing reversion." All this Canon Taylor does not refer to, still less does he notice that those who are willing to refer to the Reports of the Church Missionary Society will find all the evils rife in new Missions, even cannibalism,\* duly chronicled, with notices of Native agents suspended or expelled. As Mr. Johnston does not specify his charges, supplying neither time, place, nor date, it is not easy to say how far they are applicable to the agents of the Church Missionary Society, or to those over whom they have no sort of control. It is not easy to fight in the dark. In one of the cases he alleges, he adds the offender "was expelled and afterwards, I believe, became a clerk in a trading station." Emphatically do we assert that the Church Missionary Society has openly avowed its difficulties, and called attention to them, with the direct object of eliciting special prayer for those who in the midst of divers and manifold temptations are struggling out of darkness into light. It would not have been honest if they had concealed them. We do not think it is fair or honest to conceal that they have avowed them. As Canon Taylor has cited Mr. Johnston into court as evidence, we will adduce the following passage from his article, as it deals with the ascetic question which the Canon thinks so indispensably necessary in the prosecution of successful missionary effort. It will be seen that the two critics are hopelessly at variance:—

Is it of no account, do you think, is it productive of no good effect in the present state of Africa, that certain of our fellow-countrymen—men and women possessed of at least an elementary education, and impelled by no greed of gain or unworthy motive—should voluntarily locate themselves in the wild parts of this undeveloped quarter of the globe, and, by the very fact that they live in a European manner, in a house of European style, surrounded by European implements, products, and adornments, should open the eyes of the brutish savages to the existence of a higher state of culture, and prepare them for the approach of civilization? I am sure my readers will agree with me that it is as the preparer of the white man's advent.

\* See *C.M. Report*, 1885-3, pp. 16, 22—especially p. 29; *Report*, 1887-3, pp. 18, 27, 37, 38.

as the mediator between the barbarian Native and the invading race of rulers, colonists, or traders, that the missionary earns his chief right to our consideration and support. He constitutes himself informally the tribune of the weaker race, and though he may sometimes be open to the charges of indiscretion, exaggeration, and partiality, in his support of his dusky-skinned client's claims, yet without doubt he has rendered real services to humanity in drawing extra-colonial attention to many a cruel abuse of power, and by checking the ruthless proceedings of the unscrupulous pioneers of the white invaders. Indirectly, and almost unintentionally, missionary enterprise has widely increased the bounds of our knowledge, and has sometimes been the means of conferring benefits on science, the value and extent of which itself was careless to appreciate and compute. Huge is the debt which philologists owe to the labours of British missionaries in Africa! By evangelists of our own nationality nearly 200 African languages and dialects have been illustrated by grammars, dictionaries, vocabularies, and translations of the Bible. Many of these tongues were on the point of extinction, and have since become extinct, and we owe our knowledge of them solely to the missionaries' intervention. Zoology, botany, and anthropology, and most of the other branches of scientific investigation, have been enriched by the researches of missionaries, who have enjoyed unequalled opportunities of collecting in new districts; while commerce and colonization have been so notoriously guided in their extension by the information derived from patriotic emissaries of Christianity that the negro potentate was scarcely unjust when he complained that first came the missionary, then the merchant, and then the man-of-war. ("British Missions and Missionaries in East Africa," *Nineteenth Century*, No. 129, November, 1887.)

Mr. Johnston, so far as we gather from his article, holds the spiritual results achieved as of little or no moment. Perhaps they are not matters in which he is specially interested, but he can see many temporal blessings resulting from Missions. It is not easy to imagine that there should be complete failure in what is the missionary's chief aim, while in subordinate matters he is so great a success. Contrary testimony to Mr. Johnston's on such points could be readily adduced from observers quite as competent, if not more competent, than himself.

From Mr. Johnston we pass on to Messrs. Hall and Bell. Canon Taylor has culled his statements from the Annual Letters of the Missionaries, Part VI., for the year 1886-87, published for the information of the friends of the Society. We again remark that here also there is no disguise. The evil is as freely made known as the good. And what does the evil amount to? In the case of a small and secluded village, where there are eleven families, with a mud church, a reader and a schoolmaster, Mr. Hall found drunkenness prevalent. He suspended the schoolmaster, and as a temporary measure kept on the reader. At another small village, where there were fifteen Christians, he dismissed the schoolmaster for not checking the drunkenness. In a third village there was great trouble from a man who had been dismissed and excommunicated for gross misconduct. For eight months in the year these villages are inaccessible, or nearly so—outlying patches almost beyond reach. Mr. Hall explains the measures which he proposes, in addition to the exercise of discipline, for regenerating them, if possible. We submit to any impartial person whether such evils might not occur in outlying spots, even in Canon Taylor's parish, and whether the Canon himself could do more to rectify them. Mr.

Bell's case is more ludicrous as an example of the failure of Missions. It seems sundry inquirers came to him in the course of the year. Mr. Bell was not satisfied with them and dismissed them. One called twice, and promised to come when he had more leisure, but did not. Canon Taylor might think St. Paul a great failure, because Felix treated the Apostle in the same way, and "hoped that money should have been given him of Paul." Canon Taylor may, in the course of his life, have come across instances of religious impostors seeking to practise upon his credulity or that of his neighbours. Is it any marvel that heathen should try the same dodge upon missionaries? In Mr. Bell's case they did not succeed. How does this help the case against Missions? One further case remains—Canon Taylor quotes some saying of Mr. Squires. With diligent search we have been quite unable to track it out, but suppose it or something like it can be found somewhere. So far as we can understand it, it seems to mean that the existence of non-Protestant Christians in Bombay is a hindrance to Christianity. If this is the real purport of it, we can fully understand it, although it is past Canon Taylor's comprehension. The fact is that Portuguese or Goa Christianity, which abounds in the Bombay Presidency, the result of the labours of Xavier and men far inferior to him, largely effected by fire and sword, and the ruthless dealings of the Inquisition, has long been a byword and a disgrace. In moral or spiritual effects, although it has existed for three centuries, it has barely been above the level of surrounding heathenism. Indeed it has been little more than an exchange of idolatries. It has supplied cooks, ayahs, &c., in abundance, and Europeans employing them have formed their estimate of Christianity and of Missions from them. So long as there were no Protestant Missions, Rome did not trouble itself seriously, although in justice it must be said that ineffectual attempts were made to counteract the most flagrant and abominable evils. If Canon Taylor knew what he was vaunting about, he would have stated that recently in Bombay Rome has been making tremendous efforts to resuscitate these fallen Missions, which have never been more than nominal and ceremonial Christianity, in order to counteract Protestant effort. Large sums of money are lavished on large establishments to this end. Mr. Squires' statement may thus be explained without any straining, but as we cannot identify it we write under correction. Will the Canon pardon us if we submit a familiar illustration which has some bearing on his dealing with Missions? Just at present we are taking up our potatoes. There is some disease among them. The diseased are separated from the sound, of which there is a good supply. It would be quite in keeping with Canon Taylor's proceedings if we were to lead him to the diseased heaps after storing away the rest, and then expatiate to him on the folly of planting potatoes, and furnishing him with evidence, that after time and energy had been bestowed on them, they were a great failure, and only fit to feed pigs with.

We now proceed to discuss Canon Taylor's theories on what missionaries are or ought to be, and why, in his judgment, they (at least in the Church of England) are failures. He quotes Bishop Steere,

who thought that "the success of a missionary depended on his acceptance of the outward features of the Native life." This may have been the Bishop's opinion, but many quite as competent to judge, indeed far more so, have thought otherwise. They have held that in many essential points it is important to raise Natives to the European level, not for Europeans to descend to the Native. Some Native customs and practices, which are innocent, and for which there is reason in climate and outward surroundings, may well be left untouched. No one has, so far as we know, except in the instance of some silly attempts formerly made at Bishop's College in Calcutta, sought to induce Hindus or Moslems to adopt European costumes. When Natives come to England, to avoid singularity they do so, but this is their own free act. The nonsense about Natives being taught by Natives in Tinnevely is repeated; we have already dealt with it. Canon Taylor thinks European missionaries ought to be celibates and ascetics, living like the Natives on rice (by the way, multitudes of Natives in India see little more of rice than they do of plum-pudding); in short, converting themselves into faqirs, barring, we hope, the spikes, the filth, and the nakedness of the Native teachers of Hinduism. Surely there ought to be more method in his madness. This he thinks is the plan of the Salvation Army; but he is not quite certain whether it will be successful, and says it is premature to determine. We do not question the sincerity or devotedness of those who have in this connection striven to win souls to Christ. It is a new thing for us to hear that "they refuse to argue or discuss the evidences of Christianity, but only exhibit the ascetic life." If ever there was a body which insisted on what we fear would be, in Canon Taylor's judgment, the most offensive dogmas of Christianity, it is the Salvationists. These dogmas are not offensive to us, and we hold that the Salvationists do right in insisting upon them. Our sympathy is but little with many of their sayings and doings, but the root of the matter is or was in them. We trust Canon Taylor is mistaken in apparently insinuating that they have forsaken it. Anyhow, their missionary successes must be of the future, and we hold it to be not unwise to wait till it is quite clear that they have found the more excellent way. A tribe of Hindus converted to Christianity by Salvationist methods would tell far more with us than Canon Taylor's fancies that they may do so.

From what is problematical in the future as regards the Salvationists, and also the Oxford Brethren at Calcutta, we turn with him to the past.\*

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\* Canon Taylor, referring to the Universities' Mission to East Africa, tries to draw an invidious distinction between other Missions and it. He says, "None of their missionaries receive any stipend; their passage out and home is paid, and they are allowed to draw 20*l.* a year for clothes." We would not for one moment dream of speaking unkindly of this Mission, which has furnished to the Mission cause many noble, self-sacrificing men, but in justice to other societies it is only fair to say that an official statement lately issued by the authorities of the Universities' Mission gives the cost of each European missionary as 284*l.* per annum. This, however, apparently includes all expenses of the Mission. The estimate of the Church Missionary Society, dealt with in the same way, is considerably higher, but there are many circumstances of locations, &c., to be taken into account, so that it would not be easy to furnish an exact parallel. Even Canon Taylor might find himself at fault in so complicated a

But is he aware that in the case of the Oxford Brethren their work is purely controversial? and yet, while he so much admires them, he equally admires Sir William Hunter's opinion that the controversial method fails with the Hindu.

"Quo teneam vultus mutantem Protea nodo?"

In what respects have the Universities' Mission to East Africa obtained superior results to other Missions in the same region?

We recur however to the past. We are told of the great success of Jesuit Missions, and the wonderful self-devotion of Francis Xavier. These are the stock pieces of all ignorant writers like Canon Taylor when they deal with Missions. Does Canon Taylor really believe that Francis Xavier led the life of self-renunciation, foregoing all European comforts and society, which he thinks is essential? If he fancies this, it is time to undeceive him, if he can be undeceived. Canon Taylor is indignant with missionaries who travel first-class. Will he listen to how Francis Xavier travelled? A Roman Catholic authority of high character\* tells us that all the taradiddles about Xavier going from Rome with nothing but his breviary and chaplet, and no clothes but what he had on, are "part of the exaggeration with which the history of Xavier has been overlaid." So, too, Canon Taylor may have heard that during the long Indian voyage he fed "on the refuse of the food given to the sailors." This, too, is pure taradiddle. As a matter of fact, Xavier went to India as a dignified Portuguese gentleman of rank, invested with high authority by the king, dining on board ship at the Viceroy's table in the character of "a polished nobleman who carried the royal blood of Navarre in his veins." He knew his rank, and maintained it. Does Canon Taylor know that Xavier was the Royal Commissioner of the King of Portugal, and wielded his authority unscrupulously for the furtherance of his missionary objects and to the no small annoyance of the lay officials in India? What would he have to say about an English missionary bullying the Governor-General and getting him into scrapes at home? But this is what Xavier did. Does he entertain the notion that Xavier led a life of laborious poverty in the East? Let him hear Xavier himself: "As long as we were in Japan, which was two years and a half, we were supported by the pecuniary aid of the munificent King of Portugal. He devoted more than a thousand gold doubloons (outilla) to be given us in the name of alms." This was pretty well for two single men with a lay assistant. Mr. Stewart Rose tells us that when Xavier entered Fuchio he was dressed in velvet and gold! Such was the apostolic simplicity, the extreme austerity and self-denial of this Romish saint. St. Paul hardly appeared before Nero or Festus in such a costume, and we have never heard of any Protestant missionary so decked out, at least any sent out by the C.M.S. Has Canon Taylor? The fact is, Canon Taylor has been writing nonsense, and is unconscious that he has written it.

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matter. Upon what he calls the "real results" we make no remark. The statements of both Missions are before the public.

\* Stewart Rose, *Life of Ignatius Loyola and the Early Jesuits*.

If it were not for unduly swelling this article, and we do not know that any particularly useful purpose could be subserved by it, we could astonish Canon Taylor with our reminiscences of Romish missionaries, Irish, Portuguese, and others. It so happens that we saw a good deal of them in India, and could relate more than he or they would care to have reproduced. But we will let it pass, simply remarking that this is clearly one of the cases where, but for exceptional circumstances, "one half the world does not know how the other half lives." Of course, Canon Taylor's talk is pure rhodomontade, gathered from hearsay, not from personal knowledge in the mission-field.

We now pass on to his statements derived from Bishop Steere, his chief authority. According to Bishop Steere, formerly head of the Universities' Mission, it seems that "men of an inferior class are governed, sent out, and paid by a superior sort of men formed into a committee in London, with a set of inferior examiners to see that the inferior men are not too inferior, and a set of cheap colleges where the inferior men may get an inferior education, and a set of inferior bishops to give them an inferior ordination." As Bishop Steere speaks of cheap *colleges*, possibly much of his remark extends beyond the C.M.S., but it may be meant to include its missionaries. Now we hardly know how we are to distinguish superior bishops from inferior bishops; it can hardly be the distinction between English and Colonial Prelates, for many of the latter, as Bishops Perry, Selwyn, Barry, and others, have been men of the highest University distinction. There may be some other method of classification unknown to us, but probably the Bishops of London, except for some extreme prejudice, would find themselves in the superior class. Now as a matter of fact, nearly all the missionaries of the C.M.S. go forth ordained by the Bishops of London. They are not examined by inferior examiners, unless, indeed, Archdeacon Hessey, Archdeacon Gifford, and examiners of a similar calibre, are inferior examiners of an inferior Bishop, and the ordination in the diocese of London an inferior ordination! But it may be said that the missionaries, being half-taught men, educated at cheap colleges, have scraped in at the bottom of the list of candidates. Classified lists are not published by the Bishops, and we have no right or authority to publish what is not generally divulged. We could, however, venture upon some information which may be interesting to friends of the Society, and may help them to form some estimate of the value of Canon Taylor's inaccuracies on this as on other matters. At the Christmas ordination (1876) of the Bishop of London, Mr. Williams, C.M.S. missionary at Krishnagar, was selected to read the Gospel. At the Trinity examination, 1884, Mr. Vernall, now at Lagos, achieved similar distinction, as in 1887 (Trinity) Mr. Whiteside, now of Bombay, did. We hope we may venture so far as to say that in 1876 Nos. 2 and 4 were Islington men, Nos. 1 and 3 being Highbury men, and that this year a missionary was second, only surpassed by an Oxford man of unusual brilliancy.\* What the opinion of

\* Since writing the foregoing we have been favoured by the Principal of the Church

the late Bishop of London, Dr. Jackson, was concerning the Church Missionary College may be gathered from the following statement:—

Speaking at the annual meeting of the Kensington branch of the Church Missionary Society on December 3rd, 1884, the Bishop of London referred to the careful training given to the students in the Missionary College at Islington. "Its first Principal had been an intimate friend of his own, and he knew two of his successors in that office. He wished to bear witness to the skill and care with which the students were prepared for ordination, the results of which had often come under his notice as Bishop of London. The students from Islington had once or twice headed, and generally stood high in, the list of ordination candidates, and, while the first desire was to secure men who devote themselves body and soul to the work of winning souls for God, there was no precaution neglected to make them fit in every way to carry on that work."

But what about Bishop Steere himself? Was he, in the strict sense of the word, a University man? Most assuredly not. He got his degrees from the London University forty years ago; a highly honourable way of graduating, but not involving college residence or college companionship of any sort. He was first a curate in a Devonshire village, and then next (here Canon Taylor has made an unlucky shot), the future Bishop obtained first a curacy and then a very small living, of all places, in the Fens of Lincolnshire;—this in Canon Taylor's opinion, but not in ours, is the lowest position a clergyman could descend to! Notwithstanding, being a man of considerable power and abilities, he became a superior of an inferior Bishop in East Africa, succeeding another Bishop also from the same Fens! Bishop Steere was placed at the head of the Universities' Mission, notwithstanding his not being an Oxford or Cambridge man, as being, we presume, the most competent member of the Mission, being transferred from the fens of Lincolnshire to the swamps of Africa, so taking precedence of "men of high endowments, and many of them of fair University attainments, sacrificing a career at home," perhaps a curacy in Lincolnshire.

We now pass on to another point. Canon Taylor has allowed himself, in his eagerness to depreciate Missions and missionaries, to indulge in a very vulgar sneer at what he imagines to be the origin by birth of missionaries. We leave his friends to comment upon the good taste of this. Some of them might be able to tell him that the list of the Society's missionaries comprehends men recruited from all honourable ranks of society, the honest working man, and the gentleman of ancestral birth probably superior to Canon Taylor's.\* In this respect

Missionary College at Islington with a conspectus of the numbers who have, since 1882, passed the Oxford and Cambridge Theological Examination, with the classes they obtained; one only failed altogether and was not classed:—

	Entered.	1st class.	2nd class.	3rd class.
1882	10	2	6	2
1883	7	2	5	—
1884	5 (whole year)	2	3	—
1885	5	—	4	—
1886	6	2	3	1
1887	6	5	—	1
1888	6 (whole year)	5	—	1

\* As a correction to Canon Taylor's pessimistic views we would recommend a perusal



it corresponds with the list of the Church at home and of other departments of the public service. Bishops, both home and colonial, superior and inferior, as other men eminent in the State, have risen from the ranks, and nobly upheld their dignity in circles hardly approached even by Canon Taylor. Some of the most successful missionaries have been men of the humblest origin. John Williams, of Erromanga, whom Canon Taylor views as a hero, was one such. Marsden, the Apostle of New Zealand, was a blacksmith; Carey, as he took care himself to explain to a lordly snob at the Governor-General's table, was not a shoemaker—he was only a cobbler; Johnson, of Sierra Leone, said to be the most successful missionary since the days of the Apostles, was a German sugar baker from White-chapel. And we might still add to the long bead-roll of holy and devoted men whose names are written in the Lamb's book of life, but from whom Canon Taylor turns with contempt. He supports his theory with a story. We do not presume to doubt the truth of it, as he says it happened to himself, but it reads uncommonly like an old Joe, older than Canon Taylor himself, a hit at the clergy in the north of England, concerning whom some facetious bishop is reported to have said that his clergy, when they came to visit him, had an irresistible tendency to gravitate towards his kitchen. However, we will venture to adapt what did happen to what might have happened had Canon Taylor been some fifty years older than he is. He might have been dining in a country house in the north of England, and have heard that there was a young Cambridge student, a *sizar* of considerable mathematical ability, in the neighbourhood, so that the Canon, who is a bit of a mathematician, might have wished to see him, but his host jocularly remarking that the young man, whose name it was more easy to whistle than pronounce, was "the son of the blacksmith in the neighbouring village," kindly explained that the butler objected to wait upon—Whewell, so he was dining in the servants' hall. The whole subject is one on which Thackeray might have dilated with gusto. The kind host, the genial Canon, the lordly butler, master of the position for the nonce, and the future Master of Trinity—Canon Taylor's master—dining in the servants' hall because he was the son of a blacksmith! Did Canon Taylor during his University career ever dine at the Lodge on the invitation of Dr. Whewell? He could hardly have been troubled by the butler's scruples.

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of a letter from Dr. Jex-Blake, lately Head-Master of Rugby (*Times*, October 3rd). *Inter alia* he notices that "at Umritsur there is a strong Christian movement, led by the Church Missionary Society. One Indian civilian, whom I remember as a boy thirty years ago, having served his time and earned his pension, stays on still at Umritsur, with his wife, from devotion to missionary work—a splendid and unique devotion. There is strong machinery at work—schools, Medical Mission, Zenana Mission, orphanage, agricultural settlement, and outlying work in the villages. There are 645 Native Christians, 219 communicants, and four English missionaries." Again, he says, "At Peshawur we stayed with the Church Missionary Society Mission. Two clergy were there, sterling and strong men, full of character and indefatigable in their work." Of Mr. Thwaites he says, "He was most fit for manly, warlike, semi-savage frontier tribes." We venture to think that friends will hold the late Head-Master of Rugby as competent a judge of character and attainments as Canon Isaac Taylor himself.

Upon the stuff talked about Gautama, whose existence is by no means a proved or settled fact, we make no remark at all. Nor will we attempt to disentangle with him or for him the truth from the error in what Green terms the legendary history of Columba and Columbanus. Xavier neither gave up European comforts nor European society, as they were understood in his time, more than other missionaries ; but this is a subject on which Canon Taylor is very ignorant, nor do we think he would care to be enlightened.

Canon Taylor winds up with a saying of General Gordon's about the self-denial requisite for an apostle to Africa. We have not the slightest wish to detract from the fervour of this appeal. It is well to raise up a lofty standard to which men, especially missionaries, can look. General Gordon was in a position to do so, whatever may be the case with Canon Taylor. Still, such a lofty standard is not attainable by all men. David had many mighty men about him, but all did not attain unto the first three. Still all the rest who followed him were not "costly encumbrances." Curiously enough, just when Canon Taylor's diatribe appeared, the *Times* newspaper (September 29th) was giving an account of one sent forth by the Church Missionary Society. It says "the martyred Bishop (Hannington) was a man whose heroism was inspired by the noblest motives. He was the incarnation of one of Kingsley's ideal heroes, and he reminds us most of Synesius, the robust Bishop of Hippo, who was as ready to face the fanatical hordes of the desert as to fill the camp-kettles of his followers when occasion offered. In his last campaign he writes: 'In spite of all, and feeling I was being dragged away to be murdered at a distance, I sang "Safe in the arms of Jesus," and laughed at the agony of my situation.' " Since then, Bishop Parker, in the service of the same Society for years of his life, has been baptized for the dead, and he too has passed away. But no word concerning these men escapes from the lips of Canon Taylor. He cannot, or will not, tell that Gordon's ideal has been, and is being, realized before his very face, and in the very land in which he was lounging about an invalid last year. Mr. Mackay he terms one of the most daring and heroic pioneers of missionary enterprise. Readers of the *Fortnightly* could not gather from his statements that Mr. Mackay, whose judgment in corresponding with Canon Taylor might fairly be questioned, owes his position there to being a missionary of the Church Missionary Society.

What then may be said to be the sum of the whole matter? Infallibility does not exist in man or men. We do not believe in the Infallibility of the Pope, in the Infallibility of Bishops superior or inferior, nor even in the Infallibility of Canon Taylor himself. Boards of Missions may prove fallible. Committees of Religious Societies are fallible. They commit mistakes from time to time, being composed of fallible men. All their conclusions and their measures are not invariably wise. So, too, all the missionaries whom they send forth are not equally gifted, equally zealous, equally successful. Some of them have proved failures. All the Native converts are far from being angels, or something unheard of in the history of the Christian Church.

They are not far beyond the standard of those made by the Apostles. There are bad among them as well as good, some very bad, needing discipline, expulsion, excommunication; many wanting more education and enlightenment than they have yet received. All this we most readily concede to Canon Taylor to make any use of he pleases. But there is another side of the picture on which he has not dwelt, nor does he seem to care to dwell. So far from conceding that Missions are a great failure, we hold them to be a great success. We know that, in the case of the C.M. Committee, God is perpetually sought in prayer to keep its course right—not formal, ceremonious, but fervent, earnest prayer; difficulties are dealt with as Hezekiah dealt with them—they are spread before the Lord. In the ranks of the missionaries are to be found noble, devoted, self-sacrificing men, although Canon Taylor will not allow it, but other keen critics can perceive it. Among the Native Christians we believe that there are many who may be addressed as “elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ,” although they need to be warned as St. Peter warned the strangers whom he so addressed. Wise and God-fearing men, obedient to Christ’s commands, look the subject all round, thank God and take courage, give more and labour more. There are others who—criticize.

Finally, we think the Committee of the C.M.S. may fairly be entitled to say, much in the concluding language of the Preface to the Book of Common Prayer, “Having endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with anything that can be done in this kind by any other than themselves [not that we know that they are doing anything but carping]: Yet we have good hope, that what is here presented . . . will be also well accepted and approved by all sober, peaceable, and truly conscientious Sons of the Church of England.”

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## EASTERN EQUATORIAL AFRICA.

ENCOURAGING LETTERS FROM UGANDA, USUKUMA, UGOGO, USAGARA, &c.



LAST mail from East Africa brought several letters of a most encouraging character, for which we render heartfelt praise to God. They come from almost all the stations. The remarkable letter from Mr. Walker, describing his reception in Uganda, was sent to the newspapers, and is already familiar to our friends. It is pleasant to get brighter letters from the south end of the Lake. And as to Mpwapwa and the work there, it is evident that a great door and effectual is open in Ugogo. Mr. J. C. Price’s account of his missionary tour is of the most inviting interest.

## UGANDA.

Mr. Walker reached the capital of Uganda on April 17th. We give his letter which appeared in the *Times* and other papers, and also parts of one from Mr. Gordon to Mr. Mackay.

*From Rev. R. H. Walker.*

*Buganda, April 25th, 1888.*

Two of Stokes's men have been waiting here for many months to carry any news of Stanley to the coast, but they have waited until they are tired of waiting, and nothing has been heard of Stanley at all. Therefore, they are off to the coast to-morrow. They leave here by the king's permission in some boats he is sending to bring up a caravan belonging to Stokes. This gives me the opportunity of sending you a letter, and I write this in hopes you may receive it in course of time.

Before the Bishop died it had been arranged that I should come on here to keep Gordon company, and to show the king that we were quite ready to come and to believe in his good feeling towards us; also to show him that he had nothing to fear from white men. He had sent a messenger saying that he wanted another white man to come, and mentioned my name, inviting me to come. The Bishop was to have gone in the boat as far as Magu, and from there to have helped Hooper in the difficulties he had met with in arranging matters with the chief at Nasa. But the Monday, the very day we were to have sailed, God took the Bishop to his eternal rest.

I waited a few days, but on the Saturday following Good Friday, left in the boat for Magu, from which place I sent men to tell Hooper of my arrival. Hooper came down to see me, and returned in the boat, taking with him the present for the chief which I had brought as arranged by the Bishop. After a few days Deekes came to see me at Magu, and told me the chief had accepted the present and an additional one of twenty dollars, and now he and Hooper would build at Nasa. Deekes had not been very well.

On the Monday we sailed from Magu. Deekes landed on the other side of the bay, some three hours' walk from Nasa. During my voyage on the Lake I was not well; a slight attack of fever, I think it was, that upset me, as the symptoms were severe headache and, at times, dry heat and burning thirst.

On the following Tuesday, April 17th (we left Magu on April 9th), we arrived at the C.M.S. port for this place. The king's messenger went on to tell of my arrival, and the next morning early I set off for this house. On the way I met the king's messenger, who took me to a Native house, and asked me to wait till he had fetched my things. The king had given a chief the order to carry up all my goods. The chief sent his son to conduct me. Whilst I waited for the messenger's return this chief's son remained with me to look after me. In course of time I saw my boxes being carried along by men who seemed in a great hurry; many of them were running with heavy loads. If they got tired and met another man he was pressed into the service, the king's order was urgent. I was taken first to the French priests' to rest, as I was very tired indeed. The priests entreated me most kindly, making coffee for me and providing me with food, and when at length I left they set me on their own beast. I rode their donkey for the rest of the way. The port, as you probably remember, is about twelve miles from this house. Gordon met me at the gate and gave me a most kindly welcome. We told the messenger that I should not be ready to see the king for a week. He brought us word that the king knew I had been unwell and was quite satisfied to wait a week. I find this a most healthful place. In two days I was quite well again, free from every ache and pain, and very hungry. During the days of waiting we put the chair together that I had brought as a present for the king. It was a "chairman's chair," high back, stuffed, and covered with crimson leather. The water had rather spoilt the seat, discolouring the leather in places; we also brought a good-sized piece of carpet as a present for the king.

The Native Christians came to welcome me, and on the Sunday 150 or 200 were present at the morning service, and nearly as many at the service at 2 p.m. It was a most refreshing

and gladdening sight; it cheered me much. Really, Ashe, Mackay, and the others have done, by the grace of God, a glorious work here; it is a great privilege, but great responsibility, to follow up such good work. Many of the Christians and others well disposed towards us, brought us very uncomfortable stories every day. They told us that it was a mistake to wait so long before going to see the king. That the king had arranged that a mistake should be made in court and that we were both to be shot. Such stories did not affect us much, as we remembered that we were in good hands, and none could harm us without His sanction.

On Tuesday morning early the king's messenger came for us. And at 7.30 a.m. we set off for the court, dressed in black coats and white trousers. Crowds of people passed us on the road hurrying along towards the king's court-house. When we came within a quarter of a mile of the enclosure we were asked to wait whilst notice was taken to the king of our so near approach. After waiting half an hour the messenger returned, asking us to follow him. As we drew nearer and came in sight of the gate in the high (twenty feet) reed fence we saw hundreds of people. As we came nearer still, men came running to meet us at full speed: they rushed right up to us, only pulling up just before they touched us. They said, "Come quickly," and then turning round ran back to the entrance-gate as fast as they could; then they returned at full speed, and kept on running backwards and forwards until we reached the gate. The road for some 300 yards from the entrance-gate was lined with warriors, armed with spears and shields, dressed in Native style, many of them with faces painted red, others with curious arrangements of their hair to give a look of fierceness to them. I suppose there were six or seven hundred of them, as they lined the road on both sides for such a distance. As we entered between their ranks the drums beat, and all of them shouted and kept up a sort of tremulous cry, quivering their spears as they held them above their heads. When we entered the first gate the courtyard inside was full of soldiers dressed in white and armed with guns: many of them carried red and white

flags. We marched between their ranks, and they, at a given word, marched quickly past us on both sides, and returned behind the first row; thus making their numbers seem very great. I suppose there were three or four hundred of these men in white.

At last, after passing through several doors in high reed fences, we came to the court-house itself. A body-guard was drawn up in front of it. Gordon made me go first. As I stepped over the raised doorstep, all in the court stood up, the Arabs, the chiefs, and the king himself. The band played—the band I fancy consisted of a big drum, two kettledrums, a bugle, and several native horns. I walked up the centre aisle towards the king; and in my ignorance went up far too near to him. Gordon hurried after me, and touched me on the shoulder; I stopped; the king placed his hand on his breast and bowed towards us; we acknowledged the salute in the same way. Then the king and the chiefs sat down, and we, passing behind the first row, walked up to the wall against which the throne was placed, and took our seats on campstools some ten feet to the king's right hand. The court was full of people, and all along the walls were ranged soldiers with guns pointed towards the door. The king spoke kindly to us, made several remarks upon my personal appearance, and decreed that I was not such a good-looking man as Gordon. He asked if I had come in the place of the Bishop. Of course Gordon, who did all the talking, and told me what was being said, assured him that I had not come in any sense as the Bishop's representative. He then asked if I was a smith or carpenter. Gordon assured him I was neither, but like himself simply a teacher. He seemed pleased and satisfied. I watched his face, as our presents were shown to him, at a distance, and he looked pleased and rather surprised at the size of the piece of carpet. The chair is a very, very much better throne than the thing he has at present, and the carpet will be a great improvement on the red and green table-cloth, that now is placed under and before his throne.

From the description others have given of King Mwanga, you may know that he looks twenty-three or so—has a weak-looking mouth, and rather a silly

sort of laugh and smile; he raises his eyebrows very high, and twitches them in surprise, or in giving assent to a statement. He looked a young, frivolous sort of man, very weak and easily led; passionate, and if provoked petulant. He looked as if he would be easily frightened, and possessed of very little courage or self-control.

The court lasted some three-quarters of an hour, and then the king rose, and as the band played left the court-house. This house is like all the rest, a circular building, the roof coming down to the ground; but being some twenty or thirty feet high, inside the walls only have a slight curve. Inside the roof is supported on fine trees for pillars, and the walls are dressed with reeds, almost like bamboo. The floor, except near the throne, where there was the table-cloth, was covered with clean fine grass carefully dried and laid down neatly. The throne was a white wood chair of Native make, covered with quilted cloths filled with cotton wool, and over this the royal leopard's skin. The footstool was a polished elephant's tusk. The king wore a long white robe, very big in the neck and wrists, and over this a crimson cloth robe embroidered with gold thread. As we left the king's enclosure the soldiers in white formed line and marched on each side of us, conducting us much of the way home.

Such a reception Gordon thinks has never been given to any one before. The Arabs who came to see us to-day say they never saw the King of Buganda stand up to receive a guest on any former occasion. They think we are in great favour now, but we do not hang on prince's favour or put any confidence in man. Certainly the king did all he could to give us a magnificent reception, and showed us great honour in allowing us to approach so near, and in standing up when we entered. Surely we may regard this as in some way a sort of apology for his past ill-treatment of the missionaries and their converts.

You will easily recognize the hand of God in all this, and feel with us devoutly thankful that He has so disposed the heart of this king.

To-day we went to see the chief judge (Katikiro). We went early, and found him alone. He is not at all well. The present we took him gave him great

satisfaction. It was an Austrian bent-wood rocking-chair, with a nice hearth-rug to put under it. He looks a most sensible, intelligent man. He slightly knits his brows, keeps his mouth shut with rather tightly-compressed lips. He spoke most kindly and agreeably to us, quite dispensing with formality, treated us as his equals. I was particularly struck with his thoughtful and serious look, so different from the king. He looked a man one could trust, and on whose good sense one might rely.

To-morrow we hope to go and see (Kolugi?) the head-storekeeper. For him we have a *small* bent-wood chair. He received our present to the king, and to him we explained the reason of the stain on the seat of the chair. He said our present was very good.

It would seem a terrible disaster if anything happened to compel this Mission to be given up. The people seem so much in earnest and so very anxious to learn to read. Gordon sells the books at a very good price, and sells them very quickly. To-day some of the principal ladies from the court came and bought books and reading-sheets of letters and syllables. All the people speak most kindly of Ashe and Mackay. Of course I cannot understand a word of what they say, but Gordon kindly tells me what is being said.

If I can only get hold of this language, and the king remains as well disposed to us as he seems to be at present, we really ought, by the grace of God, to do a great work here; our predecessors have laid such a good foundation. This house in every way does Mackay great credit. It is in every respect good and thoroughly comfortable. I am living in the rooms upstairs, those that Ashe once occupied, I believe.

Food is a most important item in one's health and comfort. Gordon tells me that during the seven months he has been here he has had the same kind of dishes twice a day, and has never got tired of them. I have tried it only for a week, and so far it seems most excellent food. It consists of plantains (not sweet ones) gathered green and mashed—in feel and taste much like mashed potatoes,—stewed goat's flesh, a sort of green vegetable like spinach with ground-nuts minced up in it.

These dishes are followed by boiled plantains gathered when ripe, and in taste sweet and acid. The drink is Native coffee, which is just as good a drink as any other coffee I have tasted. Gordon has a good cow, given to him by a chief, and this cow gives a sufficient supply of milk. Sometimes we have had white ants as a delicacy. Gordon likes them much, but it takes a little time to get over the creepy feeling that one experiences on first eating ants. It seems a capital retaliation on the ants

after they have destroyed boxes and other property. The food here is cheap, and but for the giving of presents to chiefs, &c., the living ought not to be very expensive.

I must write to you again when I know more about the people, and especially the Native Christians. One of them, living at a distance, wrote me a letter apologizing for not being able to come and welcome me, and thanking me for coming across the Lake.

*From Rev. E. C. Gordon to Mr. A. M. Mackay.*

*Natete, April 24th, 1888.*

On April 1st, Easter Sunday, the Christians begin to muster early. They take the Gospel of St. Luke to read. The building is crowded. The sight is quite encouraging. After a hearty service and exposition by Zakariya, we practise singing, and I read the Bishop's letter slowly for the benefit of the many strangers who have not yet heard it. Zakariya has gone to visit Mwemba, the sub-chief under Mukwenda, whom you know of as an inquirer. He has taken him the Gospel of Matayo you left here for him, also a Prayer-book and New Testament in Kiswahili.

On April 17th, to my surprise and joy, a gun announced the arrival of a messenger from the Lake: he brought me a note from Mr. Walker. It is a surprise, for I had hardly thought that he would come this time, but yourself, as a messenger to return quickly by the boat, making way for both Ashe and Walker the next trip. The news your letter brought me [i.e. of Bishop Parker's death] was sad indeed. It quite overcame me, and caused me to find refuge on my knees. Walker had suffered on board the boat since leaving Magu, and he did not reach the station until the next day. The French priests kindly lent him their donkey. We told the Mubaka to give us until the Monday to rest and refresh ourselves before he should come to take us to see his majesty. The king gave us until to-day. Walker will have given Ashe a long account of this day's reception by his majesty. It was quite imposing, and must have surpassed any that has been given to a European before.

During the interval of the arrival of Walker and our reception to-day,

strange reports were afloat. These were somewhat alarming, and hard to believe, though we are in Buganda. We were kindly informed by many who were most kindly disposed towards us of the evil intention of the king should we be the bearers of another letter to his majesty of the nature of your former letter. A truer tale seems to be, that the king was in great fear and dread lest we should bring him a letter, with contents of such a nature as to put him to shame before his assembled chiefs, sub-chiefs, and people. Is not this what we desired? It is in fact an incidental proof that the king acknowledges his guilt, his fault in the murders, and is ashamed of himself.

Your letter was no mistake, it was drawn up carefully and prayerfully, and has been a great success. Such is my view of the matter. It is difficult to explain the reason and cause for the grand display of his warriors in our presence to-day. The Baganda themselves state that it was intended to inspire us with fear, and to intimidate us and prevent our reading any letter on the painful subject.

The king asked about our Bishop. He did not seem to believe that he was really dead and buried. He wanted to know how he was buried. No business was transacted in court to-day, as far as I could see, other than the business of our reception. On more than one occasion the conversation dropped, and there was an oppressive silence in the proceedings. The king and his chiefs seemed to lack power to sustain the flow of conversation. This was the more noticeable because of the general activity and bustle and hubbub on such occasions. Walker has enumerated the

numbers of chiefs, soldiers, servants, and attendants whom he supposed were present at the capital to-day. Maybe we should not err if we doubled the number he has stated as partaking in the ceremony. The whole court received us standing, not excepting the king. It is strange. We did not expect such attention; we did not ask or look for such honour to be done to us; we did not want such a formidable display and such marked attention.

We are most thankful that all has passed off so well and so pleasantly. We know that much prayer is and has been offered up for the Mission and Buganda, and our God will bring good

out of all if we are faithful to the trust committed to us. It may be a good advertisement for the Mission, and prove useful in many ways. We could not help wishing as we walked to court that both yourself and Ashe had been here to witness the whole display. It was most interesting, and the sight quite pretty. Many have in England had the pleasure of beholding a review this April, Easter, somewhere in the south of England. Well, we have with much pleasure, yet misgiving, beheld a review in the most advanced and civilized, as well as populous and fruitful, country in Central Africa.

#### UNYAMWEZI AND USUKUMA.

Mr. Mackay and Mr. Ashe were at Usambiro, the new station at the south end of Jordan's Nullah (see *Intelligencer* of March, 1884); and Mr. Douglas Hooper and Mr. Deekes were at Nassa, on Speke Gulf, the new station projected by Bishop Parker.

#### From Mr. A. M. Mackay.

*Kwa Makoli, July 14th, 1888.*

At best we are only beginning to break ground, and gradually becoming awake to the vastness of the field to be worked, and the many openings we could fill if we only had the men. I enjoyed much my trip among the Bajinja, and have made blood-brotherhood with old Rwoma, who is, I think, a little mad, but clever, and disposed to be quite friendly. Our chief, Makolo, is tributary to him. At any rate, by this compact we need expect no trouble at Rwoma's hands, such as the Frenchmen experienced some years ago, when they tried to plant a station at his headquarters. Hannington, too, you will remember, was driven nearly desperate at the treatment he received from Rwoma. We have much reason to be thankful to our God for every little step of progress we are able to make in the direction of winning the confidence of these naturally suspicious Natives. It is, however, a work requiring very great patience.

We have not a word of news of Stanley or Emin Pasha. The Consul-General, Col. Euan Smith, writes me most kindly, expressing sympathy with us on the death of the Bishop, and our difficulties in Buganda. He says:—"It is with the greatest pleasure and satisfaction that I now inform you that H.H. the Khedive of Egypt has been pleased, upon the receipt of Dr. Emin

Pasha's reports, to confer upon you the Order of the Osmanieh of the 4th class, in recognition of the numerous and important services rendered by you to the Pasha. I forward to you herewith the insignia of the Order, together with the Patent and a letter from H.E. Nubar Pasha, and offer you my hearty congratulations on this well-merited honour."

I enclose copy of Nubar's letter, with a sketch of the ornament, which I dare say one of these Natives would like to wear on his neck. I have no idea as to whether the thing is worth any value or not. Probably it is the lowest sort of crescent (I cannot say *cross*) which can be conferred. You will be able to tell me if it is worth accepting. At any rate, I am glad that even a Mohammedan Government is willing to acknowledge that a Christian Mission may be of some use in Africa.

Ashe is at present down with fever, but I hope will soon be on his legs again, as the attack is not serious. Walker had been ill on the Lake, but was well again when he last wrote. Deekes is still having little fevers at Nassa, but will, I expect, grow out of them. When I think of my own case, I am inclined to believe that it is the weaklings who get on longest. At all events, the battle has not been always to the strong in East Africa.



*From Mr. Douglas A. L. Hooper.*

*Nassa, June 30th, 1888.*

As for the latest Nassa news, I am devoutly thankful to be able to say it is good and full of encouragement. The chief had caused me anxiety owing to his repeated requests for goods. I told him we had no choice but to leave him if he continued; and then, oh, how lonely one felt at the thought of having to withdraw; just as though we were beaten at every turn! I suggested to Deekes that we should each fix a time about mid-day, as a time to be kept every day for prayer for the chief and the work here. And as I was saying to Deekes to-night, without doubt the chief's conduct has changed to us during the last month. A month ago we found people encroaching on the ground that was supposed to be ours, and as the Bishop so particularly wished the C.M.S. to have rather a large piece of ground, I thought one must appeal to the chief, and he behaved most handsomely, and now we have a large plot all marked out by the chief's men, and so there will be no more words on that score. The people

generally, too, are getting to understand us better, and we have a very quiet Sabbath every week, the people being reminded of the day by a flag hoisted on the housetop.

I am sure we are immensely helped by praying friends in England. I hope you still have good times on Thursday afternoons. If Nassa has been prayed for, would you, if an opportunity arises, thank friends for their remembrance, and tell them how we appreciate their prayers, and see them being answered?

Deekes is writing you, and will tell you of his first and successful negotiations with an African chief. My foot keeps me a prisoner about the house, but it is nothing much—in Africa sores do not heal rapidly.

I am being taught to look more to the Master for men for the field. So many friends one thought were meant for foreign service seem to be kept at home. "Not by power (or numbers), nor by might, but by My Spirit, saith the Lord." May we believe it!

*From Mr. D. Deekes.*

*Nassa, Speke Gulf,*

*July 2nd, 1888.*

I am glad to tell you that I have now reached my destination, or, in other words, my African home. The site of the Mission station chosen by our late Bishop (dear Bishop Parker), together with the late Rev. J. Blackburn, is nicely situated on the slope of a hill overlooking the beautiful waters of the great Victoria Nyanza, in Speke Gulf. Between the Mission settlement and the Lake there is a strip of lowland, with villages dotted here and there, each of which is surrounded by a large shamba, or piece of cultivated ground. On the opposite bank of Speke Gulf there is a long range of hills, which, with the sun shining upon them, look most exquisitely pretty; on our right is a huge *pori*, or forest, which abounds in game of every kind, from the elephant down to the wild cat. I have frequently seen large herds of antelope pass within fifty yards of my temporary mud hut, which I am living in until the house is completed. On our left there is another high hill, and between the two hills is a valley, which brings us to the village of the Wanangwa, or

ruler, of this district. Following the path round the further hill, we come to a large tract of lowland country, on one side of which are the main waters of the Nyanza. This place is very thickly populated, and is within easy reach of the Mission. We hope to visit these villages soon, and proclaim to the people the glad tidings of Jesus; but not yet, the language must first be acquired; at present one feels as if nothing is being done in the way of Christian work; the people come and go without hearing anything of the Saviour's love, but now and again one is able to speak through a Swahili interpreter.

I remember on one occasion showing some Scriptural pictures to the people (they like looking at pictures), and by the help of an interpreter I explained to them the meaning. The following morning early, at sunrise, I was surprised by a visit from one of these people. It appears that the interpreter, of his own accord, had told them that we read those words and prayed to God every morning and evening, referring to morning and evening prayers which we have with the boys in Ki-Swahili.

I was very sorry for the poor man, he seemed so very anxious to hear and know about God. May the time quickly come when we shall be able to explain the Word in the language of the people!

A few days ago a man came with his wife and child (a little girl), desiring to learn to read and hear about God. These and other little incidents which have occurred, I think have been given to us as a sign that the Lord is going before us in preparing the way for the work here; may He also fit and prepare His servants for the work, guiding and directing them in every little detail, and may our whole trust and confidence be in Him and Him alone! Then I think we may look for great things at Nassa. Please pray for us.

A few days ago it was my privilege to visit the chief of this place to see about a piece of land for cultivation, Mr. Hooper being unable to go on account of a bad foot, which he has had since his return from Usongo. The chief gave me a very warm reception, listened to my words, and promised to send one of his headmen to mark off a shamba. A few days after my visit the man came with instructions from the chief to give us as much land as we required. We have enclosed five acres.

I have since visited the chief a second time, expressing our satisfaction for the ground he had given us. On reaching his village, which is about thirteen miles from here, I was surprised by a large army of Wasukuma, about 400 men, all of whom were engaged in a big dance, just outside the village.

There was a large crowd of spectators also, which brought the number to about 700 or 800 people. I stood and looked on a little while, and what I saw was very good, the spears sparkling in the sun were very imposing, but unfortunately the greater portion of the crowd were more attracted by the presence of the white man than the dance. I at once made my way into the village; the crowd followed; many of them had not seen a white man before; they come from all parts of the country on these occasions. I went, as we usually do, and sat in the baraza of one of the chief's houses on a log of wood (no chairs in this country). For three or four hours my patience was very much tried, I can assure you; some wanted to examine my hat, others placed their hands by the side of mine, which always caused much laughter; one woman said that my hands were like milk. The children were very busy untying my boots, while others (women chiefly) were pulling away at my hair. I was extremely glad when the sun went down, and the people had retired to their homes. I then had an interview with the chief, who was very affable and nice, giving me a goat, which I gave to the boys who were with me. At night my mat was put down, and I retired to rest in the open baraza. The chief very kindly asked the boys not to leave any meat of the goat about, as a leopard had been prowling about the village the previous night, and we were going to sleep in the open! Fortunately, no leopard came, and early next morning we returned home. Again asking for your prayers.

#### USAGARA AND UGOGO.

Mpwapwa may now be said to consist of three stations, from three to six miles distant from each other, viz. the old Mpwapwa, where Mr. J. C. Price is; Kisokwe, occupied by Mr. and Mrs. Cole; and Kikombo, where Dr. and Mrs. Pruett have been residing. We first give a journal by Mr. Price of a tour in Ugogo taken by him in April and May, which strikingly illustrates the readiness of the people to hear the Gospel. It is followed by more recent letters.

#### A MISSIONARY TOUR IN UGOGO.

##### *From Rev. J. C. Price.*

*April 18th, 1888.*—Left Mpwapwa with eight men as porters, but as it was mid-day before we managed to make a start, only came as far as Kisokwe.

*19th.*—Left Kisokwe this morning, and reached Chunyu about 9 a.m., where we rested and had food. At 2.30 p.m. resumed our journey with a desert march of between thirty and

forty miles before us. Came on till sunset, when we encamped under a large euphorbia tree. I hoped to have been able to march several hours by moonlight, but the road is so bad with thorns and bushes there would be little gained, especially as the moon is only half full.

20th.—Started at 6 a.m. and marched till ten. Reached Kikombo at 5 p.m. The distance from Chunu I reckon about thirty-three miles.

21st.—Have had visitors at my tent nearly the whole day long—coming and going. They were here before I was up in the morning, for I was rather tired with yesterday's march, and did not make my appearance very early. They seem interested in the Gospel.

Sunday, 22nd.—Had fairly good congregations at mid-day and in the evening, and the people seemed to "take in" most of what I said; some asking intelligent questions. The singing of Kigogo hymns by my boys, with concertina accompaniment, is a great attraction. The flag too (Taylor's idea) is a very useful adjunct; only I find it better to have only the three colours—black, red, and white—as the simpler one makes things for these people the better. The one I have is an old French flag left at Mpwapwa by some traveller, altered to suit my purpose. The blue (which these people call black) representing the sinful heart, is placed at the bottom; then the red—the blood which has paid the debt we owed to God, and is alone able to cleanse and gladden the heart of man; with the white showing the result of the application of the blood at the top. So my tri-colour is neither French nor German. I think perhaps the black needs the most explanation, for these people have no idea of sin against God, in the Scriptural sense. The expression "a black heart" with them implies nothing more than sorrow or disappointment, sometimes anger, and a "white heart" doesn't mean a clean heart, but a merry heart. Of course, one has to try and show them that sin is the real cause of sorrow, and holiness the true ground of joy. Some of them seem to grasp the idea that we can never make our own hearts any better, because we were born with bad hearts, and only God can give us new ones, which is really like being born a second time. Noticing many of

the young warriors in my congregation with their broad, glittering spears, I told them that by-and-by they would be making them into hoes, for when the Son of God, who came and died for us, comes again to reign over all the world, there will be no war, all will be peace and happiness, and they would have no use for their spears when war is "dead." God has made His Son the great Chief of all the world, and He wants all men to accept Him as such, and obey Him now.

23rd.—Saw the chief yesterday afternoon; he seemed to be a sleepy, obtuse old man, listened to all I had to say with apparent indifference, but promised to call his people together to hear my words. To-day, however, he has sent for me to know exactly what it is I have to tell him and his people about God. So, after waiting a long time at his tembe, he and his elders came to hear what I had to say. The old man sat quietly smoking his pipe without saying a word, but the others present seemed really interested, and asked questions, some, of course, about the rain, and also whether I had any medicine to increase the supply of water in the river-bed, where they dig holes in the sand to get the precious liquid. However, after a good long talk about the things of God, they said, "Well, now, what you have told us about God and His Son all seems to be very good, but what are we to do? What do you tell us to do?" I thanked God for this, and replied, "Well, in the first place, pray to God and ask Him what He would have you do; tell Him you want to know Him—to know more about Him; and if you really want to know, He will soon teach you." Then I repeated the Lord's Prayer, saying that was how the Son of God taught us to pray to His Father and our Father. Then I asked them to kneel down, and say it after me, which some of them did, as also a few other short petitions, such as "God be merciful to me a sinner," "Help us to know Thee and Thy Son Jesus Christ, whom Thou hast sent to save us." One of the chiefs' wives was in the next room listening with others, and she made some remark about my words being very good, and sent out a large bowl of milk; as a practical expression of her appreciation, I suppose.

26th.—Walked over with a man and two boys to Ibwijili, about six miles north of this. Went to the chief's tembe and had quite a nice congregation there. Delivered my message, which they seemed to understand. The chief asked me to come again and stay a few days, so that I might tell his people what I had told him. I did not intend doing this, as my idea was to work southwards, but the invitation seemed so genuine, I must take it as a call from the Lord to preach the Gospel there also.

28th.—Came on to Ibwijili this morning. Had a very attentive congregation at my tent door in the afternoon, and again in the evening. It was quite encouraging to hear the people ask, after I had told them the story of God's love to sinners, "Well, and what shall we do? We have heard your words and they are good, and we believe what you say; but what are we to do?" I never remember having greater freedom in preaching the Gospel when out itinerating. Praise the Lord! The people have promised to come in large numbers to-morrow to hear the Word of Life. God grant they may, and that many may not only hear but believe! I think I am beginning to taste something of the joy which made the Son of God willing and glad to spend His life (in His case this included both living and dying) in order to save others. O God, fill me with Thine own "mighty love" for the perishing!

May 1st.—Went out and visited several tembes this morning, but exposed myself to the sun, and consequently have been able to do nothing for the rest of the day, and this evening have a splitting headache.

3rd.—Feel all right again to-day, thank God. Left Ibwijili this morning and came on past Kikombo to Msomalo. Stopped and spoke to several groups of people on the way, so did not reach this place till noon.

4th.—Day spent in talking to people at the tent, and visiting a little. A good number from the *ikulu* (chief's tembe) were attracted by the singing at our evening prayer, and stayed a long time afterwards, listening to the "old, old story," and the hymn singing. Some tried to join in the singing.

Sunday, 6th.—Between seven and eight this morning had a congregation

awaiting me at the *ikulu*. The chief had called together a few representative men—elders and others—perhaps thirty or more, in order that I might tell them first what I had to say. They listened very attentively while I told the story of God's love to sinners. Then the chief recapitulated what I had said, to let me see that they had heard it properly. When I asked them what they intended to do now they had heard the news, two or three wanted a little further explanation on certain points, and when they appeared satisfied with my replies, the whole party almost enthusiastically professed their readiness to accept Christ as their Saviour and Chief; the one word *Mutemi*, meaning lord, king, master, sir, and chief. I never saw amongst Wagogo, or amongst black people at all, anything so nearly approaching enthusiasm, and I thanked God for it. They appeared so in earnest in asking what the Lord Jesus required of those who entered His service, that I even ventured to mention His command about baptism, and some of them said they wanted to be baptized then and there. But I told them they had better wait and think about it, and perhaps when I came again we should see if they really meant to follow Jesus.

7th.—This is the day (Rogation Monday) which our dear Bishop appointed as a day of fasting and humiliation throughout the diocese, that we might entreat the Great Head of the Church to forgive our many sins and falls, and grant us more manifest blessing in the work. So after having had a cup of tea and a little gruel in the early morning, I started off to seek some quiet retreat where I might spend the day alone with God. I believe if we oftener did something of this kind it would be better for ourselves and the work. Returned just after sunset, feeling it was a good thing to get away from the world into His presence for one day.

14th.—Left Msomalo, and came on to Nkhwandari, over a very steep hill, and although the journey took us over three hours, we had no sooner left the villages and fields of Msomalo than those of Nkhwandari were reached. They are both very extensive districts, the former eight or ten miles from one end to the other, and villages (tembes) the whole way. This place is under the chief of Mrumi, Msinhusa, the most

powerful chief in Ugogo, I suppose, although only a lad. His father, Chalula, was a very tyrannical man, and used to demand enormous blackmail from caravans passing through his territory, and if not paid, would attack them.

15th.—Went to call on the chief of Nkhwandari this morning, but my guide took me to a man who I found afterwards is not the real chief, but who would like to be, and is jealous of the other. However, the old man entertained me very courteously, had ngali cooked for me and milk, and listened to the Gospel. In the afternoon he came to see me, and brought a small bullock as a present. Soon after he had left, some men came from the chief, Macira, asking why I had not been to see him, as he heard I had gone to the other man; ikuli! Promised I would go and see the real chief, perhaps to-morrow. Continual flow of visitors to my tent: they invariably acknowledge their ignorance about God when I ask them if they know Him. One man thought perhaps I was God! another that I was His Son! I find they often speak of God, not as a person, but as a something, they don't know exactly what. It is no uncommon thing for them to laugh in the most incredulous manner at the mention of a resurrection, but so it was of old. Others welcome the hope of seeing their departed relatives again. Very often, when I have told them the story of the Fall, God's love in giving His Son for our salvation, and the way in which Christ redeemed and saves us, the question comes about the rain and the famine—"Is God offended with us? What have we done to offend Him, that He has given us so little rain this year? Will there be rain next year, or is it gone away altogether?" &c. Of course, one can tell them that God's Son has told us that if we seek first the kingdom of God, &c., He will take care that we have sufficient food. At our evening prayer we had quite a good gathering. The people were dancing at the nearest tembe, but when they heard our singing they left off and came in a troop. We had several hymns, in some of which they tried to join in the chorus, and I read and spoke about the story of the Woman of Samaria. Some of them went away shouting the Name

of Isa Masiya (Jesus Christ), and saying they were going to follow Him, and that He would save them, and they did not want to follow Satani any more.

16th.—Besides the preaching to those who came to the tent, I managed to visit a few tembes in the afternoon and evening. I generally find that those who seem most interested, want to give me something in the way of food—sometimes porridge, or a calabash of curdled milk or buttermilk, or honey, or vegetables, or nuts, or whatever there may be in season. I see no reason why the Lord could not supply all the needs of one who lived by simple faith in Him out here as well as at home, where George Müller has been for so many years a living witness to the Lord's willingness to honour the faith that trusts Him only and Him entirely.

17th.—I started to go yesterday to see Macira, the chief, according to promise, but was told on the way that he had gone to Kikombo, and as his tembe is a long way off, I did not go, but went to-day instead. They told me at his tembe that he had not returned yet, although I have good reason to think he was in an adjoining room all the time, and only refused to come out and see me, perhaps offended because I went to see the other man, the day before yesterday. It was after mid-day when I got back to camp, and then set to work to make preparations for the return journey to Mpwapwa. We were all ready, at least I thought so, about 3 p.m., to start, as I intended lessening to-morrow's long march as much as possible, and hoped to be able to do a good bit this afternoon, and by moonlight. However, when I found there was no water for the road, I am afraid I lost my temper, and the people saw it, too. I had told the men in the morning to be sure and have plenty of water to take with us, and now there was none. Notwithstanding the distance they had to go and fetch it, I sent them off for water, preferring to put up with any delay rather than venture into that desert with only just a few sips from my bottle. We jogged along till about 10 p.m., when the moon disappeared; but did not cover much ground as the road is so bad with bushes and thorns. It got dark all at once, and we had difficulty in finding an open space large

enough to lie down in; when we did we soon had some blazing fires, lying around which we are making ourselves comfortable for the night. It is jolly sleeping out under the stars. No fear of malaria here!

19th.—Started again at sunrise yesterday, and came on till about 10 a.m., when I stopped and had some breakfast. Very foolishly I did not have anything more to eat till we reached Chunyu, after sunset, and then I felt too much "done up" to eat. We rested for an hour or so in the afternoon, but I did not feel hungry, and so did not think about food. I came on all right without feeling tired, till within a couple of miles from Chunyu, and even

talked of going on to Mpwapwa, twelve miles farther, by moonlight. But that last mile or two changed my mind. I could hardly drag myself along, my legs trembled so, and head ached violently. When I got into camp, I just threw myself down on the ground and lay there for an hour or two, too tired to speak. However, my boys made me some gruel, after which I felt better, took some bromide and went to sleep till this morning, when of course I was all right again. Called at Kisokwe to see the Coles on my way, and reached Mpwapwa this afternoon, thankful to the Lord for His goodness, looking forward to another journey to Ugogo shortly.

From Rev. J. C. Price.

*Mpwapwa, August 9th, 1888.*

I have been away in Ugogo again, having returned about a fortnight since. I re-visited the places mentioned in my last, and also visited two other places for the first time—*Ndelwe* and *Mvumi*. This latter is considered the capital of Ugogo, although I think Unyangwira (in West Ugogo) is more thickly populated. Mvumi is perhaps 100 square miles in extent, but the tembes are very much scattered, so that it was not easy to visit many of them; however, a good many people heard for the first time the tidings of the God-appointed Saviour of men, but I could not help feeling with fresh force the great truth that nothing less than the power of the Holy Ghost can ever induce men to accept the salvation, or rather the Saviour, God offers. Sometimes one is tempted to be almost hopeless of these Wagogo, but doubtless others as bad as these have been delivered from the power of Satan, and we must believe that some of these will be.

At Mvumi I pitched my little tent close to the chief's tembe, but was not troubled with any demands for "mahongo," or, except casually, with begging. I was rather surprised at this, for at this place caravans used to have to pay enormously, so that of late they have avoided Mvumi. However, I did not see the chief, although staying so close to his tembe, and even sleeping inside one night. His people said he was afraid I was one of the Germans, and that I had come for other purposes than that which I had told them. After

I had been there a day or so, I sent him two or three cloths as a present, asking to be taken to see him. He sent me a small ox, with a promise that tomorrow he would come and see me. After having spent nearly a week (which time I was able to occupy in speaking to those who came to the tent, and in visiting the people), and every day some excuse sent in the name of the chief, I sent to say I was going to another place, and as he refused to see me I should not take his present. The people at the chief's tembe appeared to be displeased at my doing this, but I told them I should probably come again some day, but should not stay now. They said the chief was a mere boy, and was afraid to show himself; but when I came again, if no harm happened from this visit, I should be able to see him, and he would call the people together to hear what I had to say. When I visit the people in their own houses, after having told them as simply as possible the Gospel, they often say that I have brought them good news indeed; "But what does the chief say about it? we can't do anything in the way of accepting your message till we know what he says; if he says it is good and true, of course (?) we shall all do what you tell us; but let the chief call the people together (by raising the alarm cry), and we will all go and hear you in public; but it is no good to come and tell us in our own houses only." I have sometimes asked the chiefs to do this, and they generally promise they will, but every day

have some excuse for saying "to-morrow." Of course one likes to honour the authority of "rulers," but I am not sure whether we don't honour God more by avoiding the patronage of men, even though they be in authority. God's Gospel and God's Spirit can do very well, perhaps better, without the aid of the "arm of flesh." "Cursed is the man that trusteth in man." But when our faith gets weak, we lose patience, and look to men—often the devil's servants—to help us do God's work.

I found a good many people at the places I had visited on my journey who said they remembered what I had told them then, and that they still prayed to Jesus, and wanted to follow Him; but they did not appear to be much in earnest; still, the seed sown may appear hereafter. Do pray that we may be permitted to see the power of the

Holy Spirit manifested amongst these Wagogo.

When I go again, which I hope (D.V.) will be in the course of another month or two, I hope to go as far as Unyangwira, where, you may remember, I met with some encouragement on my previous visit in 1885. Stokes tells me that the old chief (he is quite blind) often asks after me, and wants to know why I haven't been to see him again.

Mpwapwa is very quiet (too quiet, perhaps). The Germans have all gone to the coast except one man.

We wonder who our new Bishop is to be. God send us the man of His own choice! I think if the choice rested with us, we should all try to find some one as like Bishop Parker as two men could be. He was a *true* successor of the Apostles, but the grace manifested in his life came *direct* from the Lord of all grace.

*From Rev. H. Cole.*

*Kisokwe, June 8th, 1888.*

Since my last letter I went to Chunya. I found the people there willing to listen to the Word of life. They said they had been in distress for the last two years, and had looked in vain for rain to their medicine-men, and to their ancestors sleeping in the tomb. The following were some of the remarks they made:—"We have no purpose in life. We are ignorant; do you teach us. Our chiefs are no chiefs! Let the white man come and reign over us." One old fellow came back with us, and remained at the station from Saturday till Monday. He seemed greatly struck with what he heard and saw.

The people in general are beginning to see that the rain-makers have no power either to open or shut the windows of heaven. The rain-maker's garden at Kisokwe got burnt up this year whilst the garden of Madimilo, our chief, yielded a pretty fair crop. It is now asked, How is it that Madimilo, who refused to take cloth to the medicine-man, has corn, and the rain-maker little or none? "By His own right hand and holy arm hath He gotten Himself the victory"! The belief in charms, &c., is also on the wane. Several acknowledge that such things cannot help them. A man who called here the other day for the first time, on being told the folly of trusting in

charms, handed me a piece of wood which he had been wearing as medicine, and I have kept it as a curiosity. Ancestral worship may likewise be said to be on the decline. Many are heard to exclaim, "We have been worshipping bones in vain!" You see their old faiths are being undermined through the preaching of the everlasting Gospel. We want more faith, more patience, more zeal, and more WORKERS!

*Kisokwe, July 18th, 1888.*

Since I last wrote to you I made a journey to Ng'hambi, and proclaimed the Gospel at several of the villages there. The people were very willing to listen to the Word of Life. Altogether we had a happy and prosperous time. But sorry to say thieves found their way to our store-rooms during my absence. They entered the old store-room and took off some wearing apparel, &c., belonging to our cook, and seven mats belonging to the Society. The wall of our new store-room was too thick for the burglars to effect an entrance, but they very nearly broke the lock of the door. The chief culprit has been brought to justice. His friends paid for stolen articles, and sent him away into Ugogo.

This morning I saved the life of a man who was being carried away to the place of execution on a charge of *uwahwi*

sorcery). I ran as fast as I could after the would-be murderers, who on my approach let the wretched man go. I never before saw any one so rejoiced as

he was. He kissed me and my cook several times. In a few days we are to have a great palaver on his case; in the meantime he will remain with us.

*From Dr. S. T. Pruett.*

*Kikombo, June 15th, 1888.*

Cole baptized our cook Ali last month. He chose the name of Paolo, which he bears in addition to his old name. I am glad to say he is leading a consistent Christian life, and is endeavouring to preach the Gospel as well as live it. I have visited now nearly every tembe here. There are forty or fifty. In most places they listen with great attention, and ask questions intelligently. They will not come up to the Mission for services until the crops are all gathered in, as all hands are wanted to scare away the monkeys and birds till then.

I have not begun teaching the children here yet, as visiting tembes, medical and secretarial work take up all my time. My wife is teaching some of the women to read, and I am teaching one or two men, who are learning to read because they want to know God's Word.

*Kikombo, July 13th, 1888.*

You will be glad to hear that another man has come forward definitely and asked for baptism. He has been on the station for some years, and lately I have had him in my employ as cow-herd and gardener. His mother wants him to return to his home near the Lake (he is an Mnyamwezi); but he is anxious both to be baptized and to be taught his Bible before he returns, so that he may be able to preach to his own people, and also to teach them how to live the life that will best please Christ. I am giving almost his own words. We shall be sorry to lose him, as he is such a strikingly truthful and honest man; but we are glad to lose him for such a purpose.

*Kikombo, August 6th, 1888.*

The man whom I wrote to you about last mail was baptized yesterday at Mpwapa by Mr. Price. I was disappointed at not being able to see the ceremony; but I did not care to be away for so many hours together from my wife just at present. Kanoni Petro is our man's name. He has been on

the Mission some years. Dr. Baxter will know him well.

There is another baptized man, named Richard (a Frere Town man), who has been "coming out" more lately. So now there are four of us who can meet in the Lord's name to study His Word, and make known our wants and petitions to Him. Four days ago we four met together for the first time to pray for the others, and asked that one more might soon be led to seek Christ; and then we all watched for the answer. Yesterday, another man, Hamis Ngome, came up to me and said he wanted to be taught the things of God. To-day I allowed him to come into the believers' meeting, and got the other men to question him. He is very ignorant, but says he is a sinner, and wants to get right; but seems to have no idea how it can be done. I got one of the men, Ali Paulo, whom Cole baptized, to explain God's way of salvation to him; and I noticed that he followed the plan laid down in Mr. Stock's *Steps to Truth*, which I have been teaching them out of lately. I am more and more surprised at the readiness with which they grasp the logical sequences, so simply worked out in that book. Next year I hope to get a set of pictures to illustrate the whole book: one or two to each lesson. I do trust these men will themselves pay the expenses of feeding sick folk out here. They are really evangelists to their heathen brethren now, in a small way; though not on such a scale yet as Cole's itinerating preachers. Soon, too, I hope, they will learn to minister regularly instead of occasionally to both the bodily and spiritual needs of their brethren. We have one standing rule, "That there is to be no backbiting." They keep loyally to it; and I believe God is blessing them in their spiritual life, and in their influence with others in consequence. How anxious the Bishop was that Africa should be evangelized by the Africans. I can hardly realize that he has gone yet. He certainly won men's hearts as well as their respect.



August 7th.

The wife of Hamis Ngome came to my wife to-day, and said she wanted to be taught to follow Jesus; and might she come every day and learn more about Him, and be one of His disciples?

A little slave-boy, named Masa, who has been left here sick, and lives with Kanoni Petro, came to the inquirers' class to-day. He said his sins were forgiven because Jesus had died for him, and he had accepted the offer of God, and asked Him to make him His disciple; but that He had not received the Holy Spirit yet, because he had not got strength to leave all his sins and follow God's commands. Kanoni has been speaking to him and teaching him, and God has blessed Kanoni's words.

I was teaching all the men to-day Lesson xxi. in Mr. Stock's book. But if we fulfil God's command, to both preach the good tidings of salvation, and teach disciples to observe all things whatsoever He has commanded us; surely God is pledged to fulfil His part of the work, which is to draw the fish into the net, and to give His Holy Spirit to those He draws in. I was explaining to the converted men that their part was to preach and teach what they had learned to live, and that it was God's part to give them the souls of their brethren. But the lesson was a great help to me. I must not look for the results of my teaching and preaching, but for the results of God working in the way He has promised to do. It was very encouraging.

At Mamboia, Mr. Wood has been joined by Mr. Roscoe, who has returned to his old post, with Mrs. Roscoe.

From Mr. J. Roscoe.

Mamboia, August 17th, 1888.

We arrived here July 28th, and found Mr. Wood in excellent health. The Consul, Colonel Euan Smith, detained us in Zanzibar a fortnight awaiting Mr. W. S. Price. When he arrived we were well repaid, as I was able to consult him upon the building here, and our future work. Mr. Price had previously sent Mr. Taylor to Taita to settle Mr. Wray's affairs, so I was free to come on here at once. It is most helpful to have an opportunity of an hour or two hours' talk with a man like Mr. Price; his experience of African

I cannot bring myself to believe that working on for years without results, without visible results, can be the result of "fellow-working together with God,"—though there is not necessarily any connection between the proportion of visible results of two workers and their spirituality. I know good and holy men are pointed to as having laboured for years without results visible; but it is easier to believe that their holiness and consecration occurred later, than that such barren work was the result of the forces which are depicted working in the Acts.

One great thing is two or three gathering together in His Name; but however isolated a man is, as soon as there is one convert at all in earnest, they can gather together for prayer in His Name.

August 11th.

To-night we had a meeting of the three Christians—Paul, Peter, and Richard. We have started the Medical Fund. They each gave a quarter dollar and I gave three-quarters, and with this we bought *mtama*. Richard is to have charge of it, and give our one in-patient his daily allowance; whilst all three are to decide when he is strong enough to earn his own food. I think this is a move in the right direction. The men see how their money goes, they learn to take a personal interest in the sick men, and it will put a very decided stop to sham-mers, who can necessarily take me in more easily than they can their brethren.

affairs, and also his earnestness, help and encourage one. During our stay in Zanzibar, Colonel Euan Smith showed us every kindness, and told me he would always be ready and happy to do anything to assist us in our work. I called upon the German Consul, who also received me warmly, and promised us any assistance he could give.

It is impossible for me to speak too highly of the Universities' Mission; they took us from the mail boat, and entertained us the fortnight we stayed at Zanzibar.

Our journey up country was without

any particular incident; each evening I had a short service for the Wamegi, and as many of the Swahili as would come.

The work here is going on steadily, more especially among the young. Mr.

Wood has done far more at the language than I expected; he can now give a simple address in Kimegi. Next week he intends going out for a fortnight's preaching to some towns to the south-east of Mamboya.

#### MOMBASA AND CHAGGA.

There are also letters from Mr. W. S. Price, from Frere Town (in continuation of the one printed last month), and from Mr. Taylor from Chagga, where Mr. Taylor has taken Mr. Fitch's place for a time.

#### From Rev. W. S. Price.

*Frere Town, Aug. 29th, 1888.*

I am most happy to inform you that the Divinity Class has made a fair start. July 6th, 1888, will be a red-letter day in the history of the East Africa Mission. At 10.30 a.m. Messrs. Fitch, England, and Smith met at my house, and with prayer for God's blessing, we took the first steps in the formation of a training-class for promising young men as teachers and evangelists. We begin with the modest number of nine, but who can say "whereunto this may grow"? Dear Fitch is the first Principal, and he will soon be returning to his post at Chagga; but I feel confident that the Committee will do all they can to find a suitable man to carry on this most important and necessary work. It is in all respects a very eligible post for any man possessing the requisite qualifications.

Since I last wrote I have paid a visit

#### From Rev. W. E. Taylor.

*Mochi, Chagga, July 20th, 1888.*

I am happy to be able to send you a good report from Chagga. I find the people very agreeable, although sad beggars and persistent, and very hard at a bargain. With the opportunities I had before, I have got hold of enough of the language by now to work with. It was very providential that I had a *latent* knowledge (I think besides numerals I only remembered a couple of words when I came), for the Wa-Chagga know no Swahili, and their language is a good deal different in structure as well as in words, while none of the three boys that constitute my whole staff know anything of it. One thing that helps is the great amount of conversation one gets in a day, for they crowd round windows and doors from early in the morning till nightfall; so

to the station of Mwaiba (in Giryama). *Via* Rabai and Ribe it is just about fifty-five miles from Frere Town: two good days' journey. I was pleased to find that Robert Keating, the catechist in charge, left as he has been very much to himself, and with little encouragement from headquarters, has plodded on quietly, doing useful work. There is a community of about fifty Christians and catechumens, who have built, entirely of themselves, a nice little prayer-house, which serves also for a school. I much enjoyed my visit to this station, which I was privileged to set on foot just before I left six years ago. Brother Taylor's heart's desire is, on his return from Chagga, to carry on his translation work, and at the same time evangelize the Wa-Giryama. In that case, he will find Mwaiba a useful centre, though it would not be his headquarters.

much so, that when I want to work, I have to shut shutters and door, and use a candle not unfrequently, and even then they will shout at me from the outside.

It is a great pleasure to hear from one and all how much Mr. Fitch is liked. He seems to be quite a favourite of Mandara's. That monarch always speaks of him with great respect, although Mr. Fitch must often have had to stand firmly against his capricious demands. As usual with him about mail-time, he sent up some lads "to be taught;" but I politely declined, unless he would let me build a house for them and guarantee their *remaining* with us for five years. He very much objected, and made many trivial excuses, but I was firm, and as I happened to please him by a description of some

of the wonderful things in a scientific instrument maker's catalogue with illustrations, he at last volunteered to give me people to help build the house. We shall see if this is also only a passing fit. I am to go down to him on Monday and run through the whole catalogue, ticking off everything that he has a mind to, as he intends to fill his new house—for which he is ordering a tin roof from the coast—with all sorts of curiosities. He says he means to outdo the very Europeans, and if I will only help him get the things, I shall be a "most special friend."

There is very frequently indeed a tendency in Mandara to talk about religious things—I have no doubt in answer to many a prayer that goes up for him. I have again and again brought home, or endeavoured with God's help to bring home, the necessity of repentance and conversion, and trust I may some day do so successfully. May it be that the Lord will bless my efforts and answer those prayers! I feel what an unworthy mouthpiece I am for such a work, but if the Lord bless my words, I know the words are really His, and will glory in Him who gives them. Sometimes I think Mandara is only playing with one. It may be so. Still, one may shoot an arrow at a venture. One must sow beside *all* waters. I have daily leave to go and read to him out of Barth's *Stories*, which he seems to like, and have read consecutively as far as "Job" in the Old Testament series. He had fetched for me an old Arabic Bible given him long ago by Mr. Lamb on one occasion, and I pressed the Gospel upon him from it, before a number of Swahilis and Arabs—slave-traders—whom I think he brought in to pit against me. However, all seemed to acquiesce in what I said, and when Mandara wanted them to read, were found wanting! The poor fellows were very ignorant, even of their own religion, and so there was the less opposition to the Gospel. He once asked me whom he was to believe: and when I referred him to our Lord's own test,—“By their fruits ye shall know them,” seemed quite convinced. But the difficulties in Mandara's way are not slight. His harem; his means of subsistence—unrighteous wars and slaving raids;

his bitter hatred of the Wa-Kiwoso, whom he can never forgive; his love of kombe and strong drink—he scarcely eats at all; his rapacity;—all ingrained from old habit and hereditary disposition; all these must be overcome before Mandara can be a Christian. Pray then, ye Christians! If Mandara do become a Christian, depend upon it “a nation shall be born in a day,” for he is not only the “king-political” of his kingdom, he is the intellectual and moral king as well; there is certainly none of his subjects to equal him in capacity, and when people here shall see Mandara become religious the effect will be enormous, not only here in Mochi, but in all the Chaggas states, of which he is suzerain, and away to Arusha (where the Roman Catholics are about starting a Mission) and throughout Masai land, where his name is well known. (The Masai, when making a raid in the lands between this and the coast, seem always to come up here first to give him the information.) But it may be, this is not ultimately God's way. It is, however, the one apparently open to us to attempt, and at any rate if we fail, we shall have done our duty. God does very seldom begin with the high and mighty. As it is, one Mehaga, a great friend of mine, has learnt to pray to Jesus for himself, although at present he chiefly prays for merely temporal blessings, still, “Behold, he prayeth.”

It is not generally known, I believe, that the Chaggas are sun-worshippers, though they do not *worship* it exactly as God: their “worship,” if they have any, is addressed to the *warum*, “manes.” But they acknowledge any blessing as coming from the sun; and *crua*, “sun,” is the nearest word they have for God. The Masai use *ngai*, “rain,” “sky,” and the Giryamas *mulungu*, “heaven;” but these people always ascribe the ordering of things to the sun. Still, in some way they seem to have learnt the Swahili word *Mngu*, God; and I always use it for His name in speaking with them. This friend of mine thought the sun was the greatest of all things; but I asked him, whether was the greater, the “Msungu,” European, who made the candle on the table, and lit it, or the candle? He readily answered, “The Msungu.” “Then,” I said, “don't

you see that the sun is merely God's candle? He made it, and He lit it." I told him how He made it, by His Word; and how that Word was made flesh, and died for us, for him, and that He was now above the sun, with God, the true Sun of Righteousness, who makes dark hearts bright, and bad people good; and then I taught him to pray to God through Him, His only Son, for He has all things. He seemed to comprehend readily, and to believe even in the truth of what I said, accepting it all. "What is His name? he asked me three times. "Bwana Isa" (the Lord Jesus), I replied. When we were taking leave outside the house, the moon was shining brightly, and I remarked how beautiful it was. "Yes," said he, "that

is Bwana Isa's match." (Matches are very popular in Mochi; every one begs for them.) I spoke to him again to-day—the conversation was on Monday night—asking him if he remembered what I had taught him. He answered that he prayed the Lord Jesus for cows, health, food, &c., "day and night." I told him the first and best thing to pray for was Jesus' good heart—(there is no proper word for Spirit, so far as I know)—and the removal of his own bad one; then he would want things which would please God and would be sure to get them.

I am reaping where dear Fitch has sown, it would seem. May God grant a real harvest from henceforth, for Christ's sake!

*From Rev. W. E. Taylor to Rev. W. S. Price.*

*Mochi, August 17th, 1888.*

I visited Mandara this morning, and took your message. He said he would like "a good gun;" but as I told him you were a man of peace, and even if he asked for a gun would only send him a shot-gun (his aversion), he desires me to say he wants a pump (force-pump) for irrigating his shambas, to be worked by hand, like Bwana Fitch's. (It was news to me that Fitch had one. I certainly saw a rubber hose, but thought it was used as a syphon to water the garden below the little water channel.) Mandara sent his boys (three), but the day after the mail they were, as usual, not forthcoming, and have not turned up since.

The other day I remarked to Mandara that I should write by the mail to say that it was no use whatever for the Mzungu to live here at Mochi if he had to remain idle. "Oh, no, you mustn't!" he exclaimed, laughing; "ngasuo" (I don't like)—"I don't like that at all. Wait a little. The boys are minding goats now." I replied I didn't want the boys who minded goats, I wanted little children, whom I might expect to teach with some prospect of success. "Oh, wait, wait," said he, "we will arrange that; but you mustn't write what you said." Mentioning this to the German, Mr. Braun, an exceedingly capable and practical man, with a genius for managing Natives and for colonization, he repeated what he had often said before, that Mandara

was merely playing with us, and that, continue as long as we would here in Mochi, things would always be the same—a sentiment I am inclined to endorse, for I see no prospect of coming to any definite terms with Mandara, he is so shifty; too clever by half.

The remarks of Professor Drummond in the Missionary Conference about the obstacles of fever and climate do not apply here, and we might press on this part of the field by employing the Wazungu, whose health will not stand the coast. It is as good as England for climate, if not better.

I was struck with another speech in the report of the Conference, in which was pointed out the need of spies to search out the land, and bring tidings of favourable spots for Mission enterprise. The events of the last month have put me into a position to give a better account of Chagga than I should otherwise have done. The mail (last) was put up in the night of Friday-Saturday. On the Sunday I was seized with my first attack of dysentery. Fortunately I had ipecacuanha at hand, and a tremendous dose of 100 grains or so,—a handful, I was too ill to measure it,—cut off the blood, while the new treatment of glycerine and water injections, of which I had heard just before leaving the coast, fortunately enough, stopped the pain. Although much knocked up, I was able to move about in four days, and the whole thing, including convalescence, was a matter of

eight days. Braun and his friend were exceedingly kind, and Hunter sent me (not knowing, I believe, of my illness), an invitation to come and see him at his mountain camp above Morang'u; so Braun and I went and stayed four days there, Hunter vacating his tent in my favour, and entertaining us most hospitably. It was fearfully cold. I made the acquaintance of Dr. Abbott there, and botanized up to 9200 feet; and Abbott collected for me above that, so I have quite a lot of flowers dried. We visited Miriali, a nice young fellow, and enlightened. He would have sent me children to teach, but, for fear of Mandara, abstained. He is anxious for a resident Mzungu.

We visited the King of Kilema, and he

gave us a magnificent colobus skin each; but he was also somewhat the worse for drink, and soon began playing with a loaded revolver, so we prudently "made tracks." Since then I have been to Arusha, across a fearful desert swarming with millions of microscopic ticks (our tent one night was surrounded by roaring lions, a new experience), and thence to Kahe. Here we met with Greenfield and Sir R. Harvey. We visited at their camp, which they happened to have pitched there that day. Kahe is a first-class site for a Mission, people docile and ready, and unsophisticated, owing to being quite out of the way of the Swahilis: their language very like that of Mochi. But Arusha is objectionable—however, it needs saving.

P.S.—Oct. 22nd.—We are thankful to report the receipt this day of later letters. Mr. Gordon writes from Uganda on June 20th, at which date there was "peace and liberty." The king was still friendly; and there were large congregations and classes of Christians and inquirers. Mr. Mackay writes from Usamiro on August 8th. Mr. Ashe had just left him for the coast, so that he was once more alone in the heart of Africa. He sends a most earnest protest against what he had heard a rumour of, viz. a withdrawal of the Nyanza Mission. He says, "NEVER!" Mr. Hooper at Nasa was suffering from a bad foot. The missionaries in the Usagara district were well, including Mrs. Cole and Mrs. Pruen and their lately-born little ones.

Our anxieties just now are not so much for the interior Missions as for those on the coast. As the recent telegrams in the newspapers have told us, there has been severe fighting between the Natives and the Germans. The members of the Universities' Mission at Magila, in Usambara, were supposed to be in danger, and the Consul-General, Colonel Euan Smith, endeavoured to get them away. They, however, bravely declined to leave, and it appears that the people quite understand the distinction between them and the German traders. At Mombasa there has been much excitement, in view of the commencement of operations by the new British East Africa Company. The Arab and Swahili slave-dealers see that their "craft" is in danger, and they are especially wroth with the C.M.S. Mission, which they regard as the precursor of the new régime. It is a great comfort that a man of such experience as Mr. Price is on the spot; but far better than that, our Mission and our missionaries are perfectly safe in the hands of the Lord. Mr. Price writes, on Sept. 24th, "It is an anxious time for us, and you will, I am sure, remember us in prayer that God would graciously cast His shield over us, 'till these calamities be overpast.'" A telegram in the *Times* of this day (Oct. 22nd) is reassuring. It is from Zanzibar, Oct. 21st, and says, "The disturbances at Mombasa have been peacefully settled, and Mr. Mackenzie has started the British Company very satisfactorily, having already conciliated all classes of Natives. The difficulties between the Church Missionary Society's agents and the Arabs concerning runaway slaves are also in course of receiving a satisfactory practical solution." On this we may say, that it has always been difficult to keep runaway slaves from seeking refuge at Frere Town and Rabai, but every effort is made to prevent it.

## DR. JEX-BLAKE ON MISSIONS IN INDIA.

[THE following letter from the Rev. T. W. Jex-Blake, D.D., Rector of Alvechurch, and late Head-Master of Rugby, appeared in the *Times* of October 3rd, 1888.]

*To the Editor of the "Times."*



IR,—I crave a little space to state a few facts about Mission work in India that might interest some who never read a missionary report. The facts came before my personal notice during three months spent in India early this year.

I would not have missed Benares for anything, if only to see the Hindu religion in its greatest splendour. The population is about 250,000, with more than 3000 temples (it is said) in the city. The view of the city, as you slowly pass along in a steam-launch, is magnificent. Noble flights of stone steps descend to the Ganges; corpses lie upon the shore, half in the water, waiting to be burnt; sacrificial flowers float upon the river; and in the early morning thousands of pilgrims of both sexes are bathing, with perfect decorum, in the sacred stream.

Step inside the city. One temple swarms with fetid apes; another is stercorous with cows. The stench in the passages leading to the temples is frightful; the filth beneath your feet is such that the keenest traveller would hardly care to face it twice. Everywhere, in the temples, in the little shrines by the street side, the emblem of the Creator is phallic. Round one most picturesque temple, built apparently long since British occupation began—probably since the battle of Waterloo—runs an external frieze, about ten feet from the ground, too gross for the pen to describe; scenes of vice, natural and unnatural, visible to all the world all day long, worse than anything in the Lupanar at Pompeii. Nothing that I saw in India roused me more to a sense of the need of religious renovation by the Gospel of Christ than what met the eye, openly, right and left, in Benares.

At Agra things were much brighter. A visit to St. John's College (in connection with the Church Missionary Society) brought me to the Principal, an Oxford M.A., the Rev. G. E. A. Pargiter, whose highest class speaks English well. I addressed them. There is one Mohammedan among them; the rest are Christian or Brahminical, in equal proportions. The College was founded by Valpy French, the late Bishop of Lahore, who was the first Principal, and held that office for twelve years. During the Mutiny, French had successfully appealed against the order to turn the Native Christians out of the fort, saying that expulsion would mean certain death; that if they went out he went also; and that if they were allowed to remain he would answer for the loyalty of every one. In St. John's Church it was pleasant to see, at 8 a.m., a Native congregation filling every seat; pleasant to hear Native translations of "Nearer, my God, to Thee" and "Art thou weary?" sung in the familiar metro to the old tunes.

"The Agra College" is not directly missionary, but its standard seems to be high and its effect must be good. The Principal, Mr. Thompson, was a striking man, a Scotchman full of character, with a deep respect for my old Rugby tutor. "Bishop Cotton held," he said, "a position no man had taken since as head of all Christian Churches and all missionary work in India."

At Delhi there was more to be seen. Mr. Winter, the head of the Society for the Propagation of the Gospel Mission, was out when I called; but the Society for the Propagation of the Gospel's report for 1888 speaks of 466 baptized persons, 132 communicants, and 1251 pupils in their schools. There is at Delhi a Zenana Mission, under Baptist guidance, on very friendly terms

with our own clergy; but the most interesting association for work is the Cambridge Mission, in connection with the Society for the Propagation of the Gospel, led by an earnest and able man, in the prime of life, the Rev. G. A. Lefroy. There are six of our own clergy engaged in the Cambridge Mission, two of them Cheltenham College pupils of my own. Among the Hindus there has been fair success; among the Mohammedans no convert as yet. The question of betrothals and marriages between Christian and non-Christian children has been anxious and important; for Christian Church and heathen caste make exclusive demands, and many on this point fall away. Any such question touches Native honour deeply. The Cambridge men speak of the great strain that it is to live for years in a country where you can hardly trust any one; where corruption and venality are habitual; where the trust and love of an English home are unknown; where centuries of the lowest moral tone have degraded the whole population. Even from a mother's lips, they tell you, the foulest thoughts and language are deliberately taught the children; young mothers delighting to pit their young children one against the other in contests of obscenity and abuse. The very text-books in Persian contain stories where the whole point turns on some of the most degrading sins known to man; and impurity and immorality are almost universal.

The actual results garnered already by the Delhi Cambridge Mission are small; but it is impossible that five or six men of such high quality, so devout, so earnest, so disinterested, so intelligent, should live for years there without making deep and durable impression. It is seed time, not harvest, at present; and as Delhi has been for many centuries the seat of high civilization and refinement, the capital of Hindu and Mohammedan empires, it is but natural that the evil traditions of a bad past should cling to the spot with unusual tenacity.

Umritsur is the religious capital of the Sikhs, with a most picturesque "Golden Temple," approached only by a causeway crossing to the centre of a lake. At Umritsur there is a strong Christian movement led by the Church Missionary Society. One Indian civilian, whom I remember as a boy 30 years ago, having served his time and earned his pension, stays on still at Umritsur, with his wife, from devotion to missionary work—a splendid and unique devotion. There is strong machinery at work—schools, Medical Mission, Zenana Mission, orphanage, agricultural settlement, and outlying work in the villages. There are 645 Native Christians, 219 communicants, and four English missionaries. It is only natural that there should be much Christian life stirring in the centre of the Punjab, the province in which Sir Henry Lawrence—named as Governor-General should any calamity befall Lord Canning—Sir Herbert Edwardes, Lord Lawrence, and Sir Robert Montgomery lived and governed. It was a true saying of Sir Herbert Edwardes—"The Punjab retook Delhi without a rupee or a bayonet from Calcutta or England;" and the rulers of the Punjab of those days and of the following years have left an indelible stamp of Christianity on the face of the country, if not on the organization of the government. They were eminently successful rulers, and they ruled confessedly by a Christian standard.

"Here lies

"HENRY LAWRENCE,

"Who tried to do his duty.

"May the Lord have mercy on his soul."

That is the inscription, dictated by Henry Lawrence himself as he lay wounded by a shell, July 2, 1857; and to read it on the gravestone in the garden of the Residency at Lucknow thrills your heart. I know no more moving spot or story. "Hold it for fifteen days," said the dying man, "and

you will be relieved." "Hold it for fifteen days?—we have held it for eighty-seven."

At Peshawur we stayed with the Church Missionary Society's Mission. Two clergy were there, sterling and strong men, full of character and indefatigable in their work. They have a large school under the Rev. A. E. Day, a house always open for chiefs of the frontier—Affridi, Kaffir, Afghan, or what not; another house always open for humbler native guests; both houses close to their own. They have a church, oriental in architecture, with a Native pastor. One of the clergy, the Rev. W. Thwaites, was a schoolmaster in England, M.A. of Cambridge\*—a fine specimen of a man and of a missionary. He has command of several of the frontier dialects, became friends very rapidly with the mounted police who escorted us to the Khyber Pass, and evidently was most fit for dealing with manly, warlike, semi-savage, frontier tribes. We saw the sons of Afghan chiefs playing at cricket, and they ran up eagerly for Mr. Thwaites' decision on some contested point. The Zenana Medical Mission at Peshawur is evidently working well. The Hindu women need European skill even more than the Mohammedan.

There is at least one very important Native city without any Mission work in connection with the Church of England—Hyderabad, in the Deccan, the capital of the Nizam's dominions, a city of 300,000, the largest and much the richest Native city in India. The relations between the Natives and the English are very friendly, with most loyal support to British rule from the Nizam and his Ministers, so that a Church Missionary Society or Society for the Propagation of the Gospel Mission would open under favourable auspices. The Wesleyan Mission there is highly spoken of, and there is an American Protestant Mission at work in the rural districts. There is also a strong Roman Catholic settlement in the city some centuries old, founded from the south of India. Few cities in India have a lower moral standard or need the Gospel of Christ more. You meet eunuchs in the streets, and the hospital registers tell their own tale. The mortality among the poorer women in childbirth and their sufferings are excessive.

To sum up, it should be said :—

1. The degradation of the Hindu religion is so deep and the immorality and vices obtaining, not only in Native States, are so revolting, that the need of religious renovation is more urgent, and the opening for Christianity is more patent, than one can understand till one sees with one's own eyes and hears on the spot with one's own ears.

2. The Indian mind, though now filled with degraded objects and theories of worship, is essentially a reverent and religious mind, and, if once won to Christianity, would be a fervently Christian mind.

3. To win India to Christianity is not a hopeless task if only enthusiasm at home were strong enough to multiply the army of workers tenfold and to send men of such quality as those now at Delhi and Peshawur.

4. Every great religion still an active force in the world is an Asiatic religion, and the more imaginative or ideal side of Christianity is really akin to Indian veins of feeling and thought, really Asiatic still.

5. England has no moral ground for holding India beyond the moral good he does there, and no moral good that she could do would equal the results of the spread of Christianity all over that vast continent, peopled by scores of distinct nationalities with no unity whatever except the subordination of each to one Empire.

I am, sir, your obedient servant,

T. W. JEX-BLAKE.

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\* This is a mistake. Mr. Thwaites is an Islington man, and not a graduate.



## VALEDICTORY DISMISSAL OF MISSIONARIES.



THE Autumnal Dismissal of the Society's missionaries, either going out for the first time or returning to their stations, took place at St. James's Hall, Piccadilly, on October 3rd. Within a few minutes of the doors being opened at two o'clock the large hall was nearly full, and at 2.30, when the proceedings began, almost every available seat was occupied.

The chair was taken by the President, Sir John H. Kennaway, who, after the hymn "Joy to the world" had been sung, and prayer offered by the Rev. H. E. Fox, addressed the Meeting. The General Instructions, or charge, to those about to go forth, which are printed below, were delivered by the Rev. W. Gray. The missionaries taken leave of were Bishop E. C. Stuart of Waiapu, Bishop Sargent of Tinnevely, Bishop Crowther of the Niger, and the following, placed under their respective Missions:—

*Sierra Leone*—Miss B. H. Nevill.

*Yoruba*—\*Miss M. Goodall.

*Palestine*—Rev. R. Elliott, M.A., M.B.;

Mrs. and Miss Low; \*Mr. Ellis.

*Persia*—†Rev. Dr. and Mrs. Bruce; \*Rev. H. Carless, B.A.

*North India*—Rev. G. B. Durrant, M.A.;

Rev. H. Williams; \*Rev. A. E. Johnston, B.D.;

\*Rev. W. B. Collins, M.A., and Mrs. Collins; \*Rev. J. A. Cullen.

*Punjab and Sindh*—Rev. T. B. Wade, B.D.,

and Mrs. Wade; Rev. F. A. P. Shirreff,

M.A.; Rev. J. and \*Mrs. Bambridge;

Dr. A. and Mrs. Jukes; \*Rev. W. A. Rice, M.A.;

\*Rev. R. J. Kennedy;

\*Rev. F. Lawrence.

*Western India*—Rev. R. A. Squires, M.A., and Mrs. Squires.

*South India*—Rev. W. J. Richards; \*Rev. J. Thompson, B.A., and Mrs. Thompson.

*South China*—Rev. J. Grundy; \*Rev. H. C. Knox, M.A.; \*Rev. H. S. Phillips, B.A.;

\*Miss A. K. Hamper.

*Mid China*—\*Rev. T. H. Harvey, M.A.;

\*†Rev. E. P. Wheatley, B.A.

*Japan*—Rev. C. F. and \*Miss Warren;

Rev. P. K. Fyson, M.A., and Mrs. Fyson;

†Rev. W. Andrews, M.A., and Mrs. Andrews;

Rev. A. R. Fuller;

\*Miss K. Tristram, B.A.;

\*Miss A. M. Tapson;

\*Miss M. G. Smith.

(The asterisks indicate those who go out for the first time; the daggers those who were unable to be present at the Dismissal. The following had already sailed:—Niger: \*Mr. H. E. Kelsey. East Africa: Dr. E. J. and Mrs. Baxter; \*Rev. J. E. Beverley; \*Rev. H. T. Robson; \*Mr. C. S. Edwards, L.R.C.P. and S.: \*Miss A. Wardlaw Ramsay; \*Miss M. L. Holmes; \*Miss E. C. Scott; \*Mr. W. C. Fraser; \*Mr. B. Ward. Palestine: \*Miss A. M. Elverson. South China: \*Dr. J. and Mrs. Rigg. North-West America: Rev. H. and \*Mrs. Nevitt; Rev. J. G. Brick.)

After the singing of the hymn, "The tender light of home behind," written by Miss Stock for the C.E.Z.M.S. Dismissal last year, Bishop Stuart, Bishop Sargent, and Bishop Crowther responded to the farewell words of the Committee, and were followed by the Revs. T. R. Wade and C. F. Warren, who, as the two senior missionaries, spoke on behalf of those returning to the field. The new missionaries were then introduced, and spoke for a minute or two each in succession. The lady missionaries were subsequently introduced, one by one. An address was afterwards delivered by the Rev. B. Baring-Gould; and the final commendatory prayer was offered by the Rev. C. F. Child.

## INSTRUCTIONS OF THE COMMITTEE.

The Committee approach the delivery of instructions with the earnest desire and prayer that the Holy Spirit of God may guide them to say what may be suitable to present circumstances. Much attention is being given at the present time to the subject of Foreign Missions, sometimes in quarters where it is not usually given. Criticisms are made on missionaries, especially of the older Protestant Missionary Societies; and an undefined impression seems to exist that they live, many of them, too much at ease. Remarks are made, tending to imply that amongst them there is often

a comparative absence of self-renunciation; that their methods of bringing Christianity before non-Christians are often harsh, sternly dogmatic, and wanting in sympathy; and that there is sometimes, too, a lack of sympathy with Native Christians. And it is taken as admitted that there has been a want of success in Missions, and that there would be more success if the spirit and the methods of the missionaries were different. We should be thankful for all interest shown in missionary work, and for the growing feeling there seems to exist as to the need of a very high tone in all those who engage in the Lord's work.

The Committee, without at all raising the question of whether the criticisms referred to are deserved or not, and in no spirit of acting on the defensive with regard to them, think that they at all events suggest a useful line of thought for these instructions. They therefore propose to make some remarks on—(1) Missionary self-renunciation; (2) ways in which it ought to manifest itself in the mission-field; (3) the need of sympathetic dealing with the heathen; (4) intercourse of missionaries—especially young missionaries—with Native Christians; (5) success of Missions.

I. The Committee wish to speak their minds plainly, but they do so with deep humbling of themselves before God. It is easy to speak of such matters as self-renunciation, and to recommend them to missionary brethren and sisters; not so easy to practise them ourselves. They trust that they make their remarks solely in the spirit which dictated the setting apart of January 11th last for "solemn supplication and confession." One thing said at that time was,—“Our missionary systems and methods, however excellent in themselves, need to be worked out in a more consecrated spirit, which realizes the worker's helplessness, but grasps the Arm of Omnipotence. At home, a more fervent spirit needs to be breathed into our machinery—sermons, meetings, publications, organization of all kinds. In all our work—in Salisbury Square, all over the country, all over the world—there is need to realize more vividly the presence of the Lord—need to be emptied of self and filled with the Spirit—need to seek the glory of God as the one great object of all our labours.”

May the spirit which dictated the setting apart of that day, and the memories of the day, not speedily leave us!

II. First, then, as to missionary self-renunciation. The true spirit of missionary self-renunciation best exhibits Christ to the heathen, and therefore it must be the characteristic of every missionary who will be used by God to do a great work for Him. But the Committee venture humbly to state their view that it does not by any means follow that because a missionary connects himself with a brotherhood, or lives a celibate life, or practices some other species of asceticism, he has therefore and necessarily the true spirit of self-renunciation. It is quite possible for self in one form to be renounced, and self in a more refined and subtle form to be idolized. We can only certainly say that there is self-renunciation, *where Christ unmistakably takes the place of self* in a humble believer's heart.

The best thing perhaps is to put a few plain questions to ourselves. *Is the love of Christ growingly taking possession of our hearts?* If so, are we finding out more and more of the beauty of Christ? Have we a growing readiness to follow Him whithersoever He leads us? Do we growingly love the image of Christ in whomsoever we find it reflected?

Then again, *Have we an increasing tender concern for the glory of Christ?* If so, is it more and more casting out selfishness from us in our work for Him? Is it leading us less to seek our own things and more the things which are Jesus Christ's?

And, *Is the looking for the coming of Christ a reality with us?* Not merely the having a theory as to the time and circumstances of the coming—not merely the attaching ourselves to this or that school of apocalyptic interpretation; but the “*loving His appearing.*”

Brethren and sisters, it is self-renunciation with such characteristics as these that we all need to cultivate. It is this which would make missionaries truly useful in the mission-field.

III. This spirit of self-renunciation would manifest itself in a variety of ways in the mission-field.

(a) *It would manifest itself in simplicity of living.* Simplicity of living would not require brethren to be badly housed or to neglect the necessities, and even necessary comforts, of life. It would not require them necessarily to adopt the costume of the country. But it would lead them to be less anxious, e.g., to put themselves on a level in the appointments of their houses and other such matters with those greatly wealthier than themselves. It would lead them to refrain from following the ways and fashions and amusements of society. It would lead them to eschew all unnecessary display. It would lead them to great carefulness in the use and expenditure of sacred missionary funds. In proportion as the Lord is growingly realized as our portion, and His work as our happiness, all such thoughts and feelings as are alluded to would drop into their proper place of subordination.

(b) *It would manifest itself in less selfishness about our work.* We should be more ready to rejoice at, and not be jealous of, a fellow-labourer's success. We should have and hear less of that unpleasant word *my* which sometimes jars when we read it in a missionary report—*my* Mission—*my* district—*my* catechists.

(c) *It would manifest itself in a great diminution of disagreements between brethren.* Oh, brethren, if we were all of us thinking more than we do of the glory of Christ, the thought of our own importance and our own dignity would greatly disappear, and there would be far more unity of brethren in Christ. Can we all make attainments in this spirit of self-renunciation? Let us note one familiar verse: “We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” Constant, steady meditation on Christ in His Word, with the help of the Holy Spirit of God, will do great things for us all in this.

IV. The Committee have been interested and impressed with, and attach importance to, some things that have recently been said *regarding sympathetic dealing with the Heathen*. Wonderful indeed is the power of sympathy, as evinced in the great success of well-known living labourers in the Lord's cause! It is not to every one that it is given as a natural gift, but it can be cultivated, and every true missionary is sure to cultivate it. And the true missionary will put forth every power of heart and soul and mind to reach the heathen heart with Christ's message to it. When Elisha would bring to life the Shunamite's son, he put his mouth upon the child's mouth, and his eyes upon his eyes, and his hands upon his hands. Does it not suggest an effort on Elisha's part to bring every part of his own life into contact with the child? Is not this a parable to us to suggest the need of putting forth our every power of heart and mind in the effort to deal with dead souls? With this sympathy, how different might our contact be, from what it perhaps sometimes is, with some individual Nicodemus or woman of Samaria! What patient sitting down by such, getting into warm living contact with them, dealing lovingly with their difficulties, is implied! And how different might

be oftentimes our preaching to congregations of heathen! What true missionary can ever be content with a dry, dogmatic, unsympathetic setting forth of bare bones of doctrine? What thought, what effort, what putting forth of one's whole living power is involved in getting into contact with the hearts of men! The Committee commend this to your prayerful consideration.

V. *A Missionary's intercourse with Native Christians* is also a matter of not a little moment. Missionaries going out to most of our mission-fields in these days, go out under very different conditions from their predecessors. They now come in contact, in at least the older Missions, with Native Christians and organized Native congregations and churches. The Committee would remind the younger brethren that the Society's policy, now well established, is to leave the pastoral work of congregations altogether to Native pastors, dissociating (at least in those older Missions) the European missionaries from the pastoral work, except where they come in contact with it in the capacity of chairmen of Native Church Councils. The young missionary may therefore find himself in a place where the Native congregation is altogether in the charge of the Native pastor, and where he himself has no authority in reference to it. He may also find a tendency in a Native pastor and Native Christians to be sometimes somewhat self-asserting. And he has always the temptation to look on himself as a member of a great ruling race, and to think himself greatly superior to Natives. The Committee rely on you, brethren, to keep any such feelings in proper check. Rather try to take a pleasure and an interest in seeing Native Christians rising to the position of independence of character and of position to which it is so important that they should rise. Be ready, in the spirit of the Gospel, to sink self, and to bring the Native Christians properly forward. This spirit will carry with it its own reward. Try to cultivate it more and more.

VI. And now, in conclusion, have we any need for despairing with regard to this great missionary work? It is indeed very true, that all engaged in it—not least those who attend to the work at home—have great shortcomings to mourn over in themselves in reference to it. Yet it is abundantly plain to the Committee, that the Lord *has* gone out before His people in this matter, that He *is* with us, that He *is* confirming the Word with signs following. Else, what mean the opening of doors everywhere through the Heathen and Mohammedan World, the rising up and entering in upon them of the various Churches of Christ with the Gospel, the heart-conversions to Christ that are constantly reported from all parts of the mission-field? If we fix our thoughts on some one part of the mission-field at some one given time, we may see cause for discouragement. But when we look on the whole opening field, it is an entirely different thing. Many illustrations and proofs from all parts of the field might be given, but they are unnecessary here. We shall therefore lift up our hearts, we shall lift them up unto the Lord, and we shall go forward with unabated resolution and energy to the work. The one great thing wanted is the quickening Spirit of God, and the Committee earnestly ask the prayers of all that this may be given more and more abundantly to all engaged in the great work.

Suffer, brethren, these brief words of exhortation, which the Committee commend to your careful thought. They invite you now to go forward in the most distinct assurance of faith that the Lord Jesus Christ will supply every necessary want of every kind—spiritual and bodily—to the faithful labourer; will give him the drops of comfort he needs at every time of trial and difficulty; will carry on in him the work of present preparation here for vastly higher work hereafter; and will give him in the due time his inheritance—"in-

corruptible, undefiled, and that fadeth not away." "Let us therefore be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord." Let us assure ourselves that this work in which we are engaged, whatever the world may think of it, is the work that is especially dear to our Redeemer's soul.

## A VILLAGE IN BELUCHISTAN.

LETTER FROM DR. S. W. SUTTON,

*Medical Missionary, Quetta.\**

**FOR** a long time past I had wished for an opportunity of visiting Mastung, a large village about thirty-five miles south of Quetta, and the most important place between Quetta and Khelat. A good opportunity has lately presented itself, and some account of my visit to this place will be interesting, I think, to friends of the Church Missionary Society.

Major Hunt, the Assistant Commissary-General of Quetta, having occasion to go to Mastung, kindly gave me the opportunity of going with him. We started from Quetta on the morning of Wednesday, April 25th. I took with me my two medicine-chests, which had been given to me by two friends, Mr. West, formerly residing in Quetta, and the Ven. Archdeacon Farrar; as well as a supply of books, including copies of the Psalms and of each of the four Gospels. Leaving Quetta by the old Kandahar road, we first took a north-westerly course, and got out of the Quetta Valley to the north of the Chiltan range of mountains, and then turning westward rode over a part of the hot, stony plain which lies between the Chiltan and the Mashalak ranges of mountains, until we reached our first halting-place, Khaburgh, where we were glad to find a small stream of water and nearly a dozen trees! Pitching our tents under these trees, we rested till the cool of the evening, and then strolled out to see what we could of the people. I should mention that a certain Haji of Mastung accompanied us throughout our trip in the capacity of guide. Thus far we were well within Afghan territory; in a district which may be briefly but accurately described as barren, stony, hot, and very thinly populated. The people speak nothing

but Pushtu; show no sort of pleasure at seeing Englishmen near their village; and the impression left on our minds was that they are very ignorant, and, at the best, simple and apathetic.

The next day, the 26th, was a little trying. Riding southwards along this hot plain, we were six hours in the saddle before we reached our next resting-place at Khanak, which proved to be further than we had expected; and then, owing to a difficulty in obtaining any fuel for cooking purposes, it was 5 p.m. before we had our breakfast; and as eleven hours had elapsed since our *choti hazeri*, we were not astonished at being somewhat hungry. Khanak is a large district comprising several villages; Baba Kani was the particular one, at which we halted. Here we found a fair amount of cultivation, and the people more willing to come forward and have a chat. They were certainly not pure Afghans, and indeed would not confess to being of any nationality, but described themselves simply as villagers and husbandmen. Some had travelled much to sell horses and grain, and could talk Persian and Urdu as well as Pushtu. The moullah brought his little son to see me, but as it was a case requiring a surgical operation, I advised him to take the child into Quetta. I gave the man a copy of St. Matthew's Gospel, and of the *Miftah-ul-issar*.

The next day, Friday, the 27th, we rode on to a very pretty village called Tirri, the beginning of a beautifully cultivated district. We pitched our tents in a delightful spot under some mulberry trees, with fields of wheat and barley on three sides of us, and a stream of good water. The village consists of two parts; we were between the two, and were soon found out by some

\* From the *Punjab Mission News*.

patients. But on unpacking my medicine-chests I found that one of them had unfortunately suffered from its shaking in transit, and that I had lost almost the whole of my quinine, and all my iodide and bromide of potassium. One little boy, Muhammad Murad, came for medicine for his mother, and was quite pleased to read to me from the Gospels. I got him to read St. Matthew v. 1-12; vi. 9-13; and when he asked if he might have some books, I gave him the Gospels of St. Matthew and St. John. A lad suffering from the effects of previous attacks of ague, and looking very ill, was very pleased when I promised that if he would come into Quetta I would take care of him for a while in my compound. Major Hunt then very kindly promised that, if ever I should wish for a room for an in-patient he would gladly give me one in his compound. Malik Jan Muhammad of Kanak rode into our camp, and as he was interested in the books, I gave him a copy of each of the Gospels, as well as the *Mizan-ul-Haqq* and the *Miftah-ul-Israr*. The next morning Muhammad Murad returned with a boy friend, who asked for some books; but I was obliged to say that everything was packed up and our mules ready to start; so they said they would read together the books I had given the day before. We then rode off, and reached Mastung by 8.33 a.m. on Saturday, the 28th.

Mastung is a long, straggling village, but so clothed in the verdure of trees and corn-fields that we could scarcely see the mud houses. We pitched our camp in one of the many (said to be 2000) groves of mulberry trees, vines, and pomegranates; and as these last were in full bloom of their rich scarlet flowers, it was a charming spot to spend a couple of days in. On Sunday afternoon we took a stroll through fields of really excellent wheat, barley, and lucerne, such as I had never seen since leaving England. The most successful point of view, was certainly our Sunday evening in Mastung. But before speaking particularly of this, I must say a few words about the people whom we met. They are all Brahuïs and Baluchis, and, though they habitually speak the Brahui language amongst themselves, a great many of them are able

to converse in Persian. I was surprised to find that even little children whom I met in the lanes and fields could talk Persian. True, it is not always a very pure language that they speak, and our old guide, Haji, rather amused me by saying, "You speak Persian too much like a book for these people; theirs is only *jungly* Persian." Still, we understood each other very well. On the other hand, the people who could converse in Hindustani seemed to me to be a mere handful. The happy cheerfulness of their disposition, and the hearty, friendly way in which they welcomed us, was a striking contrast to the cold and apathetic manner of the Afghans we met on our first day. The owner of the orchard in which we pitched our tents had lately enclosed it with a wall, but he insisted on knocking down a part of the wall to let us go in, although we protested against his doing so, and offered to pitch our tents elsewhere.

On Sunday evening Haji came with his friend, the Munshi of Mastung (a man employed by the Khan of Khelat), and the Munshi's servant, and asked if the servant might play something on the *rubab*. We gave permission. I sat down with a group of people, and listened to his song and its accompaniment. The *rubab*, a kind of cross-breed between a guitar and a banjo, is a common musical instrument in this country. I could not understand the song, so Haji explained it. It was simply the story of Joseph, of his being placed in the pit, of his blood-stained coat being taken to his father, of his being sold into Egypt, of his fleeing from Potiphar's wife, saying, "I am a servant of God, how can I do such a thing?" A certain amount of tradition was mixed up with the story as we know it; as, for instance, that when he fled from Potiphar's wife seven gates opened of their own accord to let him escape.

I asked where they got this story from, and was told that it is one of the old stories sung in the country and handed down from generation to generation. Then I asked the singer if he knew anything of the Psalms of David. He had heard of David, he said, but never saw the Psalms. He seemed surprised and delighted when I said I would give him a copy of them in Persian. Having produced it from my tent, I

was asked by the Munshi if I had any other books in the Persian language, so I brought what I had in my bag. I was about to open the bag when he astonished me with the question, "Have you anything about Hasrat Isa?" "All my books," I replied, "are about Hasrat Isa." "I want to read something about Him," said the Munshi: and I gave him a copy of every book I had with me, the four Gospels, *Mizan-ul-Hagg*, *Tarik-ul-hayat*, *Nur-ul-anwar*, and *Miftah-ul-issar*. He seemed to be really pleased, as if he knew he had secured a treasure.

At nine o'clock that evening I was lamenting that I had had no opportunity of distributing my books; and it was not half-past ten when I had got rid of every one of them, and went

to my tent for the night with Isa. lv. 10, 11, uppermost in my mind.

On Monday, the 30th, we returned to Quetta, riding through another very pretty village, Firungabad, about five miles distant from Mastung.

I feel that my few days' holiday may result in a very useful extension of our work. There is apparently a good prospect of Medical Mission work in these three places, Tirri, Firungabad, and Mastung. The first requirement is not yet obtained, however, viz. a good central hospital in Quetta, to which those patients can be brought who cannot be treated properly during itineration. Mastung is really an important place, and I hope that some day it will be the Narowal of this Mission, with a branch dispensary of its own.

## A JAPANESE CLERGYMAN'S MISSIONARY TOUR IN YEZO.

JOURNAL OF THE REV. TERATA, PASTOR AT HAKODATE.



LEFT Hakodate early on the morning of April 10th in the *Mutzu Marm*. As the sea was quite calm, and there was no wind blowing, I did not feel sea-sick, and arrived at Kushiro on the 12th, feeling very well.

Kushiro is a town on the sea-coast, about 200 miles from Hakodate. Its old name was *Ko hito*, or place of the little people. There are many remains of pits dug out of the sand and cliffs, where these pit-dwellers used to live in the olden times. But these pit-dwellers are all gone; there are living in an island, now governed by Russia, about seventy persons, the last of these pit-dwellers. In Kushiro there are now two races of people, the Japanese and Ainu. The Ainu came after the pit-dwellers, and the Japanese in turn conquered the Ainu, and dispossessed them of their land. In Kushiro there are about 200 Ainu houses and 200 Japanese. The Ainu are very different to the Japs, speak a different language, have very different customs, and are very uncivilized. There are two or three families of Christians living in or near Kushiro. They are in connection with the Episcopal Church in Hakodate, and have only lately come to Kushiro. Only once before has there been a

Christian preacher here, and that was last year, and to hear him preach 200 people assembled. During the first week I stayed, every night I held Scripture classes for the benefit of some who were wishing to be baptized before my departure. They had been taught more or less by the other Christians, and I found them eager listeners. About thirteen or fourteen assembled every night. On the Sunday I baptized two men with their wives and one single man, and arranged that there should be service in one of the Christian's house every Sunday; Kimrura, who had been a Christian for some years, to conduct the service, and one of the newly-baptized to read the lessons. About five miles from Kushiro is Okubo's house. I preached several times, and about fifty people came to hear. One of the newly-baptized opened his house for preaching. A large building was hired one night, costing about 15s. (?), where I lectured on Christianity to an audience of 200 or more. The money was paid by the Christians.

I stayed at Kushiro till the 14th, and then started for Nemaro, a seaport still farther north, about ninety miles from Kushiro. At Akeshi, thirty miles from Kushiro, I stayed two

nights, preaching each night to about 150. Two officials in the audience seemed to be quite in earnest, and one stayed till one o'clock in the morning talking about Christianity.

Arriving at Nemaro, I put up at Hanizuki's hotel, but afterwards was invited to live at Mr. Kan's house. He is an Episcopalian Christian, and a very earnest and zealous worker. He is the only Christian connected with our Church there. Our preachers have been to Nemaro, and sowed the seed for several years; but it is being reaped in a different way to what we expected. Last autumn a Mr. and Mrs. Carpenter arrived from America to work among the Ainu. They had worked as missionaries in Burmah for twenty years, but had to leave on account of his health. . . . On their arrival the Japanese began to gather round them, and asked to be taught Christianity. So while they were trying to learn the Ainu language they were every Sunday holding service for the Japanese as well. Poor Mr. Carpenter died in February. . . . Mrs. Carpenter wishing us to come and work

as much as we can, we shall go on as before. I preached for her on the Sunday, and gave two lectures on Christianity, to which 200 and 300 came respectively. The friends of Christianity at Nemaro subscribed so liberally for the hire of the building that some of the money had to be returned.

From there three days' sail brought me to Hakodate. On the voyage some of the passengers immediately got out their cards and began to gamble. I and another Christian by standing aloof called forth their remarks. At first the voyage was smooth, and all the passengers were congratulating themselves on the speedy prospect of reaching Hakodate. Soon, however, this changed, and a fearful storm arose, and the passengers became very frightened. The women cried and screamed, and many thought they would be lost. I opened my New Testament, and the first verse my eyes lit upon was, "Jesus rebuked the wind and wave, and there was a great calm." This seemed to be just a direct message from Heaven to me, and we reached Hakodate quite safely.

## NOTES ON OTHER MISSIONS.

**T**HE BRITISH AND FOREIGN BIBLE SOCIETY has undertaken to print 500 copies of St. Matthew in the Bondei language for the Universities' Mission.

We are thankful to see by the *Times* telegrams that the members of the UNIVERSITIES' MISSION in Usambara are safe, amid the revolt against the Germans. They are bravely clinging to their posts.

The reports of the CHINA INLAND MISSION give encouraging accounts of baptisms in various parts of its Missions; in Hoh-chau thirty-seven have been baptized, in P'ing-yang fifteen more, five in Pao-ning, two in Kwei-yang, and seven in Wu-hu. These are reported in one number of *China's Millions*.

The BAPTIST MISSIONARY SOCIETY reported a deficiency of 5859*l.* at the close of their financial year—this was owing, not to decrease of income but to increase of expenditure. The ordinary receipts of the year showed an actual increase of nearly 3000*l.* Work is carried on in South India, West India, Bengal, and North-West India; in the provinces of Shansi and Shantung in China, in Japan, on the Congo in Africa, in the West Indies, in Bahamas and Caicos Islands, San Domingo and Turk's Islands, Trinidad and Jamaica.

We have to record with true sympathy another loss sustained by the BAPTIST MISSIONARY SOCIETY in their Congo Mission. Mr. Michael Richards, of Lukolela, on the Upper Congo River, died on August 28th at Banana on his homeward journey. Encouraging news has been received from San Salvador: five baptisms have taken place, four of them being wives of the king of San Salvador.

We sympathize also with the LONDON MISSIONARY SOCIETY in their loss by death of the Rev. John Foreman, of Demerara, after forty-two years' faithful service.

J. P. H.



## THE MONTH.

**O**ther pages will be found accounts of the Valedictory Dismissals of the past month. They have been extremely interesting, and have excited deep and widespread interest; and we cannot doubt that many hearts have been touched. The meeting at St. James's Hall was the largest we have yet had of this kind; and the only drawback was the necessity imposed by the limited time of only putting up some of the missionaries to speak instead of all, and of confining those who were selected to two or three minutes each. Even then, and with Instructions shorter than usual, it was past five o'clock (having begun at 2.30) before Mr. Baring-Gould could begin his concluding address. It is a serious question whether another year we should not give the day to it, taking the old missionaries in the morning and the new in the afternoon, or India in the morning, and the other Missions in the afternoon. There would be difficulties in such a plan; yet some remedy must be found for the defects in the present method.

At St. James's Hall, the special feature of interest was the trio of veteran Bishops. Bishop Stuart, of Waiapu, N.Z., impressively contrasted the spacious hall, filled with sympathizing friends, with the queer old schoolroom at Islington (long since superseded) in which he and T. V. French were taken leave of when they first went forth together in 1850. But only, he added, a contrast externally: the same principles and the same spirit. Bishop Sargent, feeble with age and infirmities, yet as bright in tone and as clear in voice as ever, touched the meeting deeply by his loving words, the last (there can be no doubt) we shall hear from him in this life, as he has since sailed to end his days among his own people in Tinnevely. He told how Bishop Heber, more than sixty years ago, put a kindly hand on his boyish head, and so won his boyish heart. He, too, had his contrast to present, of India then and India now. Then Bishop Crowther, the oldest of the three, in a speech of extraordinary vigour, told some of his inimitable stories, and exhorted the younger brethren and sisters going forth that day to take "the love of Christ in their hearts and the Word of God in their hands."

THE feature of the year, however, has been the plan for holding Valedictory Meetings in provincial centres. These have proved a remarkable success. Everywhere there were large, in some places overflowing, meetings; a high spiritual tone was maintained throughout; the missionaries spoke admirably—a remark especially applicable to the young University men going out for the first time; and a deep impression was manifestly made. We commend the reports printed elsewhere to the special attention of our friends.

At C.M.S. public meetings lady missionaries do not speak; although there is, thank God, an increasing number of ladies, both from the field and from home, ready and able to address drawing-room meetings and other private or less formal gatherings. Some private valedictory meetings took place this month at places where individual lady missionaries were known, as at Durham, where the Revs. H. E. Fox and E. A. Stuart commended Miss K. Tristram to God, and a few words were said by her; at Bath, where Miss A. K. Hamper bid farewell to the Y.W.C.A.; and at South Kensington, where Miss A. M. Tapson took leave of the Gleaners' Union members at St. Paul's, Onslow Square, some 200 of whom were present. But the most important and interest-

ing of these gatherings was at Ridley Hall, Cambridge, where a large number of Girton and Newnham students, and other ladies, were addressed by Miss Vidal, Miss Goodall, Miss Tristram, and Miss Tapson, and by Misses M. and B. Newcombe of the C.E.Z.M.S. No such meeting had ever been held in Cambridge, and much prayer was offered by friends who knew of it (it was arranged suddenly, at a few days' notice), that a special blessing might be vouchsafed to the effort.

THE C.E.Z.M.S. reinforcements for the present year numbered nineteen ladies, viz. Miss S. Mulvany and Miss E. Highton returning to Calcutta, Miss Parslee returning to Amritsar, and the following going out for the first time :— Miss Hensley to Krishnagar, Miss Hall to Bhagulpur, Miss Ellis to Mirat, Miss Eardley and Miss Warren to Amritsar, Miss White to Sukkur, Miss Brook to Hyderabad, Miss Rainsford and Miss Newman to Kashmir, Miss Penny to Bangalore, Miss Collins to Trevandrum, Miss Johnson to Fuh-Chow, Miss French to Ningpo, and two, Misses M. and B. Newcombe (sisters of the Misses I. and H. Newcombe who went to Fuh-Chow two years ago), to Shanghai. The Valedictory Dismissal was held in the Mildmay Conference Hall, on October 2nd, the chair being taken by the Rev. D. B. Hankin, and the address given by the Rev. H. E. Fox, Vicar of St. Nicholas', Durham.

CONCERNING Canon Isaac Taylor's renewed attack on the Society we need say nothing, as it is fully dealt with in "K.'s" article on another page. But we wish to ask why our friends get excited over paragraphs in papers like *Truth*, and demand instant refutation of them from Salisbury Square? If they would read our own publications as diligently as they seem to read the anti-religious papers, they would know the answers for themselves.

A STRANGE misconception has got abroad respecting some remarks made by Bishop E. Bickersteth, of Japan, at his interview with the C.M.S. Committee on October 2nd. It is suggested that he formally proposed "Brotherhoods" to the Society, and excited friends want to know what resolution was passed. In the first place, if the Committee cannot be trusted to resist any proposal for "Brotherhoods" of the type hinted at, they really are not worthy of confidence at all! In the second place, no resolution was passed, because no resolution was moved; and everybody knows, or can know, that at these friendly interviews with Bishops no resolutions are ever passed, nor any regular business done. In the third place, what Bishop E. Bickersteth did in his address suggest, for consideration at the proper time, was "Brotherhoods" of a very different type from what is suspected. He referred to the letter printed in our August number (p. 517) from five Cambridge C.M.S. missionaries in Bengal to their own University, on General Haig's scheme for Lay Evangelists in India, and asked whether something similar could not be arranged for the C.M.S. Mission in Japan. The original author, therefore, of the plan which Bishop Bickersteth desires to see extended to Japan, is General Haig.

THE session of the Manchester Church Congress on Foreign Missions was one of the most crowded and hearty of the week. The really important paper was Dr. Bruce's on Mohammedanism, which even the *Guardian* correspondent praises, although that paper only prints a fragment of it. But the incident that has been most noticed was the Bishop of Calcutta's appeal to "the Church" to absorb the S.P.G. and C.M.S., and carry on its Missions in its corporate

capacity. Of course this sentiment was loudly cheered by hundreds who know nothing of the two Societies, but imagine they know something of "the Church." It is odd that the cry to submit the societies to the control of the Bishops comes from the same school that protests loudly against the Bishops presuming to interfere with Sisterhoods. That is to say, secret organizations are to be uncontrolled by the officers of the Church, but organizations whose proceedings are virtually public, and which are amenable to public opinion, are to yield up their just independence as lawful voluntary associations for lawful purposes. Theoretically, of course, a strong case can be made out for "the Church" conducting its own Missions, as the Presbyterian Churches do. Practically, it is impossible in the Church of England; and even if it were possible, it would go far to destroy the best Church of England missionary work. We do not believe, however, that any real attempt will be made to "absorb" either S.P.G. or C.M.S.; and we are quite sure that if it is made, it is doomed to failure.

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Two more University men have been accepted by the Society: the Rev. Albert R. Steggall, M.A., L.Th., Durham, and Curate of St. Thomas's, Islington, who has been accepted for Eastern Equatorial Africa; and Mr. James N. Carpenter, B.A., of Corpus Christi College, Cambridge.

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WE regret to report the death, on August 15th, of the Rev. G. G. M. Nicol, Native pastor at Sherbro, West Africa, under the Sierra Leone Native Church. He was grandson of Bishop Crowther, and son of the Rev. George Nicol, who for several years was mathematical tutor at Fourah Bay College, and afterwards Colonial Chaplain at Bathurst, on the Gambia. Mr. G. G. M. Nicol received some training in the Society's College, Islington, and then graduated B.A. at Corpus Christi, Cambridge. He was ordained by the Bishop of Sierra Leone in 1883.

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WE regret to announce the death, on August 29th, of the Rev. Dina Nath, an assistant tutor in the Lahore Divinity School, under the Rev. F. A. P. Shirreff. He was formerly a student in the school, and was ordained deacon in 1881 by Dr. French, late Bishop of Lahore. As a lecturer on Greek, Hebrew, and Theology, his services were of great value to the school. He had lately taken an active part in the evangelization of the villages. He is deeply regretted, and will be greatly missed.

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THE Native clergyman at Krishnagar, the Rev. P. M. Rudra, has been seriously ill, but is now much better. While recovering he stayed at Hazaribagh, about 150 miles north-west from Krishnagar. There is no missionary stationed there, and Mr. Rudra tried to improve his limited opportunities. The Bengali head-master of the Government school in the place and another gentleman, both Brahmans, visited him while there to hear about the life of our Lord.

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THREE students in the C.M.S. Theological Class at Madras, under the Rev. H. D. Goldsmith, were candidates at the Easter Oxford and Cambridge Preliminary Theological Examination for Holy Orders. The result is very satisfactory. Two, Messrs. G. H. Asirvathan and P. G. T. Simeon, were in the first class, and a third, Mr. S. A. Daniel, obtained a second class.

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OUR readers will be interested to learn that a new station has been opened at Kummamett, in the south-east of the Nizam's territory. It is one of the

main centres through which the Nizam's State Railway, now being constructed between Hyderabad and Bezvada, passes; and being only about forty-eight miles from Raghavapuram, the Rev. J. B. Panes, who has been transferred to the new station, will superintend a contiguous portion of the Raghavapuram district, and thus, while breaking up fresh ground, will also lighten the labours of his successor at the latter station, the Rev. H. W. Eales.

A LETTER from the Rev. A. F. Painter, of the Hill Arrian Mission, written in August, states that he was encouraged by fresh accessions at Mankompu, nine men, four women, and three children having been baptized. Among them was Chowooru Pooshari, a devil-priest, who brought all his implements, and destroyed the devil-shrine.

A most encouraging department of the work in the Jaffna district is that which is being carried on by eight Native Bible-women, who visit among the hitherto neglected women in the towns and villages. "In the C.M.S. Mission," writes the Rev. E. M. Griffith, "no less than 119 heathen women are learning off weekly Scripture texts, and twenty-six have been taught to read in six months!" One of the Bible-women had the joy of seeing three of her pupils last year baptized.

A translation of Miss Frances Ridley Havergal's *My King* into Singhalese has been made by the Rev. S. Coles.

In an elaborate scientific article in the last *Quarterly Statement* of the Palestine Exploration Fund, describing the flora and fauna of Moab, Gilead, &c., by the Rev. Dr. Post, of the American Mission at Beyrout, the following notice of the C.M.S. Mission at Salt occurs:—

"Pastor Jamal [Rev. Chalil Jamal] has gathered about him a considerable congregation of Protestants in that secluded town, and ministers to them in a most acceptable manner. At his request, after the morning service had been read, I preached to them in Arabic, and a more attentive and devout audience one could not wish to see. After service a crowd of sick and impotent folk collected in the dispensary, and we spent some hours in caring for their diseases and wounds—a practical exhibition of Christianity worth more than many sermons in the evangelization of the world."

AN anonymous friend of the Society has recently very generously placed in the hands of the Central Secretary (Rev. B. Baring-Gould) the sum of 125*l.* to be expended on the Mission stations in South India visited by him last winter. Another anonymous friend has given him 500*l.* to be spent in India in counteracting the pernicious English literature now so widely circulated there.

#### NEW PUBLICATIONS.

THE following new publications of the Society are now ready:—(1) Vol. III. of the *GLENER PICTORIAL ALBUM*, containing illustrations of China, Japan, New Zealand, North-West America, and the North Pacific. This volume is bound uniformly with Vols. I. and II. in crimson and gold. Price Five Shillings. (2) The C.M.S. *POCKET-BOOK*, containing much C.M.S. and miscellaneous information, and a Diary for every day in the year, with the Daily Lessons, &c., &c. Bound in leather, 1*s.* 4*d.* post free; in paper covers, without the Diary, 3*d.*, post free, 4*d.* (3) The C.M.S. *SHEET ALMANACK*, on a sheet for hanging up, printed in bold type, red and black; a text for every day in the year; a motto-text for the year; portraits of the late Bishops Hannington

and Parker, and a large picture illustrative of heathen worship in China. Price 1*l.*; or mounted on rollers and varnished, post free 1*s.* 3*d.* The Almanack may be localized. Particulars from Messrs. J. Truscott and Son, Suffolk Lane, E.C.

WE have been asked many times if the maps published in the Society's Annual Report can be had separately. Will friends please note that they can? Price 1*s.* the set of nine, post free; or single maps 1*d.*, post free, 1½*d.*

## NOTES OF THE MONTH.

### ORDINATIONS.

On September 23, at Manchester, by the Bishop of Manchester, under a commission from the Bishop of London, Mr. Jacob Thompson, B.A., and Mr. Hugh Stowell Phillips, B.A., to Deacons' Orders.

On September 29, at Southwell, by the Bishop of Southwell, Mr. H. F. Wright, B.A., to Deacon's Orders.

*N.-W. America.*—In July (date not given), by the Bishop of Mackenzie River, the Rev. D. N. Kirkby to Priest's Orders.

### ARRIVALS.

*Yoruba.*—Miss Kendall left Lagos on September 11, and arrived in England on October 11.

*N.-W. America.*—The Ven. Archdeacon and Miss Phair left Manitoba on September 18, and arrived in England on October 8.

*North Pacific.*—The Rev. C. B. and Mrs. Nash left Victoria on September 5, and arrived at Liverpool on September 23.

### DEPARTURES.

*West Africa.*—Miss Nevill left London on October 6 for Sierra Leone.

*Eastern Equatorial Africa.*—Miss Esther C. Scott and Miss M. L. Holmes left England on September 27 for Zanzibar.

*Palestine.*—The Rev. Dr. and Mrs. Elliott and Miss A. S. H. Vidal left London on October 20 for Jaffa.—Miss A. M. Elverson left London on August 30 to embark at Naples for Jaffa.

*Persia.*—The Rev. Dr. Bruce and the Rev. H. Carless left London on October 22 for Julfa.

*North India.*—The Rev. J. A. Cullen, the Rev. A. E. Johnston, and the Rev. W. B. and Mrs. Collins, left London on October 11 for Calcutta.—The Rev. H. Williams left Naples on October 13 for Bombay.

*Punjab.*—The Rev. F. Lawrence, the Rev. R. J. Kennedy, and the Rev. W. A. Rice left London on October 20 for Bombay.

*South India.*—The Right Rev. Bishop Sargent left London on October 11 for Madras.—The Rev. W. J. Richards left London on October 18 for Allepie.

*South China.*—Dr. and Mrs. Bigg left England on September 22 for Hong Kong.—The Rev. H. C. Knox and the Rev. H. S. Phillips left London on October 19 for Hong Kong.—Miss A. K. Hamper left on October 20 for Hong Kong.

*Japan.*—The Rev. C. F. and Miss Warren, the Rev. P. K. and Mrs. Fyson, the Rev. A. B. Fuller, Miss K. Tristram, Miss A. M. Tapsen, and Miss M. G. Smith left London on October 20 for Japan.—The Rev. W. and Mrs. Andrews left Bristol on October 4 for Japan, *viâ* Canada.

*New Zealand.*—The Right Rev. Bishop of Waiapu left London on October 19 for Napier.

### BIRTHS.

*Eastern Equatorial Africa.*—On August 9, at Kisokwe, the wife of the Rev. H. Cole, of a daughter.—On August 23, at Kikombo, the wife of Dr. S. T. Pruen, of a daughter.

*North India.*—On August 9, at Calcutta, the wife of the Rev. P. I. Jones, of a son.

*South India.*—On September 1, at Masulipatam, the wife of the Rev. H. W. Eales, of a daughter.

*Mid-China.*—On July 18, at Ningpo, the wife of the Rev. C. J. F. S. Symons, of a son.

### MARRIAGE.

*Palestine.*—On October 4, at St. George's, Worthing, the Rev. Dr. Elliott to Mary Childe Royston.

## HOME WORK OF THE SOCIETY.

**Bournemouth.**—A meeting of the *Hampshire C.M. Prayer Union* was held here on Friday, September 28th. There was first a service in Holy Trinity Church, when the Rev. B. Baring-Gould preached the sermon, and Canon P. F. Eliot (the Vicar) administered the Holy Communion. The members of the Union were hospitably entertained at lunch by R. C. Hankinson, Esq. A vote of condolence with Mrs. Burton on the death of her husband, the Rev. Alex. B. Burton, of West Meon, the late Secretary of the Union, was passed, and the Rev. C. Tanner, of Gosport, was appointed Secretary. A Conference of the members and friends of the C.M.S. in Bournemouth was held in Mrs. Hankinson's drawing-room, at which the Rev. B. Baring-Gould gave a most interesting address on "The Impressions gathered in India during the Winter Mission, and our consequent duty at home." After referring to his voyage out to the East, among a party of fifty missionaries of various societies, and his visit to Cotta, in Ceylon, he spoke especially of the state of the Christian Church, and of the work, both of the Native pastors and of the Winter Mission in Tinnevely and Travancore; of the difficulties that were in the way, and then of the needs of the work. The veteran Col. M. Rowlandson also spoke, referring especially to the speech of Sir Charles Aitchison, Lieut.-Governor of Bengal, at a missionary meeting at Simla. Major-General Lewis, the Rev. W. Clayton (Assoc. Sec.), and others also spoke. After prayer, offered by the Rev. W. T. Storrs, Canon Carus pronounced the Benediction.

C. T.

The Honorary District Secretaries for Hants were received and hospitably entertained at Christ Church Vicarage, Winchester (the Rev. A. Baring-Gould's) on Tuesday, October 2nd. The morning sitting was devoted to business, going over each parish in the county to see what had been done for the Society during the past year, with a view to increasing the efficiency of the associations. In the afternoon the Rev. Canon Gibbon, of Ripon, who has lately come to the parish of King's Worthy, near Winchester, gave an address on the reflex blessings of C.M.S. work.

**Cromer.**—The Sixty-fourth Anniversary of the Cromer and East Norfolk branch of the Society was held in the Girls' School on Monday evening, September 24th. The chair was taken by Sir T. F. Buxton, Bart. The Rev. F. Fitch read the financial statement for the year, which showed that a total of 520*l.* 5*s.* 5*d.* had been raised by the Association, which included Cromer, Sheringham, Weybourne, Overstrand, and Sidestrand. The Chairman spoke of his recent tour in India. Mr. Victor Buxton also described his experience of Mission work in India when travelling there last year with his father, and said how much their interest was deepened by seeing the work going on. The Bishop of Saskatchewan and the Rev. A. D. Shaw also spoke.

**Dover.**—The Anniversary Meetings and Services in connection with the Dover Association were held September 22nd to 24th, commencing with a juvenile meeting at the Town Hall on Saturday afternoon. On Sunday the Annual Sermons were preached at St. James's and Christ Church, and on Monday a public meeting was held at the Town Hall, E. W. Knocker, Esq., presiding. The fifty-eighth Annual Report of the Association was read by the Rev. A. H. Smith. The financial statement showed an increase in the ordinary receipts, the total for the year being 408*l.* 11*s.* 3*d.* as against 416*l.* 18*s.* 2*d.* The latter sum, however, included a special donation of 25*l.* given in memoriam. The Rev. A. Watts then addressed the meeting on Mission work in China, and was followed by the Rev. T. R. Wade, who spoke of the missionary work in the Punjab.

**Exeter.**—The Devon and Exeter branch of the Church Missionary Society held their Annual Meetings on October 2nd at the Rougemont Hall. Sir John Kennaway, M.P., who presided at that in the afternoon, in the course of his speech alluded to the great and important meeting which was to take place on the following day in London, at which a large number of missionaries were to receive their

valedictory dismissal. Archdeacon Hamilton, from Lagos, in an interesting speech, put forward the claims of Western Africa. The Bishop of Exeter presided in the evening, and remarked on the increasing responsibility of England in relation to Missions. Archdeacon Hamilton, the Revs. W. E. Rowlands and A. Bonus, and others also spoke.

**Glastonbury.**—The Annual Conference of the *Somerset C.M. Union* was held in the Town Hall on Wednesday, September 26th. The proceedings commenced at 10.30 with the business meeting of the Committee, under the chairmanship of the President, Mr. T. Dyke. After the reading and confirmation of the minutes, the Treasurer's accounts were submitted. The Secretary's Report was next submitted and adopted, and this was followed by the consideration of a plan for developing the lecture scheme of the Union. The Conference of the Union, open to Committee members and associates, was held at 11.30, when the Rev. B. Baring-Gould, Central Secretary of the Society, gave an address, which was followed by a discussion on "the importance of organization in country districts," introduced by the Rev. W. L. Cotter, Rector of West Coker. A devotional address was also given by the Rev. E. A. Eardley-Wilmot, Rector of Walcot. At 2.30 the Conference was resumed, and was thrown open to all friends of the Society. The president, Mr. T. Dyke, having delivered his address, the report as adopted in the morning was read, and the announcement of the next meeting made. The other subjects were:—(1) "The Winter Mission in India, 1887-8," by the Rev. B. Baring-Gould, lately returned from the Winter Mission; (2) "The Relation of Missions among the Jews to the Evangelization of the World," by the Rev. Flavel S. Cook, D.D.

**Harrogate.**—On Tuesday night, September 25th, the Annual Gathering in connection with the Society was held in Christ Church Schoolroom, when there was a crowded attendance. The proceedings commenced with a tea-meeting. After tea a public meeting was held in the schoolroom, which was packed to its utmost limit. The chair was occupied by the Rev. R. W. Fawkes, Vicar. The Bishops of Sierra Leone and Caledonia spoke.

**Jersey.**—The Annual Meeting was held on Monday evening, August 20th, under the presidency of Jurat Briard. The financial statement showed that the receipts for the past year amounted to 194*l.* 16*s.* 10*d.*, being a decrease in that of the preceeding year of 32*l.* 5*s.* 2*d.* The Rev. T. Le Neveu having read the Annual Report, the Rev. J. J. Bambridge, of the Sindh Mission, addressed the meeting at considerable length on the operations of the Society in India, and of England's great responsibility. The Chairman announced that Mr. Le Neveu had just received an anonymous donation of 20*l.* The Rev. J. M. West also spoke. At the close of the meeting another handsome anonymous donation was announced of 61*l.* 5*s.* 7*d.*, with the following words: "I should like the money to go for the black or coloured souls."

**Macclesfield.**—The Annual Meeting of the Macclesfield Deanery Association was held in the Town Hall on Monday evening, September 10th. The Rev. J. Ellison presided, the deputation being the Rev. D. Wood, missionary from Ceylon, the Rev. A. C. Thiselton, Vicar of Berwick, Shrewsbury; the Rev. W. Barker, Vicar of Holy Trinity, Forest of Dean; and the Rev. J. Osborne, Vicar of St. Peter's, Holloway, London. The report read by the Rev. W. Laycock, local secretary, stated that during the past year the Macclesfield Deanery Association had contributed 263*l.* 18*s.* 7*d.* The Chairman having said a few words, the Rev. J. Osborne, a member of the Missionary Prayer Union at Oxford, and also of the Parent Committee, assured the meeting that requests were coming from all parts of the world to send more labourers, and added that they needed more fervent prayer, more liberal gifts, and increased efforts. He suggested that it would be a grand thing if Macclesfield would send out a missionary, and pay all the expenses. He appealed to the women of Macclesfield to send forth helpers in the Zenana

Mission work. The Rev. D. Wood spoke on Mission work in the Island of Ceylon, where he hoped shortly to return. The Rev. W. Barker also spoke.

**Muncester.**—On Sunday, October 7th, the annual Harvest Thanksgiving services were held in the Parish Church, when sermons were preached for the C.M.S. by the Rev. Worthington Jukes, of Peshawar (at present in charge of the parish, in the absence of Canon Henry Bell), in the morning, and by the Bishop of Lichfield in the evening. The offertories amounted to 10*l.* 10*s.* 2*d.*

**Newchapel.**—On Wednesday, September 19th, two interesting Meetings were held in the Public Rooms, Newchapel, in the parish of Horne, Surrey. Sir Rivers Thompson, K.C.S.I., late Lieutenant-Governor of Bengal, presided over that in the afternoon, and spoke encouragingly of the progress Christianity is making in India, from his own observation, during the past thirty years. This meeting was largely attended by the gentry of the neighbourhood, on the invitation of Mr. and Mrs. Percy Brown, of East Park. Mrs. James Hannington gave an admirable address on the work in East and Eastern Equatorial Africa, and exhibited many curiosities brought from that part of Africa. Archdeacon Hamilton also described the work of the Society in Sierra Leone, Yoruba, and the Niger. He too showed articles of interest from the West Coast. Earnest appeals were made by both speakers for more prayer, more liberal gifts, and more self-sacrifice on behalf of the work. The Rev. R. Abbey Tindall, Rector of Cowden, returned thanks to the Chairman and speakers. The room was again well filled in the evening with cottagers and friends from the neighbourhood, when J. W. Probyn, Esq., of Three Bridges, presided, and Mrs. Hannington and Archdeacon Hamilton again addressed those who were gathered together. The collection amounted to 12*l.* 8*s.* 9*d.* The Rector of the parish being absent from home was unable to be present.

**North Wales.**—The Rev. C. H. V. Gollmer, from Lagos, has lately (September 16th to 30th) visited North Wales, and has held meetings or services in nearly every parish along the coast, from Rhyl to Carnarvon. The meetings at Bangor and Llandudno were presided over by the Bishop of the diocese, and that at Llandudno was specially well attended. In one or two parishes new branches have been formed, and in several places a meeting on behalf of the C.M.S. has been quite a new experience. It is to be hoped that Mr. Gollmer's visit will result in attracting many new friends to the Society, and in stirring up old members to greater interest in missionary work. A. E.

**Norwich.**—The Annual Meeting of the Norfolk and Norwich Auxiliary of the Church Missionary Society was held on Tuesday, September 25th, in St. Andrew's Hall, Norwich, the Bishop presiding. Canon Ripley read a report showing the growth of the Society. The amount raised last year in Norfolk, in aid of the funds of the Society, was 4058*l.*—a very good sum, taking into account the agricultural depression. The committee regretted the withdrawal of the Rev. E. Lombe from his position as honorary secretary. The Rev. D. Wood, from Ceylon, and the Rev. A. Downes Shaw, from Eastern Equatorial Africa, gave interesting accounts of the work carried on in those parts. The Rev. E. Lombe delivered an earnest speech. Another meeting was held at St. Andrew's Hall in the evening.

**Tibbenham.**—From 1864 to the present year the Harvest Thanksgivings in this parish have been combined with offertories on behalf of the Society. Meetings or services have been preceded by a tea-drinking in the Parsonage-barn. On October 4th, according to the more recent custom, after the tea, a service was held in the Parish Church, at which the Rev. Harry Dallimore, Vicar of Halvigate, read the lessons, and the Rev. W. H. Smith, Vicar of Hapton, preached the sermon. The village choir sang the anthem, "Praise the Lord, O Jerusalem," by the Rev. E. V. Hall, Precentor of Worcester Cathedral. From the last words of the



anthem, "Neither have the heathen knowledge of His laws," the Vicar preached on the succeeding Sunday afternoon. Collections were made on both occasions.

J. W. T.

**Torquay.**—At the Ellacombe schoolroom, on September 25th, an interesting address on missionary life in India was delivered by the Rev. C. E. Storrs, Vicar of Ellacombe, Torquay, who was for a few years stationed at Umritsur (six times the size of Torquay), in India, where he was the Principal of the Church Missionary Society's College. Dr. Lombe presided over a good attendance.

**Weymouth.**—Special Sermons on behalf of the Society were preached on Sunday, September 9th, at three of the churches in the town, the preachers being Archdeacon Hamilton, of Lagos, the Rev. H. Williams, of Krishnagar, the Rev. T. Owens, and the Rev. Canon Stephenson. The latter also gave an address at a children's service in the afternoon. On Monday evening the Annual Public Meeting of the Weymouth branch of the Society was held in St. Mary's School-room; the Rector, the Rev. J. H. Scott, presiding. Mr. George Eliot, the Treasurer, read the financial statement, which gave the receipts for the past year as 2837. 8s. 2d. The Chairman, in the course of his remarks, bore testimony to the faithfulness of the Committee to those principles upon which the Society was first fostered and founded. The Rev. H. Williams and Archdeacon Hamilton gave interesting accounts of the Society's work in India and Africa.

DURING September and October the Society's cause has also been advocated by sermons or meetings, or by both, at Fakenham, The Lickey, Dover, Bridlington, Poole, Woburn, Buckland Newton, Plush, Chobham, Golcar, Great Ayton, Bedford, Kendal, Harrogate, St. Neots, Paignton, Nuneaton, Newcastle (St. Stephen's), Bishopstone, Herne Bay, Llandilofawr, Llandefaisant, &c.

#### THE VALEDICTORY MEETINGS IN THE PROVINCES.

We have received the following reports of the Special Valedictory Meetings held in some of the great towns:—

**Bristol.**—Two deeply interesting Farewell Meetings were held here, in the large hall of the Victoria Rooms, on Tuesday, October 9th. The missionary party consisted of the Rev. R. A. Squires, returning to Bombay, and four young men going out for the first time, viz. the Revs. W. A. Rice, F. Lawrence, and R. J. Kennedy to the Punjab, and the Rev. T. H. Harvey to Mid-China. They were accompanied by the Rev. B. Baring-Gould, the Central Secretary of the Society. The afternoon meeting was presided over by the Rev. Talbot Greaves, Vicar of Clifton, and that in the evening by James Inskip, Esq., both of whom welcomed the brethren very kindly. The Rev. B. Baring-Gould in the afternoon read portions of the Instructions of the Parent Committee to the out-going missionaries, and briefly introduced them to the meeting. In the evening he gave an account of the way in which men are selected by the Committee for Mission work, and the various tests they have to undergo, as indicating the very great care which is taken to accept none but men sound in the faith, of good report, loyal members of the Protestant and Evangelical Church of England, and, so far as man can judge, men possessed of a heart-felt experimental knowledge of the Lord Jesus Christ, through the teaching of the Holy Ghost. The addresses of all the missionaries were excellent in tone, and were characterized by great humility, combined with great zeal and earnestness. Some told how they had been led to give themselves to missionary work; others spoke of the responsibility which rests upon all Christians to take part in it; all seemed to feel deeply the privilege of being called to such work, and a great desire to be found faithful. Very earnest were their pleadings to be constantly supported by the prayers of those whom they addressed; and no less earnest were their appeals to other young men and women to consider whether they ought not also to

devote themselves to the work of preaching the Gospel to the heathen. These addresses were interspersed with short prayers and hymns (the large organ being used), and at their close the missionaries were affectionately addressed in the afternoon by the Rev. H. Falloou, Vicar of Long Ashton; and in the evening by the Rev. Talbot Greaves, Vicar of Clifton. The commendatory prayers were offered at the respective meetings by the Rev. J. H. Gray, Vicar of Keynsham, and the Rev. J. Wilkinson, Rector of St. Michael's, Bristol. It was emphatically stated by the missionaries how very helpful these meetings had been to them; and the audiences seemed to be deeply interested. One lady, in response to a question asked by Mr. Harvey, viz. why some rich person should not furnish money enough to support him in the mission-field, and so enable the Society to send out another man with the funds now devoted to him, sent a gift, not the whole, but a part, "as a nest-egg," and with the hope that others would complete the needful sum.

GEORGE B. JAMES.

**Cambridge.**—The Valedictory gathering here took the form of a special service in Trinity Church on Wednesday evening, October 10th. After a selection of prayers and hymns, the Rev. Dr. E. H. Perowne, Master of Corpus, addressed the outgoing missionaries present, viz. the Revs. Dr. Bruce (Dublin); P. K. Fyson, H. Carless, W. A. Rice, H. S. Phillips, and J. Thompson (Camb.); and the Rev. T. H. Harvey (Oxon.). The brethren were then introduced by the Rev. J. Barton, and each spoke a few words from the lectern; after which the Rev. H. O. G. Moule closed the service with a brief exhortation and prayer. There was a large congregation; and among the leading members of the University present were Professors Westcott, Hort, Babington, and H. E. Ryle.

**Dublin.**—A most deeply interesting and significant Meeting was held in the Gregg Memorial Hall, on Friday evening, October 5th. The object of the meeting was to afford the friends of the Society in Dublin an opportunity of bidding "God-speed" to three young Irish missionaries. They were—Rev. A. E. Johnston, B.D. (Dublin University), late curate of St. Luke's, Dublin; Rev. E. P. Wheatley, B.A. (Royal University), late Curate of Clonmel; and Rev. J. A. Cullen, from Islington College. Mr. Johnston was going out to take up work in Allahabad Divinity College, under another distinguished graduate of Trinity College—Rev. H. M. M. Hackett; Mr. Wheatley to Mid-China, and Mr. Cullen to Bengal. The Archbishop of Dublin presided, and the hall was crowded to overflowing, the deepest interest being manifested in the proceedings. The meeting having been opened with a hymn and prayer, by the Rev. Canon Peacocke, D.D., the Rev. J. Hewitt briefly explained the object of the meeting. The Bishop of Ossory then delivered a most powerful and impressive address, in the course of which he ably refuted the assertions of Canon Isaac Taylor. Brief addresses were then delivered by the three young missionaries, Mr. Wheatley addressing especially the Dublin men. Dr. Van Someren Taylor, from Fuh-Kien, then made an earnest appeal for a second Dublin University man for Foo-chow College, and the three missionaries were solemnly commended to God in prayer by the Rev. Thos. Good, B.D., after which a very touching farewell address of encouragement and exhortation was delivered by the Archbishop, in the course of which he reminded them that they were to strive to work, "*for*" Christ, "*with*" Christ, and "*by*" Christ.

F. W. M.

**Eastbourne.**—To Eastbourne belongs the honour of being the first Association to receive a company of missionary brethren on the eve of their departure, and to bid them God-speed in obeying their Master's call. And we are thankful to record that the occasion was one of intense interest, and, regarded from every point of view, was an unqualified success. At 3.30 in the afternoon of Monday, October 8th, an assembly of nearly 900 people were gathered together at the Town Hall. The Rev. E. W. Foley, President of the Association, occupied the chair, and gave out the hymn, "Speed Thy servants, &c.," after which the Rev. H. Newton,

Vicar of St. Mark's, Brighton, and formerly missionary in Ceylon, offered prayer. A portion of Scripture (2 Cor. iv.) was then read by Dr. E. Downes, formerly medical missionary in the Punjab. The Chairman, having briefly described the object of the meeting, greeted the little missionary band with a cordial welcome and a fervent God-speed; after which the Rev. B. Baring-Gould, Central Secretary, introduced the five missionaries to the audience, reading a few extracts from the official Instructions. He then called upon the Rev. C. F. Warren, the Society's missionary in Japan, who addressed the meeting, describing the vast importance and interest of the work in his far-off sphere of labour; its rapid increase, and his own determination, after a heavy bereavement had released him from the strongest of home ties, to spend and be spent among the people he loved and longed after. Prayer was then offered by the Rev. F. Clyde Harvey, Vicar of Horsham, after which Mr. Baring-Gould introduced the Revs. T. H. Harvey and H. C. Knox, who are bound respectively for Mid and South China. Earnest addresses of five minutes each from these brethren were followed by the singing of Miss Stock's beautiful hymn, "The tender light of home behind." The Revs. W. A. Rice and F. Lawrence, proceeding to the Punjab, then spoke words of touching interest to the large audience. The Chairman next called upon the Rev. W. A. Bathurst, Hon. Sec. of the Eastbourne Association, to briefly address the out-going missionaries, and engage in prayer. Mr. Bathurst, after expressing, on behalf of the assembly and himself, their intention of following with constant prayer and interest their dear brothers, offered the missionaries a three-fold motto, comprising a word from the Master Himself, from an ancient prophet, and from the Apostle of the Gentiles, the great missionary of the Christian Church. The words were (1) St. John xvii. 18: "As Thou has sent Me into the world, even so have I also sent them into the world." This statement, made in prayer to his Father, was succeeded by a direct exhortation of similar import from the risen Lord Jesus (see St. John xx. 21). (2) Micah iii. 8: "Truly I am full of power by the Spirit of the Lord." (3) 1 Cor. xv. 10: "I laboured more abundantly than they all; yet, not I, but the Grace of God which was with me." Mr. Bathurst then commended the brethren to God in prayer, and the meeting was closed by the singing of the hymn, "With the sweet word of Peace." We trust that the missionary interest in Eastbourne and neighbourhood has been greatly increased by this memorable meeting.

B.

**Leeds.**—On Friday evening, Oct. 12th, the farewell meeting of missionaries was held in the Philosophical Hall, Leeds. Mr. H. M. Sykes presided, and among those present were the Revs. B. Lamb (St. George's), T. S. Fleming (St. Clement's), Arnold Favell (Vicar of St. Mark's, Sheffield), Mr. K. Greig (treasurer of the society), Dr. Ramsbotham, and many other ladies and gentlemen interested in the work. The missionaries were the Rev. W. J. Richards (South India), the Rev. W. A. Rice and Dr. A. Jukes (Punjab), and the Rev. T. H. Harvey (Mid-China). Addresses were delivered by the Rev. Arnold Favell, T. S. Fleming, and the missionaries.

**Liverpool.**—The Second Annual Meeting of the Lay Workers' Union was singularly successful. Hope Hall was well filled by considerably over 1000 persons, and the proceedings were of the deepest interest throughout. A gratifying report of the Union was presented. Steady progress had been made in every direction. A Deputation of departing missionaries, consisting of the Revs. R. A. Squires (Western India), R. J. Kennedy (Punjab and Sindh), H. S. Phillips (South China), J. Thompson (South India), P. K. Fyson, and Miss M. G. Smith (Japan), had been invited to address the meeting. The Lord Bishop (Dr. Ryle) presided, and in a few weighty words urged the cause of Foreign Missions, severely criticizing, meanwhile, Canon Isaac Taylor's last deliverance in the pages of the *Fortnightly*. The Rev. Henry Sutton, the late Central Secretary, and well known in Liverpool, represented the Parent Society, and in a most happy and unconventional speech introduced the Deputation, who were then warmly welcomed in an address by Archdeacon Lefroy. The most interesting and touching feature of the meeting was the few responsive words spoken by each of the

missionaries, with the exception of Miss Smith, whose father, the Rev. T. T. Smith, our valued Association Secretary, sat near her. There was an unmistakable tone of quiet consecration in their simple utterances, for which all true friends of Missions may well thank God.

A. E. B.-L.

**Manchester.**—On Tuesday evening, October 16th, a crowded Valedictory Meeting was held in the Y.M.C.A. Hall in this city, for the purpose of bidding farewell to the following missionaries:—The Rev. G. B. Durrant returning to India; the Rev. J. Grundy to South China; and the Revs. H. Carless, J. Thompson, and H. S. Phillips, who are going out for the first time to Persia, Travancore, and China respectively. The Rev. Prebendary Macdonald, Rector of Kersal, presided. He was supported by the following clergy and laity:—The Revs. Canon Kelly, Canon Green, and Canon Stowell; the Revs. F. Baylis, J. W. Conderdine, J. P. Cort, J. Downham, K. L. Jones, C. N. Keeling, J. Leighton, J. P. Rountree, H. Woods Tindall, W. Coghlan, and C. Dunlop Smith; Messrs. Phillips, J. Rice, J. A. Eastwood, &c.; also the Revs. T. T. Smith, and F. H. Waller (Assoc. Secs.). After the singing of a hymn, prayer was offered by the Rev. Canon Green, and a portion of Scripture read by the Rev. T. T. Smith. The Chairman remarked that such a meeting as this had never been held in this city before. It marked an increase of spiritual life in the country, as well as a means of promoting it, that this class of meeting should now be held in large centres of population all over the kingdom. A hymn was sung and prayer offered by the Rev. J. G. Haworth. The missionaries spoke in succession, and were again commended to God in prayer by the Rev. C. Dunlop Smith. The meeting, which maintained a high spiritual tone throughout, was then closed with a hymn and the Benediction. F. H. W.

Another correspondent writes:—"The hall was crowded in every part, and there must have been quite eleven hundred persons present. The meeting was most solemn and impressive throughout. The addresses were short and to the point, there seemed to be scarcely one superfluous word. The Rev. H. S. Phillips is well known in Manchester, not only on account of his grandfather, the late Canon Hugh Stowell, but also for his own good work in Salford and at Rainsough."

**Nottingham.**—At this centre two meetings had been arranged, one in the afternoon for the benefit of country friends, and another in the evening, more especially for the town. It was a bold experiment, but quite justified by the result. The afternoon meeting, presided over by Mr. Norman, was attended by a good many country clergymen and friends, including some from Leicestershire. Canon Knight, of Derby, offered the commendatory prayer at the close. The Rev. B. Baring-Gould introduced the missionaries—the Revs. G. B. Durrant (North India), H. Carless (Persia), H. S. Phillips (South China), J. Thompson (South India), and J. Grundy (South China), who is himself a Nottingham man. These brethren then spoke in turn, and succeeded in interesting the audience much by their quiet and unassuming earnestness. At the close they were addressed by the Rev. W. R. Blackett, who was once a missionary in India. The same programme was followed in the evening meeting, except that the prayers were offered by different local clergymen, and the address was given by the Rev. F. Woods, of St. Andrew's. The five missionaries, by the suggestion of a friend, gave each, at the close of his speech, a short text to be borne in mind as a memorial of them. We cannot but feel thankful for this opportunity of seeing our brethren face to face on the eve of their departure. Many will doubtless follow them with their prayers, and be enabled to intercede the more earnestly from their personal acquaintance with their representatives in the field.

W. R. B.

**Sheffield.**—The meeting created very considerable interest, as was shown by the Montgomery Hall—which seats 1000 persons—being crowded, and by the presence of a large number of the parochial clergy, together with the Revs. Field, from Chesterfield; Macnaghten, from Tankersley; Bennett, from Barnsley, &c.

Many had to stand throughout the proceedings. The chairman, Archdeacon Blakeney, most warmly welcomed the missionaries. At the opening of the proceedings prayer was offered by the Rev. A. B. Upcher, and a part of Isaiah vi. read by the Rev. S. Chorlton. An extract from the Instructions was read by the Rev. B. Baring-Gould, and an earnest address given on the necessity of the power of the Holy Spirit in all missionary work. The meeting was then addressed by Dr. A. Jukes, and the Revs. W. B. Collins and W. A. Rice. Prayer was offered by the Rev. C. F. Knight, and the hymn, "The tender light," sung. Mr. Baring-Gould briefly introduced the Revs. W. J. Richards and T. H. Harvey, and spoke of his intercourse with the former during his visit to India. These missionaries having responded, the meeting closed with prayer by the Rev. H. Woffinden.

H. A. F.

**York.**—There was a very large attendance in the Hall of the York Institute on Friday, Oct. 12th. The Archbishop of York presided, and on the platform were also the Ven. Archdeacon Crosthwaite, Rev. Canon Fausset, Rev. T. J. Clarke, Rev. T. Smith, Rev. H. A. Favell, of Sheffield (who attended in the absence of the secretary, the Rev. F. E. Wigram), Dr. Matterson, Mr. H. V. Scott, &c. The missionaries present were the Rev. W. J. Richards (South India), the Rev. W. B. Collins (North India), the Rev. W. A. Rice and Dr. Jukes (Punjab), and the Rev. T. H. Harvey (China). The Archbishop said that on that occasion they had resolved to make the contributors and well-wishers of the Society better versed in the work, by introducing before them some of those who were going forth into the mission-field, so that they might remember them as being persons, and not as mere abstract names on the pages of the Report. The present time was a very critical one in the history of Missions, because they were very much spoken against. He did not impute any evil motive to those who felt disposed to oppose Missions, but he would say that when a good cause was making the greatest progress, that was certain to be the time of severe attack upon it. If there was one thing written more plainly on the pages of the New Testament than any other, it was that difficulty, opposition, and apparent inadequacy of means marked the progress of the Gospel from the very beginning. There could not be a greater end to attain than the conversion of the world, and there could not have been more apparently contemptible means than the agency which was set apart for the purpose. When they heard people talking about the inefficiency of Missions let them make them efficient. The Rev. H. A. Favell then introduced the missionaries, and speeches followed from the Revs. W. B. Collins, T. H. Harvey, W. A. Rice, and W. J. Richards.

#### THE LONDON UNIONS.

The three London Unions have resumed their meetings for the winter season. The *Lay Workers' Union* met on Monday, October 8th, Mr. H. Arbuthnot, the Chairman, presiding. The Annual Report was read by Mr. T. G. Hughes, Secretary. Addresses were given by General Hutchinson, Mr. Stock, and the Rev. R. J. Kennedy, just sailing for the Punjab. The *Younger Clergy Union* met on Monday, October 15th, the Rev. T. W. Drury, President, in the chair. The Rev. W. Ostle, Secretary, presented the Annual Report. Archdeacon Perowne then gave an address on "Opportunity," and the Rev. T. H. Harvey, proceeding to Mid-China, also spoke. The *Ladies' Union* met on Thursday, October 18th, the Rev. R. Lang presiding in the absence of Mr. Stock. Mrs. Barlow read the annual report, and the Rev. B. Baring-Gould delivered an address.

The three Unions combined in the holding of an Opening Service at St. Martin's-in-the-Fields (kindly lent by the Rev. J. F. Kitto) on October 15th. We regret to say that the attendance was unexpectedly small. The prayers were read by the Revs. T. W. Drury and W. Ostle, and the Lessons by Mr. G. A. King (Secretary of the Lay Workers' Union), and the Rev. J. M. West. The Rev. H. Sutton, late Central Secretary, preached an admirable sermon on Haggai i. 13, "I am with you, saith the Lord."

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, October 2nd, 1888.*—The Rev. Albert R. Steggall, M.A., L.Th., Durham, Curate of St. Thomas's, Islington, was accepted by the Society for missionary work, and appointed to the Eastern Equatorial Africa Mission.

Mr. James Nelson Carpenter, B.A., Corpus Christi College, Cambridge, was accepted as a candidate for missionary work.

A scheme by Bishop Crowther for the occupation of new stations in the Niger Delta was considered by the Committee, and arrangements agreed to.

On the recommendation of the Sub-Committee in charge of the South China Mission, certain plans drawn up by the Rev. J. Grundy, of Canton, and approved of by Bishop Burdon, for extending the Society's work in Western Kwan-tung, were agreed to.

Mr. Frank H. Ellis was appointed to the Bishop Gobat School, Jerusalem, under the superintendence of the Rev. J. Zeller, in accordance with the terms of the Committee's Minute of November 22nd, 1887.

*General Committee, October 8th.*—The Committee had the pleasure of interviews with Bishop Stuart of Waiapu and Bishop Bickersteth of Japan. Bishop Stuart spoke of the great pleasure with which he had witnessed, during his visit to this country, the Society's steadfast adherence to its old principles, and the increased interest generally felt in missionary work. He was glad to report favourably of the New Zealand Mission, and more particularly, as one of the most recent developments, of the work in the Rotorua district, under the charge of the Rev. F. H. Spencer. Bishop Bickersteth spoke of the constitution of the Japan Church, and of the provisional adoption of the Prayer-book and Articles, although this of course could not be regarded as permanent. The outward organization of the Church had been built up, in respect of pecuniary self-support and kindred matters, from the basis of the congregation and its vestry. The powers of the Synod and of Bishops in the new Constitution were explained. He referred to the recognition given by the Japan Church to the work of women; to the need of educational missionary effort; and also to the desirableness of Associations of Missionary Agents, such as those advocated by the Society's Cambridge Missionaries in Bengal, particulars of which were contained in their appeal inserted in the *August Church Missionary Intelligencer*. The Bishops were addressed by the Chairman (Mr. Alexander Beattie), and prayer was offered by the Venerable Archdeacon Richardson.

The Rev. Dr. Bruce, about returning to Persia, had an interview with the Committee, and conversation was held with him regarding his work in Persia. Dr. Bruce was addressed by the Chairman (Sir Douglas Fox), and, having replied, was commended in prayer to the favour and protection of Almighty God by the Rev. W. Allan.

A letter was read from Mr. Henry Morris (on behalf of a committee appointed in connection with the recent General Missionary Conference), requesting this Committee to consider what assistance they could give in the production on a larger scale of Christian literature in India and China. It was resolved that the Sub-Committees in charge of the China, Japan, and India Missions be requested to consider and report as to whether there are any Missionaries of the Society who might fully or partially with special advantage be employed in the production of Christian literature in those countries.

The Committee took into consideration a Resolution passed in July, 1877, describing the Society's practice of regarding the Bishop of a Diocese in which the Society labours, if a member of the Society, as a member of the Corresponding Committee (if any) in his Diocese. The following Resolution was adopted:—"That as the Resolution of 1877 might be interpreted as recognizing all Bishops who are Vice-Presidents as members of each particular Corresponding Committee, whereas the undoubted intention of the Committee was only that the Bishop of a particular Diocese, being a member of the Society, should be a member of the Corresponding Committee in his own Diocese, that Resolution be hereby rescinded,

and the Rule in the Regulations for Corresponding Committees be regarded as the authorized statement of the Society's practice in this matter."

The Committee agreed to accept the sum of 15,000*l.* bequeathed by the late Denis Crofton, Esq., of Mountjoy Square, Dublin, with the conditions attached to the bequest, viz. "to endow a Mission under the Society to be designated and known as the Denis Crofton Mission, the said sum of fifteen thousand pounds to be invested in such securities only as are allowed by law for trustee funds, and the interests or profits arising from such investment of the capital sum to be devoted, in the first instance, to the maintenance of this Mission, the locality of which, if advisable, may be varied, and it may also be supplemented from other sources, but the Mission is to be called as above, and by no other name. If there be any surplus of the annual income remaining after the necessary expenses of the said Mission, such may be used for the general purposes of the Society, according to the discretion of the Committee."

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the successful Valedictory Meetings held in several places in the past month. Prayer that much deepened and extended interest may be the result, and an accession of whole-hearted missionary candidates.

Thanksgiving for encouraging letters from Eastern Equatorial Africa. Prayer for all the brethren and sisters there, and for the people among whom they dwell; and that the present difficulties on the East Coast may be overruled for good, and peace restored. (P. 717.)

Prayer for the missionaries now on their voyage out, or sailing shortly; specially Bishops Sargent and Crowther, and the Bishops of Sierra Leone and Waiapu.

Prayer for Kummamett (p. 731), Jafna (p. 732), Salt (p. 732), Beluchistan (p. 725).

### Contribution List.

In the following list of receipts from September 11th to October 10th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of 5*l.* and upwards; and Collections of 10*s.* and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.			
Buckinghamshire: Denham.....	2	3	11
Cheshire: Davenham.....	13	5	7
Leichford: Christ Church.....	2	10	0
Cornwall: Constantine.....	3	2	0
Par.....	4	14	7
Llanhydreck.....	5	0	0
Lostwithiel.....	1	0	0
St. Austell.....	18	5	5
St. Keverne.....	2	8	9
St. Mawes.....	3	13	1
St. Tudy.....	4	1	2
Cumberland: Wigton.....	6	12	9
Devonshire: Devon and Exeter.....	130	0	0
Plymouth, Stonehouse, and S.-W.			
Devon.....	116	1	8
Dorsetshire: Buckland Newton.....	3	15	0
Durham.....	100	0	0
Medomsley.....	17	0	0
Sunderland.....	100	0	0
Essex: Berden.....	8	5	8
Braintree Deanery.....	1	10	0
Childerditch.....	2	5	1
Clavering.....	8	1	6
Great Stambridge.....	1	6	6
Wanstead.....	2	9	0
Gloucestershire: Stroud.....	23	0	0
Hampshire: Burton.....	6	10	4
Christchurch: Priory Church.....	6	12	10
Holyrood.....	18	6	0
Tangley.....	10	0	0
Weston.....	3	18	1
Winchester, &c.....	250	0	0
Isle of Wight:			
Carisbrook: Parish Church.....	10	0	0
St. John's.....	30	0	0
Sandown: St. John's.....	13	10	6
Hertfordshire: East Herts.....	200	0	0
Watford: St. Andrew's.....	10	10	6
Kent: Elmley.....	1	0	0
Welling.....	2	5	0
Lancashire: Leyland.....	9	5	10
Manchester, &c.....	500	0	0
Leicestershire: Melton Mowbray.....	7	10	0
Norton.....	5	5	0
Sheepy.....	4	10	0
Lincolnshire: Boston.....	60	0	0
High Tooton & Mareham-on-the-Hill.....	9	3	9
Louth: Holy Trinity.....	10	0	0
Market Rasen.....	5	3	10
Walesby.....	6	3	6
Middlesex: Cmsden Town: St. Thomas'			
Sunday-school.....	1	9	1
Highbury.....	13	6	0
Islington.....	150	0	0
Kensington.....	2	0	0
Paddington.....	600	0	0
Piccadilly: St. James's Hall.....	23	5	4
Tottenham.....	2	12	9

Trent Park: Christ Church.....	16	9	4
Walham Green: St. John's.....	3	10	0
Monmouthshire: Pontypool.....	5	7	6
Rhymney.....	7	3	2
Norfolk: Tasburgh.....	2	10	0
Thetford.....	17	6	
Northamptonshire: Naseby.....	1	7	7
Northumberland: N. Northumberland.....	50	0	0
Nottinghamshire: Clifton.....	1	2	6
Shropshire: Whitten.....	2	5	0
Wrockwardine.....	5	18	2
Somersetshire: Clevedon.....	62	14	10
Staffordshire: Biddulph, &c.....	20	0	0
Burton-on-Trent.....	24	0	0
Lichfield.....	29	0	0
Sheriff Hales.....	3	15	2
Suffolk: Bungay.....	1	15	9
Surrey: Battersea: St. Mary's.....	3	13	8
Clapham: Preparatory Institution.....	6	11	0
Croydon.....	20	0	0
Dorking, &c.....	43	1	8
Ewell.....	14	0	0
Horne.....	13	3	6
Long Ditton.....	8	17	9
Streatham: Immanuel.....	11	10	0
Surbiton: St. Mark's.....	6	10	9
Thames Ditton.....	10	0	0
Sussex: Eastbourne: St. John's, Meads.....	8	8	8
Steyning.....	12	18	5
Warwickshire: Church Lawford.....	1	18	0
Ilmington.....	1	7	4
Kenilworth.....	20	10	3
New Bilton.....	9	5	0
Warwick.....	11	0	0
Westmoreland: Barbon.....	30	0	0
Wiltshire: Salisbury, &c.....	2	2	0
Worcestershire: The Lickey.....	62	5	2
Yorkshire: Brayton.....	3	14	0
Linton.....	1	1	7
Wetherby.....	0	2	2
Wilton.....	25	16	10

## ASSOCIATIONS IN WALES.

Denbighshire: Abergele.....	5	4	11
Colwyn Bay: St. Paul's.....	2	1	6
Old Colwyn.....	18	3	
Glamorganshire: Llandaff Cathedral.....	16	10	11

## SCOTLAND.

Cally.....	54	1	6
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## BENEFACTIONS.

A Birthday Gift.....	20	0	0
A. F. G., per Messrs. Herries and Co.....	5	0	0
A Friend of the C.M.S., Sept. 10th.....	5	0	0
"A Thankoffering, E. H.".....	5	0	0
Buxton, Dowager Lady, Cromer.....	100	0	0
Digby, F. W. W., Esq., Oxford.....	5	0	0
"F. H.".....	50	0	0
From a German Missionary.....	100	0	0
From Readers of <i>The Christian</i> , by Messrs. Morgan and Scott.....	7	15	6
G. B., Sale of Jewellery.....	6	6	6
Green, Miss Bessie, Leicester.....	10	0	0
Harden, Mrs. J. W., Kingsworthy.....	50	0	0
Hopkins, Mrs. Adolphus, Leamington.....	20	0	0
H. P. N.....	15	15	0
Leathes, Miss E. M., Highgate, A Thank-offering for mercies received.....	29	0	0
Long, Colonel Chas. W., Mount Street.....	15	0	0
"Lincolnshire, Anonymous".....	25	0	0
Lyall, J. Watson, Esq., Kinlock Mordart.....	10	0	0
Marryat, Miss, Weymouth.....	10	9	0

M. C. B.....	10	10	0
"Mizpeh, H. M. A. S.".....	5	0	0
M. R.....	60	0	0
"Nemo" (incl. 5 <i>l.</i> for Nyanza Mission).....	10	0	0
Nisbet, Miss J. P., St. Alban's.....	20	0	0
Payne, J., Esq., Pimlico.....	5	5	0
Pickford, Rev. J. I., Wingfield.....	5	0	0
Season, Mrs. A. F., per Messrs. Herries and Co.....	5	0	0
Smith, Hubert, Esq.....	10	10	0
Stirling, Capt. J. Wilfrid, R.A., Templeton.....	5	0	0
Walmeley, Mrs. E. M. H., Bexley Heath.....	5	0	0

## COLLECTIONS.

Badcock, Mrs. T., Ashford ( <i>Miss. Box</i> )....	14	0	
Kenway Miss:			
Kenway, Mrs.....	10	0	
Kenway, Miss E. L.....	10	0	
Sums under 10 <i>s.</i> .....	3	0	
Neve, Miss S. E., Brighton:			
Pelham Institute Bible-class.....	16	8	
Sums under 10 <i>s.</i> .....	9	6	
Porter, Mrs., Salisbury ( <i>Miss. Box</i> ).....	4	0	0

## LEGACIES.

Dimmock, late Miss Margaret, of Stafford: Exor., Josiah Dimmock, Esq. ....	50	0	0
Hamley, late Miss Jane Margaret, of Sydenham: Exor. and Extri., W. J. Gutch, Esq., and Miss F. H. Hamley....	22	10	0
Horn, late Miss Jane, of Pooley Bridge: Exors., Messrs. R. Gibson and W. F. Winn.....	9	0	0
Layard, late Rev. J. T., of Barton: Exors., Messrs. R. Gibson and W. F. Winn.....	18	0	0
Mottram, late Mrs. Maria Theresa, of Upper Norwood: Exors., Rev. J. B. Mayor and R. S. Gregory, Esq.....	200	0	0
Trotter, late George Dale, Esq., of Up-leatham: Exors., C. R. Moorsom, Esq., and Rev. C. D. Trotter.....	1500	0	0

## FOREIGN CONTRIBUTIONS.

Africa: Lagos.....	41	7	6
Italy: Bagini di Lucca.....	4	5	0
New Zealand: Picton, Marlborough.....	4	17	0

## DEFICIENCY FUND.

Davies, Rev. Edward, Penn Fields.....	5	0	0
R. S. C.....	20	0	0
Johnson, Ven. Archdeacon H., Lagos....	5	0	0
H. D. S.:			
Harrison, Rev. Dr., Liverpool (coll.)....	10	0	0
Hoare, R. L., Esq., East Herts.....	6	0	0
Stewart, Rev. Canon, Couladon (coll.)....	10	0	0

## JERUSALEM BISHOPRIC FUND.

Melvill, P. S., Esq., Philbeach Gardens..	5	0	0
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## EXTENSION FUND.

E. E. Acirfa, for E. E. Africa.....	5	0	0
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## NEW C.M. HOUSE FUND.

Armitage, Rev. F. J., Harrogate, "In Memory of William Williams, first Bishop of Walsapu".....	100	0	0
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## GLEANERS' UNION.

Contributions.....	6	4	11
"Our own Missionary".....			
From a Nilgiri Gleaner.....	10	0	0
Sums under 5 <i>l.</i> .....	3	2	0

ERRATA.—In the September number, under "Bucks, Gerrard's Cross," for 5*l.* read 15*l.*; also, for "Levens," under Westmoreland, read from "Rev. A. J. S., collected for the most part in Kirkby Lonsdale Rural Deanery, for *Deficiency*, 11*l.* 7*s.* 6*d.*"

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon and Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.



THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

DECEMBER, 1888.

THE CHURCH MISSIONARY SOCIETY'S FINANCIAL  
ACCOUNTS: A REPLY.

TO THE EDITOR OF THE "FORTNIGHTLY REVIEW."

[THE following letter has been sent to the *Fortnightly Review*, in reply to Canon Isaac Taylor's *second* article in the *November* number of that periodical, entitled "Missionary Finance." We believe this reply will appear in the *Fortnightly* for this month.]



SIR,—Your last number contains an article by Canon Isaac Taylor making a number of allegations regarding the Church Missionary Society's financial accounts. I ask leave to reply to these allegations categorically. They are accompanied by comments upon our general methods and proceedings, in continuation of those made by him in his previous article in your October number. I do not ask leave to discuss these matters of opinion. Much that Canon Taylor says regarding the Society is inaccurate, and much which has some foundation in fact is so stated as to mislead the reader. But we are content to stand on the defence we have made elsewhere, and not to trouble you with arguments, however sound, which would occupy many pages.\* Our silence, however, must not be taken as any admission of the justice of his comments. On the contrary, we regard them as most unfair. But all I now ask is to be allowed to give categorical replies to categorical statements regarding the Society's accounts.

1. With reference to Canon Taylor's previous correspondence with the Society, he says that his request to be allowed to give publicity to the explanation of the Secretary was "naively and artlessly refused on the curious ground that it 'could not fail to mislead those interested in the matter.'" Observe that Canon Taylor has quoted our words in inverted commas, and put his own nominative "it" before them. Our nominative was quite different. We did not say that our explanation would mislead, but that the publication of his letters and our replies—letters full of unfounded suggestions and replies necessarily (for the sake of brevity) incomplete—would mislead. This is an admirable illustration of Canon Taylor's method of controversy.

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\* Many of Canon Taylor's statements were made in the *Times* last year. They were replied to at the time; but of that reply he takes no notice, and merely reiterates what has already been refuted. A full reply to his article in the October *Fortnightly* appeared in the *Church Missionary Intelligencer* of November.

2. Canon Taylor says that we invited him to "employ an accountant at his own expense to make out a correct Balance Sheet." We said nothing of the kind. The Balance Sheet is absolutely correct, and needs no accountant, or any one else, to put it right. What we said was, that if he liked to depute a competent person to examine the books, they, and all the accounts, should be open to him, and he would find them quite correct. This is what we did in reply to "S. G. O." thirty years ago, with the result that "S. G. O." did appoint a deputy, and that the deputy was unable to find a single blunder.

3. Canon Taylor says that the Balance Sheet does not balance. From our previous correspondence with him, we gather that what he refers to is not the Balance Sheet, but the Statement of Receipts and Expenditure. Apparently he is not aware that in all large concerns these are totally different things. But either way, there is not the shadow of foundation for the statement. Both the Balance Sheet and the Statement of Receipts and Expenditure do balance perfectly. Canon Taylor regards the certificate of the professional accountants as "a curiously guarded document." It is guarded in one respect only. It states that "the properties at some of the Mission stations are not included." That is to say, the King of Uganda, for example, gives the Mission a piece of land to build a house on. That piece of land is a "property at one of the stations." How are the accountants to value it, or to certify to the correctness of its valuation? But the certificate does testify without reserve to the correctness of the Balance Sheet as presented, and I may add that the accounts and books from which it is built up are regularly audited month by month by the same eminent firm. Canon Taylor tries to contrast what that same firm certifies of the Universities' Mission Balance Sheet. Will it be believed that they certify nothing at all?—for the simple reason that the Universities' Mission publishes no Balance Sheet. What the accountants have certified in its Report is the Statement of Receipts and Expenditure. Surely it is not necessary for me to explain that a statement of the year's incomings and outgoings is quite a different thing from a Balance Sheet of assets and liabilities which gives the value of properties.

4. With regard to the valuation of investments, the professional accountants do not think it necessary that a re-valuation should take place each year. It is purely a matter of convenience. The L.N.W. Stock, for instance, to which Canon Taylor refers, is part of a special trust fund, of which the interest only can be used, and used for specified purposes. Our general finances are not affected by the valuation put on the principal of this fund; and this remark would apply to many similar cases.

5. Canon Taylor states that "certain sums specially subscribed for special purposes have been diverted to other purposes." This is a charge of malversation of funds. It is absolutely without foundation. The case he cites was a mere change of investment of certain monies, which were *not* "specially subscribed for special purposes," but were entirely under the Committee's control.

6. Canon Taylor prints a short table of expenditure of the Universities' Mission in a form which he says he suggested. Yes, it is quite certain that the Secretary of that Mission did not suggest it. The item, "Payment of Converts," was Canon Taylor's own insertion, and the Secretary has very properly put against it the figure "0." Canon Taylor adds, "I am assured that no converts are paid for nominal services, for which the expenditure of the Church Missionary Society is supposed to be very considerable;" and he goes on to disparage very justly "rupee Christians." For this serious insinuation there is literally no ground whatever. We, too, should put the figure "0" against the item. I refrain from commenting upon such a method of controversy. Your readers are the best judges of it. They will now know what value to attach to Canon Taylor's "suppositions."

7. Canon Taylor complains that a sum, which he estimates at about 66,000*l.*, is "excluded from the Balance Sheet" [query, again, the Statement of Receipts and Expenditure] "for three reasons: because some of the returns have not been sent in, because it is in foreign currency which it would be troublesome to reduce into sterling, and lastly, because the home and foreign mission accounts refer to different financial years." In this sentence two totally different things are confused; and that confusion runs through a large part of Canon Taylor's article. He confuses the Society's own expenditure in the Missions with the expenditure in those Missions which is covered by local or private funds. "Reason" No. 1 belongs to the latter; "reasons" Nos. 2 and 3 to the former. I proceed to notice both.

8. It is true that considerable sums are raised and expended in the Missions which do not come into the Society's official accounts, because the Society has no control over the greater part of them. At least 15,000*l.* of the total amount consists of the funds of Native Churches. In West Africa, in India, in Ceylon, in China, in Japan, in New Zealand, a large part of this is raised and administered by the Native Christians themselves, being expended upon the maintenance of their own clergy, churches, schools, &c. The accounts of these funds are sent home for our information; and because we have published a summary including them, Canon Taylor has fastened upon them, and asks us to bring them into our official accounts. What right have we to do so? They are not ours. Most of the Native Church funds, however, are for the present subsidized by grants from the Society, which grants are diminishing year by year as the Native Christians increase in number and in power to support their own church expenses. But these grants are not included in the 15,000*l.* now in question. They are part of the Society's own expenditure, and are included in its own accounts.

9. Besides these Native Church funds, large sums are given locally, especially in India, by the English residents, civil, military, and mercantile; and considerable sums are also sent from England by private friends to the missionaries. It is quite possible for Canon Taylor to send (say) 100*l.* to Mr. Mackay, whom he justly admires, and to say to him, "You are to spend this on your own Mission for such and such

purposes, but I do not wish it to go into the Society's coffers or accounts." It is obvious that any demand on the part of the Society to control the disbursement of that 100*l.* would be resented by the donor. The Society does enjoin upon all its missionaries the most careful accuracy in all such matters, and asks that full returns be sent to it. But it cannot control the disbursement of the money, and therefore cannot include it in its official accounts. Much of the money so raised is not disbursed by individual missionaries, but by local voluntary committees. In India many stations have a local committee, which raises its own funds for the work there. Part of these funds consists of grants from the Society. For those grants the Society is responsible, and they are duly brought to account. The demand that we should bring all the rest to account comes curiously from a writer who at the same time expresses an opinion that the "management and control" should be "entrusted more largely to the Colonial Bishops, who are on the spot, and are the proper persons to exercise it effectively."

10. The foreign accounts of the Society's own expenditure (including the grants above mentioned) are a totally different matter. It is not the case that returns of these are not received. But it is the case that they are made up to December 31st, and therefore do not exactly correspond with the home accounts, which are made up to March 31st. The difference of date is a mere matter of convenience, and the assimilation of the two periods would not help Canon Taylor. I can best explain the realities of the case by an illustration. Mr. Mackay in Central Africa instructs our agents in Zanzibar to send him by the next caravan so many hundred yards of "cloth," which is the currency of the interior. In due course, probably some months after, he receives the cloth, and stores it, using it from time to time to pay porters, to buy food, and so on. In the meanwhile the agents at Zanzibar have drawn on the Society at home, say 100*l.*, for cloth sent to Mr. Mackay. That 100*l.* is duly entered in our books, and drafts which appear prior to March 31st are included in the accounts published in the course of the summer. The system that Canon Taylor asks us to adopt would involve our waiting till Mr. Mackay had rendered a full account of all that cloth, so that we could enter in our home accounts, "Porters, so much, Food, so much," &c., &c. I give this one illustration, but it must be borne in mind that the same thing is happening on the Niger, in New Zealand, in Japan, in Queen Charlotte's Islands, on the Mackenzie River (within the Arctic Circle), not to speak of India, China, &c. But it may be asked, Do we ever get the complete accounts which show how the money has been actually spent? Yes, we do; and it is these accounts which we invited Canon Taylor to send a deputy to see. But the Society's actual financial position on March 31st does not depend upon these details. It depends upon the amount drawn on the home treasury. And it is obvious that, taking one year with another, the amount of annual drafts from a Mission does represent its annual expenditure.

11. It is scarcely worth while to notice the complaint that our statistical returns of missionaries, &c., are in a table dated June 1st, a different

date from that of the accounts. Our Report is sent to press in June, and it is our desire to give the latest figures we can; therefore, if a missionary has joined our ranks before June 1st, he is included. But the fact that the table is so dated does not mean that the number given of Native Christians, or of scholars in Mission schools, say in Athabasca or Uganda or New Zealand, is the number on June 1st! It is the number in the latest return, which is sure to be some months old, and much nearer to the date of the foreign accounts. But, in point of fact, there is no relation whatever between the pounds, shillings, and pence spent in a particular twelvemonth, and the number baptized or admitted to school in that same twelve months! How could there be?

12. With regard to the entry "difference" at the end of a particular account, Canon Taylor professes to quote our reply; but he ingeniously (though not ingenuously) misquotes it, and conveys a totally incorrect impression of what we said. It is not however worth while to trouble you with an exposure of his misleading use of inverted commas. Let me come to the essence of the matter. Our official account of receipts states that 139,628*l.* 14*s.* 4*d.* was received "through Associations," i.e. the local auxiliary organizations. The details of this are given in the "Contribution List," which occupies over 900 closely printed columns, containing something like 80,000 entries. These entries, which are copied from the local lists sent in, add up as 139,632*l.* 1*s.* 11*d.* a difference of 3*l.* 7*s.* 7*d.* We regret that there should be a difference at all, and that careful search through the 80,000 entries failed to detect it in time for the publication of the Report. But Canon Taylor suggests that the accountant should be "surcharged with the deficiency." This reminds me of a young West End partner in a City firm who, on hearing that the book-keeper had some mistake of one penny in his ledger which he could not detect, said, "Oh! I'll pay the penny"—not dreaming that such a thing was ridiculous, and would only make confusion worse confounded. But in our case there is not even an error of that kind. The books and accounts, Cash Book, Journal, Ledger, &c., all agree. What we actually received was the amount acknowledged, 139,628*l.* 14*s.* 4*d.* In copying out for publication the multitude of local lists which give the details, an error is made of 3*l.* 7*s.* 7*d.* But that does not touch the books, and no one in the least degree conversant with accounts would suppose that it did.

13. Canon Taylor says that "the real cost of collection greatly exceeded that stated in the balance sheet." The Balance Sheet says nothing on the subject, and, again, nobody with the least idea of what a Balance Sheet is could suppose that it would. But it is true that there are expenses of collection which are not included in the Society's official accounts. The fact is easily explained. A clergyman in a distant town holds the missionary anniversary of his parish. He asks for a missionary, or other "deputation," to be sent down to preach and speak. He prints bills to announce the occasion, and possibly hires a hall to hold a meeting in. When he remits the amount collected, he deducts (though not a few generously do not deduct) the amount

thus expended. The Society receives the nett amount and enters it in its cash-book. Apparently, what Canon Taylor would have us do is to enter the gross amount and charge these local expenses on the other side. If the clergyman were the Society's agent, and acted under its authority, this might be reasonable. But he is entirely independent. His expenditure is his own. The Society has no control over it, and is responsible only for the nett sum it actually receives. In almost every case, in remitting the money, the clergyman states what was actually collected and what is deducted, and his account as sent is published in our "Contribution List" (whence Canon Taylor gets his information regarding it). But only the nett sum is brought forward in the official accounts. Canon Taylor is entitled to include these local charges in his estimate of the cost of raising missionary funds, but he is not entitled to charge the Society with imperfect account-keeping. It can only enter as expenditure in its official accounts its own disbursements made on its own authority. The personal expenses of the "deputation" for railway travelling, &c., are paid by the Society and duly charged.

14. With regard to our paid deputation staff, it includes a certain number of missionaries at home on furlough (average 11). These missionaries must be kept in food and clothing while in England, whether they go "on deputation" or not. It would be quite justifiable to charge their allowances against the Missions. But, in what some may think an excess of candour, the Society charges them against "Collection of Funds." Let me add that we should be only too thankful to reduce the undeniably large amount spent under this head. The way to reduce it is for the clergy to instruct their own people in their duty to the missionary cause, instead of perpetually asking for "deputations." But when voluntary workers are spoken of, I must point out that in our Report Canon Taylor will find a list of over 600 honorary district secretaries, besides whom there are many hundreds of voluntary collectors all over the country, whose names (or many of them) are unknown to us.

15. Canon Taylor complains of the Society's total expenditure per European missionary being as high as 900*l.* to 1000*l.* I do not accept his calculation as accurate, but let it stand for argument's sake. The large amount is simply an evidence of successful work. A missionary who is effecting little costs little beyond his personal allowances. If he opens schools, and employs the Native evangelists Canon Taylor recommends, his expenditure will quickly treble and quadruple; and the more converts he makes, the more will he be able to extend his machinery. An example will show how fallacious it is to infer the cost of a missionary from the cost of his Mission. The Niger Mission, the Bombay Mission, and the Mid-China Mission cost last year nearly similar amounts, viz. between 6000*l.* and 7000*l.* each. The first has two European missionaries, the second fourteen, the third nineteen. Does Canon Taylor suppose that the two on the Niger cost the Society 3000*l.* apiece? It is a question of the machinery in each case: how many Native agents there are; how many schools; whether there are

several distant and isolated stations or the work is concentrated at one or two, &c., &c. Again, in the October *Fortnightly*, Canon Taylor contrasted the Punjab and South India Missions, to the disadvantage of the former. The cost last year was almost identical, about 16,600*l.* each. The Punjab had thirty-eight European missionaries, and South India twenty-seven. This, if Canon Taylor's November argument is right, is in favour of the Punjab. But I forbear. I have said quite enough to show the uselessness of these calculations.

16. As regards the celibacy question, it may interest Canon Taylor to know that out of 350 missionaries on our present list, 150 are unmarried; but at the same time, practical experience in all parts of the world has shown us that there is no better missionary than a good missionary's wife. In very many cases the husband and wife are in effect two missionaries, and might well be so counted. In his calculations of the cost per missionary, based on the relation between the total number of missionaries and the total expenditure, Canon Taylor credits the Universities' Mission with its three wives, but he does not credit us with our two hundred. This difference of treatment is a good illustration of his arguments.

In conclusion, let me say that we decline to follow Canon Taylor in his invidious comparison between the Church Missionary Society and the Universities' Mission to Central Africa. We do not believe that such comparison, fairly made, would be to our discredit. As regards the accounts of the Universities' Mission, I have carefully examined their last Report, and I quite fail to find the figures on which Canon Taylor relies. So far as I can trace any connection between his statements and the published figures, he seems to me to have misunderstood them as much as he has ours. But the difference is that he always contrives to obtain results in the case of the Universities' Mission more favourable, and in ours less favourable, than the figures really warrant. With regard to the contrast drawn between our methods and theirs, I decline to say anything. We fully recognize that in the great cause of the diffusion of Christianity throughout the world many diverse methods may be found useful; and if the special plans adopted by the Universities' Mission, or by the Salvation Army, should prove effective in promoting that cause, we shall be the first to rejoice, and to learn from them if need be. Meanwhile, we see no reason to be ashamed of our own plans, which have stood the test of long experience, and which have been ultimately followed by some Missions that began work on different systems.

I am, sir,

Your obedient Servant,

EUGENE STOCK,

Editorial Sec., C.M.S.

[P.S.—The *Fortnightly Review* will insert the above as an article, not as a letter; but we leave it here in the form in which it was sent. A Postscript on other points has been added, which will be found on another page.]

## HOW ISLAM IS PROPAGATED IN AFRICA.



LOOKING back over the dim and long vista of ages through the medium of the Word of God, a wonderful scene is presented in the book of Genesis to those who receive the testimony proffered to man's acceptance in the Bible. There had been originally a covenant between God and Abram, whom He had called out of Ur of the Chaldees to go into the land of Canaan. In the impatience for its fulfilment, which seems to have possessed both Abram and Sarai, a handmaid, Hagar the Egyptian, was admitted into the family as a second wife, and became the mother of Ishmael; but there is no evidence that this transaction was of the Lord. It is rather an instance of the restlessness of man, not content with awaiting the leisurely march of God's Providence, and intervening unwisely to precipitate events. Consequently a new and far more formal covenant was entered into, the circumstantial details of which we find recorded in the seventeenth chapter of the book of Genesis. In this declaration of God's will, Hagar and Ishmael are distinctly set aside, and it is through Sarai that the promised blessings are to be realized. Previously there had been no specific mention of her in this connection. The communication appeared wonderful to Abraham; it is not too much to say that it was a trial of his faith, strained to the uttermost. Natural affection, as well as the fact that he had a son in whom the promises might be fulfilled, welled up within his heart, and the cry burst forth from him, "Oh, that Ishmael might live before Thee!" There are some who deny the efficacy of prayer. It would be wholly beyond our scope to argue the question here with them. The vast preponderance of mankind, including multitudes who are negligent in prayer, are of a different opinion. Much prayer may, too, be misdirected, but still it is offered. The stocks and stones and pictures to whom it is addressed cannot hear it, but it sweeps around and past them. Baal is deaf; no voice proceeds from him; "there is no answer, nor any that regardeth." But prayer has gone forth, and still goes forth, from human breasts in all ages and throughout all regions of the world. We are not now writing for those who scout the efficacy of prayer, *non ragionamo di loro*, but for those who believe in it, and for many who in their own experience may have already tested its power, and in manifold instances have felt that they have received answer.

To pursue the story. God said, "As for Ishmael, I have heard thee. Behold, I have blessed him, and will make him fruitful and will multiply him exceedingly; twelve princes shall he beget; and I will make him a great nation. But my covenant will I establish with Isaac." We all know the sequel of the history summed up by St. Paul. "As then he that was born after the flesh persecuted him that was born after the spirit, even so it is now." In a few paragraphs in the Bible we have a compendium of the history of the two half-brethren and their descendants, from the mocking which cost Ishmael his home to the present hour. The child of impatience and the child of promise



have ever been at variance. To those who are willing to listen to the spirit of prophecy, there is a sufficient foreshadowing of the worldly history still running its course. The fortunes of the conflicting parties have been various, the vicissitudes have been wondrous; but the antagonism has never failed, a mute but eloquent witness to the truth of the language of inspiration. What might have been the fortunes of the Church of God, and what alterations there might have been in the history of the world, if Abraham had not offered and been heard in the prayer he offered for Ishmael, it would be past the wit of man to guess at; but we do know something of what the effects of it have been.

It is with the rise of Mohammed that we see the most striking development of this marvellous incident, affecting the fortunes of most important factors in the history of mankind. In the most marked manner have he and his followers identified themselves to the uttermost of their power with Ishmael, and with Abraham through Ishmael. They have posed before the world as Ishmaelites, and there are grounds for believing that their claims are, to a considerable extent, not untenable, although the blood of other tribes and of different ancestors may have been commingled among the heterogeneous and idolatrous clans wandering through Arabia. This Ishmaelitic origin was avowed and insisted upon in the lifetime of the Prophet himself; it was a tradition which he had inherited, and had no desire to conceal; it is still cherished by Mohammedans, as connecting them with the great name of Abraham, "the friend of God," honoured throughout the East. In the person of Mohammed the son of the bond woman became again the bitter persecutor of the son of the free woman. In the earlier stages of the Prophet's career, when he would, if he could, have undertaken to be the Messiah of the Jews, his speech was smooth and his conduct conciliatory; but when he found them impracticable, he turned savagely against them, and in his subsequent relations to them his cruelty and treachery are amongst the serious flaws in his career, inflicting indelible disgrace upon his memory. We do not pretend to trace here the progress of Mohammedanism, and the various conflicts out of which, for some centuries, it emerged triumphant, nor how its triumphs were brought about. We leave to its panegyrists to say what they please concerning them; but they will not, if they have the slightest regard for truth, deny that there was perpetual antagonism both to Judaism and Christianity. This antagonism continued in full vigour down to the earlier part of the present century. Gibbon, whose sympathies were with infidelity, had a little while previously striven, in the pages of his history, to write up Mohammedanism; but whatever admiration his immortal work excited in other respects, and however injurious it was by its relentless exposure of the faults and follies of early Christianity, the diatribes in favour of Islam exercised little influence. His own licentiousness, gloating over filth, disqualified him for posing as a religious teacher of any kind; he could not restrain his prurient imagination even when extolling Islamism and its founders. Indeed, the hostility

of Mohammedanism was still too pronounced to enlist favour for it. The wild extravagances of Tippoo Sultan in India, the unabated piracies in the Mediterranean keeping barbarism well in sight, the oppressions of Greece stirring romantic interest in its fallen nationality, —all conspired to keep hatred of the Turk alive, all conspired to lead Christian nations to curb and cripple the power and the creed of "heathen" whom they detested, and who as thoroughly detested them. These hostile feelings subsequently became largely mingled with contempt when it was patent how effete the Ottoman Empire had become, and travellers stumbled in all directions over the ruins encumbering regions which had once been populous and fertile. The existence of the Turk in Europe came to be viewed as an anachronism, an unsavoury relic of past times which had to be got rid of. A spirit akin to the crusading spirit, but not distinctly religious, sprang up, which, but for political complications, might have precipitated events not yet impossible.

Recently, however, there has been some change in the sentimental attitude towards Islam. This has been partly created by travellers sympathizing with departed greatness, but has chiefly originated with literary men. In the previous generation they would have led the hue and cry against Islam, when, under Byronic and similar influences, the Hellenic *furor* was at its height. Now, chiefly led away by free-thinkers, men of this description fancy they have found a creed less trammelled with dogma than Christianity, and as Mohammedanism is no longer in any shape or way an object of alarm, they are ready to trifle with it in literary disquisitions. There is, of course, the difficulty that Persian and Arabic do not form a usual portion of the curriculum of studies, and that most, with rare exceptions, are profoundly ignorant of the system which they are belauding. Still this does not hinder those who are anxious to supply rose-coloured descriptions of the blessings and glories of Islam. They have the happy consciousness that they are reasonably secure, as they are addressing audiences more ignorant than they are themselves, and that even criticism will be at fault in tracking out their delusions. It has been unlucky, of course, that Canon Isaac Taylor has put himself forward as the Coryphæus of the movement, out-heroding Herod, and most inopportunist bringing ridicule upon the attempt to rehabilitate Islam. However, in spite of many difficulties, there has been considerable perseverance. In the face of such facts as that the arms of Turkey have been sorely discomfited, that independent Christian kingdoms have arisen in what had been subject provinces, that the Mediterranean has been swept of piracy, that Turkey itself is hopelessly bankrupt, that in Central Asia regions are passing away from the grasp of Islam into the power of Christian rulers, that in India, where there is under British sway a fair field for all, the Mohammedans themselves complain that they cannot hold foot to the Hindu in the various walks of public life,—still we are called to admire the glories and excellencies of this decaying system. But the stern logic of facts cannot get over the decay in Europe and in Asia. We imagine that the most sanguine upholder of

Islam in England, if hard pressed, would admit that it is neither an impossibility nor a great improbability, that the year 2000 might witness the Cross elevated above the Crescent in Stamboul, with an exodus, if not of all believers in Mohammed, yet of all ruling influences, out of Europe into the ruins and desolations of Asia Minor, if not driven into farther and yet wilder regions.

When the fautors of Islam wanted to make out their case and felt themselves how hopeless it was, one last region survived. True that Turkey is reduced to narrow limits, true that decay's effacing fingers have obliterated the glories of Islam in Asia, but there are still vast wilds in Africa. The Negro is confessedly in the lowest scale of humanity. His religion, if such it can be termed, is barbarous in the extreme; practices abhorrent to civilized humanity, such as cannibalism, are still to be met with in Africa. In many parts the Negro goes naked; morality is at a low ebb, even if it exists. There is an absence of efficient rule; neither literature nor science of any kind can be found among these primitive barbarians, intent wholly on supplying daily wants. Surely here there has been and must be a fair field for Islam, in which, rebuffed from other quarters, it has been able to display its energies, showing that not only has there been vitality left in it, but that it has capacities as a civilizing agency, with power to elevate inferior races in the scale of humanity. And, according to some who professed to be authorities, the prospect seemed bright and fair. Glowing pictures have been placed before an uninformed public of populous cities in the interior of Africa in quarters which had hardly been supposed to be inhabited, with vast commercial relations, with colleges of learned men, with devout worshippers reclaimed from every species of licence and abomination, clothed and in their right mind, rigidly abstaining from intoxicants, and content with four wives with unlimited powers of divorce. All this was put forward as the result of the acceptance of Islam, preached by learned Marabouts skilled in the Koran and the best Arabic literature, which they had been steeped in at Mecca, the Gehenna of the earth, out of the cesspool of whose abominations they had come forth to regenerate mankind in general, and the Negro in particular. It was a fair show, but it has partaken largely of the nature of a dissolving view, the lineaments of which are becoming fainter day by day. There was clearly a difficulty in East Africa not easily to be dealt with. Concurrent testimony from travellers and statesmen and merchants, holding all sorts of opinions, testified to multiplied horrors of the most atrocious kind, in which Arab slave-dealers, both by sea and land, formed almost exclusively the agency of evil. Fair regions, it was shown, had been reduced to desolation by their treacherous cupidity and savage cruelty. It is true that some tribes had been induced partially to substitute calico clothes for leather aprons and fig-leaves, but even decency can be purchased at too dear a rate. Mr. Torrens, in his article on the East African Slave Trade (*Fortnightly Review*, May, 1888), tells of the desolate condition of a fertile region round Zamba, near Livingstonia, where the chiefs confessed that they sometimes sold some of their

clans to the Arab dealers. "In reply to expostulation by Colonel Hawes they only asked, How could they otherwise obtain calico?"

It seems like slaying the slain to go over and over again, dwelling upon the horrors of the East African slave-trade, both by land and sea. Indeed, there is now the less necessity for it, because public attention is directed to it, and the political action of various European nations will, whatever other result may follow, dispel the atrocious nonsense which has been at various times urged in extenuation of the misdoings of the professors of Islam in those regions. Even the most forward apologists of Mohammedanism are fighting shy of this particular manifestation of it as a civilizing agency. We only note, as we pass on, that for well-nigh a thousand years Eastern Africa has been devastated by the Arab, and its teeming populations have been drained for the supply of slaves; yet still the whole extent of it is morally and intellectually in the lowest stage of degradation, some might say in spite of, others, more truthfully, because of, the Arabs having been dominant in it for so long.

In despair of making out a case for Islam in East Africa, its admirers invite us virtually to turn our backs resolutely upon the East, and to face round to the centre and West of Africa. It is there, and not in the East, that the widespread beneficial influences of Mohammedanism can be discovered. It is there that we can see what blessings it has conferred upon Africa, and the moral and intellectual elevation of the Negro which has resulted from its introduction. On more than one occasion we have shown what has been the true state of the case, and so far as it is possible, in the default of circumstantial historical accounts, explained how Islam has been in former periods propagated in Central and Western Africa. On this latter side of the Dark Continent, although the slave-trade has never been lost sight of, and a vast amount of harm can be directly attributed to it, as is the case in the East, there has been unquestionably more religious propagandism, and more attempt to establish Islam as a creed and a religion. Cupidity has not been the sole aim: fanaticism has been active. The result has been that in the course of a thousand years of conquest, owing to wild outbursts from time to time of religious fervour, Islam has unquestionably gained a footing in Africa, compensating in some degree, numerically, for its losses elsewhere. But how? We reply unhesitatingly, By the ruthless action of violence and by the unsparing use of the sword. It is at the edge of the sword that Islam has been forced upon the tribes of Africa. The great commercial cities which we hear of are *entrepôts* of the internal slave-trade, fed by ceaseless traffic in human flesh and by widespread desolation of regions around. All this to any one acquainted with what has ever been the real mode of propagating Islam in all countries is no matter of surprise; but of late, whether for the purpose of creating sensations and producing startling effects, or from some kind of moral and intellectual perversion, it has suited some persons to gloss over these atrocities, and to make out that the propagation of Islam in it has been a blessing to Africa. It may be con-

venient, therefore, to place before the public the most recent instance on an extensive scale, of how Islam is propagated in Africa. In the extract from the *Standard* newspaper (October 10th) which we now place before our readers *in extenso*, there are sundry commercial and political questions mixed up in the narrative with which we have nothing to do, and from which we are most anxious to keep clear. Still, the information supplied is not missionary; it is not written in the interests of Missions, but it certainly reveals dangers, threatening portions of the country which are the scene of British Missions. It has, therefore, a special interest over and above that which attaches to the delineation of Mohammedan propagandism revealed in it. In itself it is merely a reproduction of what has occurred time after time in the history of Africa, if Africa can be said to have a history. But it is going on in our own days, under our own eyes as it were. Even a superficial observer ought to gather from it that Mohammedanism in all its essential characteristics is unchanged. It would be difficult to explain the distinction between Kaled and Samadu, although a thousand years have intervened between their respective careers. Samadu is a fanatic of precisely the same character and conduct as Dan Fodio and others whom Dr. Blyden extols as the regenerators of his Negro brethren. It is not in Africa alone that desolation marks the tracks of Islam, although in many countries under its sway the "human bones" have mouldered into dust. We hope our readers will peruse with care and observation this last manifestation of how Islam is propagated in Africa, and think out for themselves how it must tend to the moral and intellectual elevation of the Negro. The physical benefits to him of this wholesale slaughter of his race must be at least questionable: they certainly must tend to check over-population, and perhaps also material prosperity.

*Freetown, Sierra Leone, September 18th, 1888.*

The day before the news of Sir Samuel Rowe's decease reached us, we had intelligence of the death, up country, of Major Festing, who, in January last, was despatched by the Imperial Government on a mission to Almami Samory (commonly called Samadu), the Mohammedan fanatic who has of late years kept this part of West Africa in a continual turmoil. It may be remembered that, in the beginning of 1886, some excitement was caused by a report that Samadu, who was described as the Mahdi of West Africa, was consolidating under his rule the various separate States that lie between Sierra Leone and the sources of the Niger, with the design of advancing later on to attack the Colony. Last year, however, he sent a message to the Governor, that "for his sake" he would spare the British possessions, and it was for the purpose of cultivating further friendly relations that Major Festing left Freetown in January last. Of course Samadu's professions of friendship are absolutely worthless. If he considered himself strong enough to attack Sierra Leone, he would attack it; but the reverses he sustained, between 1882 and 1886, at the hands of the French, have probably made it clear to him that disciplined troops are not to be attacked with impunity. From the reports of the messengers who have arrived here, it appears that Major Festing died on August 16th, while on his return journey. He had found Samadu on the borders of Wassalu, a State some two hundred miles due east of Sierra Leone, engaged in war with the Bambaras, under their King Keba, and had an interview with him on May 20th. He remained some weeks in Herimakono, the frontier town near which Samadu's camp was established, and started to return to Freetown early

in July. He had already suffered from several attacks of fever, and, while returning, he was seized with an attack of that type known as black-water fever, to which he succumbed.

The messengers report that every town and village through which they passed was in ruins, and that the road, from the borders of Sulimania to Herimakono, was lined with human skeletons, the remains of unfortunates who had been slain by Samadu's fanatical soldiery, or who had perished from starvation through the devastation of the entire country. Some of these poor wretches, to judge from the horrible contortions of the skeletons, had been attacked by vultures and beasts of prey while yet alive, and when too near their lingering death to have sufficient strength to beat them off. Around the ruined towns were hundreds of doubled-up skeletons, the remains of prisoners who, bound hand and foot, had been forced upon their knees, and their heads struck off. Keba, the heroic Bambara King, is still resisting bravely, but he has only one stronghold (Siaso) left, and the end cannot now be far off.

The career of Samadu furnishes us with a painful illustration of the result of our policy in West Africa. A Malinke or Soninke by origin, he was born, about 1830, in Sonankoro, in Koniah, a province of Wassalu, near the sources of the Niger. Early in life he was taken prisoner in one of the numerous tribal wars, and became the slave of a noted Marabout, named Fodi-Moussa. Partly by intrigue, and partly through the influence he gained by his religious fanaticism and great physical strength, he soon became so powerful in this household as to be able to enslave his own master; shortly after which he declared a Divine mission, and proclaimed a holy war against all infidels. Thousands of men flocked to his banner, actuated, no doubt, as much by greed as by religious fervour, and, before long, he became the scourge of all the peaceable States on the right bank of the Upper Niger.

In 1881, the French, who were busily pushing from the head-waters of the Senegal towards the Niger, formed an advance post, about one hundred miles from the latter river, at Kita, in Fuludngu, and the inhabitants of the neighbourhood implored their aid against Samadu. In response, Colonel Desbordes, with a force of two hundred and fifty men, advanced to the relief of Keniera, one of the most important markets on the Niger, which had been besieged by Samadu for some three months. The relieving column arrived too late to save Keniera, which had fallen five days before, but it attacked Samadu's army in its entrenchments, and completely dispersed it, with but small loss. Colonel Desbordes was unable to follow up his victory, but his brilliant military feat had the effect of entirely arresting Samadu's triumphant progress northwards and secured the safety of the inhabitants of Manding and Niagassola. Samadu did not accept this reverse as final, and in March, 1883, the French having pushed their advanced posts to Bammaku, on the Niger, he advanced with three thousand men to dislodge them. Colonel Desbordes, though he had only an effective strength of two hundred and fifty men, sallied out to meet the enemy, and fell in with them on the banks of the Wayako, a tributary of the Niger. The action was fiercely contested. The small body of troops was soon outflanked and surrounded, but, formed in square, they repulsed the repeated charges of the Mohammedans, and regained Bammaku, with a loss of twenty-three killed and wounded only. In the following month, Samadu still being in the vicinity, Colonel Desbordes again sallied out; but the enemy were so demoralized by the heavy losses they had sustained in the former action, that they offered only a very feeble resistance, and hastily retreated fifty miles to the south, to Bankhumana.

In 1884, Samadu again took the initiative, and invested a small French detachment at Nafadie. The place was relieved, when reduced to the last extremity, by a small force under Chef-de-Bataillon Combes, and the combined force cut its way through the opposing hosts and made good its retreat to Niagossola; but this attack decided the French to make a supreme effort and crush Samadu. . . . The surprise was complete, and the enemy fled without firing a shot. Samadu was now convinced of his inability to cope with the French; he signified his desire for peace, and a treaty was concluded, by which he confided to them one of his sons, and engaged not to molest any of the tribes to the northward. The

French having thus checked Samadu's career of conquest and slaughter to the north, that fanatic now turned his attention to the south-east, to the sphere of British influence, where, unfortunately, there was no power to take up the cause of humanity and arrest his progress. Before long he entirely overran and subjected Kouranko, Limbah, Sulimania, Kono, and Kissi. The most horrible atrocities were committed; peaceable agriculturists were slaughtered in thousands, and their women and children carried off into slavery. Falaba, the celebrated capital of Sulimania, and the great emporium for trade between Sierra Leone and the Niger, was captured and destroyed; and the whole of the inhabitants of that district, whom every traveller, from Winwood Reade down to Dr. Blyden, has mentioned with praise for their industry and docility, have been exterminated or carried off. Sulimania, which was the garden of West Africa, has now become a howling wilderness.

Of course, trade suffers, and will continue to suffer as long as the non-intervention policy, which has been the ruin of all our West African possessions, is suffered to continue; and what is worse is, the inhabitants of the territory between this Colony and the sources of the Niger will be driven to solicit French protection, with the result that the process by which the Gambia Settlements have already been isolated will be here repeated. What is more natural than that, failing to obtain assistance in any shape or form from the Government of Sierra Leone, to which these tribes always look in time of trouble, and knowing the active and effective measures the French have taken for the protection of the tribes to the northward, they should ask them to take their country, and save them from destruction? The people of the States to the south of Futa Djallon are pagans, and Samadu makes their religion a pretext for his outrages. He is desirous, he says, of converting them to the "True Faith," and his modes of persuasion are murder and slavery. What could be more horrible than the story just brought down by the messengers who were with Major Festing? Miles of road strewn with human bones; blackened ruins where were peaceful hamlets; desolation and emptiness where were smiling plantations. What has become of the tens of thousands of peaceful agriculturists, their wives and their innocent children? Gone; converted, after Samadu's manner, to the "True Faith." And thus the conversion of West Africa to Islamism goes merrily on, while *dilettante* scholars at home complacently discuss the question as to whether that Faith or Christianity is the more suitable for the Negro; and the British people, dead to its generous instincts of old, makes no demand that such deeds of cruelty and horror shall be arrested with a strong hand.

And yet it would be easy to give Samadu a sharp lesson. In their different engagements with him the French only on one occasion had more than three hundred men, and yet they never suffered a reverse, though they were conducting their operations at a distance inland of six hundred and fifty miles from St. Louis. Here, at Freetown, we are only nine days' march from Falaba, and when the triennial relief of the West African garrisons takes place, in December next, and both West India Regiments will be here, there will be an effective force of twelve hundred men, of whom one thousand, at least, would be available for an expedition against Samadu. Humanity demands it, and policy demands it. The opportunity will not occur again for three years; and who can say what strides inland France may not make in that time? In any case, one of two things has now to be decided upon. Either we must adopt a forward policy here, and make our strength felt in the interior, or withdraw entirely to the peninsula of Sierra Leone, cut off all communications with the native tribes, and simply retain the place as a military post and coaling station. No middle course appears possible in view of the activity of our French neighbours, who have already got far below Siguiri, and will, before long, if we do not awake, entirely hem us in.

It will be noticed that the writer in the *Standard* expresses himself freely, in view of these atrocities, concerning *dilettante* scholars at home—that is, in England. They ought unquestionably not to have palmed off upon the public the absurdities which they have circulated;

but no small portion of the blame attaches to Dr. Blyden, whom they have unwisely trusted to as an authority. He is unquestionably a man of ability, as we have not been slow to acknowledge ; but he is, to say the least of it, hopelessly wrong-headed, however misled, on the questions concerning which he professes to be an expert. We have no wish needlessly to advert to unpleasant matters, but it is a notorious fact that the estimate formed of the value of his testimony on the West Coast of Africa, where he is well known, is very different from that which has been attributed to him by those who were in reality unacquainted with him. How he, a Negro, can look on unmoved at the atrocities practised by Mohammedans upon those who are naturally his brethren, might be held to be a mystery, were it not that in many other questions besides the present it is no easy thing to account for human aberrations, and to assign motives for conduct which seems inexplicable. Perhaps the Doctor may think that some time or another future benefit may arise to his people out of these horrors, and, like the Frenchman who exclaimed when twitted with the massacres and the tragedies a hundred years ago, "*Mais, monsieur, on ne fait pas des révolutions couleur de rose,*" perhaps imagines that through these oceans of blood the regeneration of his brethren will spring forth. His views, however, if such are his views, are not universally held on the West Coast of Africa, and we do not think they will find much acceptance in England, beyond what they may attain to in literary circles. Exeter Hall is, we are convinced, not prepared to acquiesce in them.

Be all this as it may, it may be of interest to the student of the Word of God to note how wondrously, through many ages and throughout so many countries, the original promise made to Abraham has met with most remarkable fulfilment, and has not indeed yet failed. And now in Africa there seems again the prospect of the descendants of Ishmael being confronted once more in the last region in which they have taken refuge, by those who, spiritually at any rate, are the children of the free woman. The result in this instance is not yet. Some may deem these speculations fanciful, but we put them forth for what they may be worth. Of one thing we are convinced, that to deal with missionary questions, and to argue upon them purely as though they were ordinary commercial transactions or political speculations, without constant reference and appeal to the Word of God, is a mistake. More indications of the course of His Providence and government of the world may, if we will only look for them, we think, be discovered than we are apt to imagine. It is, of course, as Solomon says, sometimes necessary to "answer the fool according to his folly," and to argue with him after a fashion that he will admit to be legitimate ; but such treatment should be exceptional, and merely *pro re nata*. It is only lest he should be wise in his own conceit. Not, however, man's notions, but God's wisdom, God's revelation, God's commands, God's promises, should be the light and leading of missionary effort. We would not wish to lose sight of them.

K.



## MISSIONARY INTERCESSION IN OUR LITURGY.

## II.



HERE are but two prayers in our Liturgy in which Intercession for Missions to the heathen directly appears. The one is in the Litany; and the other in the "PRAYER FOR ALL SORTS AND CONDITIONS OF MEN," which is substituted for it when the Litany is not appointed to be read. This latter is the more full.

We approach God as *the Creator and Preserver of all mankind*. At once our thoughts are directed to heathen lands, as well as our own. We are reminded that all men have not the privileges which we have. We include them in our prayer; *we humbly beseech Thee for all sorts and conditions of men*; men out of the Church of Christ as well as in it. Men whose "condition" is darkness and ignorance, and those who know the truth. And the missionary thought expands. We ask *that Thou wouldest be pleased*—for in this, as in all things, we submit ourselves to His good pleasure,—*to make Thy ways known unto them*. Even the most gifted missionaries are incapable of doing this. We may point them to the way, but we cannot give the seeing eye to behold it, or the willing heart to enter it. He has taught us to send men to the heathen to preach His Gospel. But the power to "make known" the ways of God is His. It was not Paul, but it was the Lord who opened Lydia's heart in Philippi. Here is need of prayer. And here we have our fullest liturgical prayer.

"Thy ways:" the way of Thy salvation, the way of peace, the way of holiness and of truth. "He made known His ways unto Moses." Not our ways, but His.

By His mercy we, in these days of privilege, have been led to make His ways known to other, to many nations. And we still stretch forth to greater things, even to "all nations."

The faith which heals, which receives the *saving health*, cometh by hearing. "And how shall they hear without a preacher? And how shall they preach except they be sent?" This is what we are praying for. Men to go: means to send them. And more than this—the power of the Holy Ghost with them, that He may make known the ways of God in the hearts of those that hear.

Then the burden of our prayer expresses itself more distinctly—that Thou wouldest be pleased to make *Thy saving health known unto all nations*. These beautiful and suggestive words,—"*Thy saving health*,"—are from our familiar Psalm, *Deus Misereatur*. They awaken in our prayer desires for the recovery of perishing heathen; and for the establishment in the Faith of those that are healed "by His stripes." In this Collect, more than in any other in the Prayer-book, we are praying that the saving Name of the crucified One, the only balm which can heal a wounded spirit, may be published in all lands. It is our most purely missionary prayer.

Another we have in the LITANY, when we pray *That it may please Thee to have mercy upon all men*. Mercy is so wide a word, especially

when we seek it for all men, that its meaning is apt to be lost, and our prayer to become indefinite. Let mercy be thought of in its brightest display, in the Cross of Christ: let the word be filled in our thoughts with missionary blessings, then it becomes definite. What higher mercy can we seek for any man, what richer for "all men," than the mercy of the Gospel preached among them? When this prayer is said in the church, let us add our true, our hearty response: *We beseech Thee to hear us, good Lord.*

These are, I think, the only directly missionary supplications in our Common Prayer. But there are others into which those who are moved by a missionary yearning will introduce a missionary thought. How much, for example, the Native Christians demand our prayers! Let us have them, as well as other brethren, in our view when we ask blessings upon *Thy people*; when we ask for them *increase of grace to hear meekly Thy Word*. They need, we all need, teaching in the Word for our growth, for our increase of strength and stature in the Lord. So then let us think of them when we pray, that an increase of grace may incline them to *receive the Word with pure affection, and to bring forth the fruits of the Spirit.*

Perhaps, too, in our next petition we may remember Native converts. I fear there is much error taught by false teachers among them. Let us beseech our "good Lord" *That it may please Thee to bring into the way of truth all such as have erred and are deceived.*

I do not think it is well to give to such general petitions a wholly missionary aspect, but rather to include the missionary Churches in them.

Another sentence in the Litany has also often supplied me with a missionary thought. It is the quotation from the forty-fourth Psalm. For what nobler works have our fathers declared unto us than the triumphs of missionary workers? Aye, even to the old time before our fathers. All along the ages He hath gotten Him the victory among the heathen. Then our response rises with intelligence—In our mission-fields, *O Lord, arise and help us*. Where our fellow-men are in the bondage of Satan, where our brethren in the Lord are in danger through false teaching, *deliver us for Thy Name's sake—for Thine honour.*

Let us include, too, the heathen in our responsive cry, "For the Lord hath much people," in many places, whom we know not—*O Lord, save Thy people; and bless Thine inheritance*. The words are from the twenty-eighth Psalm, where it is added, "*Feed them, and set them up for ever.*"

Our COLLECTS also, which come but once in the year, breathe sometimes a missionary prayer. For instance, the third in Advent, the third after Easter, and the Good Friday Collects.

Nor should we overlook the PRAYER OF CONSECRATION in our Communion Service, where we are reminded that the *one oblation of Himself once offered* was not for us here in England only, but for the *sins of the whole world*. When this is said, we might breathe our prayer that not only we, but also *all Thy whole Church may obtain remission of our sins*

—*through faith in His blood.* Is there not a true missionary thought here?—for faith cometh by hearing, and hearing by the Word of God which we send forth.

But we have much missionary prayer in our Church songs. *Venite* brings us before God as a great King above all gods. All lands are His. *In His hands are all the corners of the earth.*

*Te Deum*, too, puts upon our lips words of strong hope for the heathen. Not in fact, but in words of faith and hope based upon mighty promises, it is that *All the earth doth worship Thee, the Father everlasting.* Christ has died, not for us only, who are within these church-walls, but *when Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers*, wherever the Gospel is preached.

There are missionary aspirations in *Benedictus*, for *He hath visited and redeemed His people* wherever they may be.

*Jubilate* is a purely missionary psalm. Only by missionary work is it possible to call upon *all ye lands* to be joyful in the Lord.

And in EVENING PRAYER *Cantate* is distinctly missionary, telling how *all the ends of the world have*, in the prophet's foreseeing eye, *seen the salvation of our God.* *Nunc dimittis*, too, is full of missionary hope and instruction. And *Deus Misereatur* is a triumphant anticipation of the end of all missionary effort. Our *Glorias* after these psalms are fragrant with thanksgiving and prayer. Our God shall triumph. *God shall bless us*; so bless us that our hearts shall be full of desires after the salvation of the heathen, *all the ends of the world shall fear Him.*

We do not meet in our church only to intercede for Missions to the heathen; we may not therefore use our Prayers as if they were intended for them. But where the missionary spirit—and the Holy Ghost is most truly a missionary Spirit, the Spirit without whose control and power missionaries labour in vain—where He breathes in our prayer, Missions to the heathen will most assuredly be included in our Common Prayer.

J. E. SAMPSON.

## TAMIL PROVERBS.

BY THE REV. HUGH HORSLEY, M.A.,

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THE study of the proverbs current among a people must always be of interest. While there is scarcely a nation, however rude, which has not its wise sayings, the Tamil race is perhaps conspicuous for its love of terse and epigrammatic sayings containing the wisdom of their wisest men. Accordingly, we find the conversation of the people teeming with the wise sayings which have been handed down from generation to generation.

The Tamils are often very happy in the use of proverbs, as the following will illustrate. Some sixty years ago a missionary was calling on a Chief Mudaliar at Trincomalie, and in course of conversation was urging the claims of Christianity, when the old gentleman, who remembered the coercive system adopted by the Dutch for the propagation of Christianity, and well knowing too that the missionaries under the mild sway of Great Britain can

use no weapon but the Gospel, uttered with great animation the following proverb: "Will the tamarind fruit that has resisted an iron hook (used in pulling down the fruit) shake at a sacred song?"

Tamil proverbs are often cleverly *applied* by Native catechists and others. There is a proverb to the effect that "one who does not know himself (i.e. his own origin) will not know his Head (i.e. cannot give an account of his ancestry)." The proverb was thus applied with much force: "The man who knows not himself as a *sinner*, will not know God, who is his Head."

To any who wishes to study the proverbs current among the Tamil people, I would most heartily recommend Mr. Percival's book, containing no less than 6132 proverbs. It is, of course, impossible in the space allotted to an article to give a full and detailed list of proverbs commonly received among the Tamils.

There is a Tamil proverb which may be rendered thus:—

"From boiling pot, one grain of rice  
To test the whole will quite suffice."

I propose, therefore, to take out a grain or two from Mr. Percival's interesting book, and arrange them under various heads, thus supplying what is acknowledged to be a desideratum.

The Tamils are an intensely religious people, if we can judge them by the large number of proverbs relating to God which are commonly received. A few of them will not be without interest.

- "God Himself is the help of the helpless."
- "Not an atom will move without the permission of God."
- "Should the favour of God fail, every one will come to nought."
- "The Supreme Ruler knows the purpose of every one."
- "He who preordained will protect and guide."
- "Excuses are of no avail with God."
- "Vishnu and Siva are one; let sand be put into the mouth of him who denies it."
- "He who holds the sceptre is the Triune God."
- "After making every effort fix your mind on God."
- "Will He whom heaven and earth cannot contain dwell in wood and stone?"
- "Know God when you are young."

It is interesting to notice the current sayings on the subject of *Truthfulness* and *Falsehood*:—

- "None ever perishes by speaking the truth, none flourishes by uttering falsehood." (Cf. "*Honesty is the best policy*.")
- "When the truth is told a breach between friends may be healed."
- "The truthful man has all other virtues."
- "The mouth accustomed to lies will be deprived of food."
- "Will falsehood conquer truth?"
- "When you speak the truth the world will honour you."
- "There is no one in the world who has not uttered a falsehood."

If the Tamils only lived up to their proverbs they would indeed be a model nation, bringing forth "the fruits of righteousness." Love, Chastity, Moderation, Justice, Obedience, Humility, Perseverance, Liberality, Thrift, Industry, Unity, Gratitude, Compassion, and many other virtues are inculcated and encouraged by the proverbs which are universally known by the people and are daily on their lips. One or two proverbs out of many have been selected under each of these heads:—

- Love—"They who are destitute of love are void of influence."
- "Where love reigns the impossible may be attained."

Chastity—"Chastity lost for a cash will not be recovered by a crore." \*

Moderation—"Joy and grief must be regulated by moderation."

Justice—"A sceptre of justice is the beauty of royalty."

Obedience—"He who will not hear the words of his guru (teacher) and he who disobeys his mother are worthless."

Humility—"A fruit-bearing tree bends; the virtuous are lowly."

Perseverance—"The smallest fraction will come out by division."

Liberality—"The liberal giver will be happy."

Thrift—"A single cash saved is greater than thousands of gold spent as soon as acquired."

Industry—"The active foot is Shridevi," i.e. the goddess of prosperity. (Cf. "God helps those who help themselves.")

"An industrious man is said to do with his *hands* what others do with their *feet*."

Almsgiving—"Almsgiving secures heavenly bliss." \*

Unity—"What matters the ruggedness of the road if the bullocks and cart hold together?"

"Gruel served in the house of a *united* family is enjoyable."

Gratitude—"The good never forget a benefit; in like manner, the palmyra yields its produce to him who planted and watered it." (The palmyra is a slow-growing palm, taking about ten years or so to yield any return.)

Compassion—"The heart void of compassion is harder than iron."

"Wipe off the tears of him who comes weeping."

The bitter cup of *affliction*, of which all have to drink, is sweetened by many beautiful sayings, e.g.—

"One hand smites, the other embraces." (This is commonly quoted of God punishing in love.)

"Sesamum seed and sugar-cane yield a profit when pressed."

"If lanced, the sore will heal."

"Grief leads to comfort, suffering to patience."

"Pain precedes, pleasure follows."

"An unchastised bullock will not obey."

In moving among the Tamil people in India, it is no uncommon thing to come upon a man robed in yellow, decked with beads, and besmeared with sacred ashes, all testifying to the fact that the man is an ascetic, i.e. one who has given himself to a life of self-abnegation and profound contemplation of the Deity. What then do we find on the subject of *Asceticism*?

"A terrible ascetic, an atrocious cheat."

"In austerity severe, in perversity adept."

"The least unlawful desire destroys a myriad acts of austerity."

"The austerity of those who are ignorant of the Supreme is as profitless as the soil at the foot of a dead tree."

"Domestic life is honourable; that of the ascetic is disgraceful."

"By neglecting religious austerities supreme good will be lost."

It is hardly necessary to remind my readers that women in the East are generally considered of little account. Is this feeling emphasized and illustrated by the proverbs common among the Tamils? We will see.

"He who listens to the words of a woman will be accounted worthless."

"A thousand men may live together in harmony, whereas two women are unable to do so, although they be sisters."

"If the word woman be uttered, even a demon will be moved with compassion."

"No matter how skilled a woman may be in numbers and letters, her judgment will be second-rate."

"Who can act so as to please a woman?"

"The thoughts of women are afterthoughts."

\* Crore = 10,000,000.

It is interesting to compare with the above a common saying which shows the power of woman's tongue, which is everywhere proverbial, and clearly shows that Tamil women are no exception to the rule.

"If one woman speak the earth will shake."

"If two women speak the stars will fall."

"If three women speak the sea will dry up."

"If four women speak what will become of the world?"

On *Female Education* we find the following:—

"Though one wear cloth upon cloth, and is able to dance like a celestial, she is not to be desired if she can press a style on a palm-leaf" (i.e. *if she can write*).

That a vast change has come over the people of India on this subject is shown by the fact that educated Hindus are seeking to have educated women as their wives.

Although the proverbs already quoted go to prove that women are lightly esteemed by the Tamil people, yet it is an undoubted fact that mothers have an untold influence in their homes, as the following will show:—

"When one rejects the advice of his mother no precept can reform him."

"Who will approve of a daughter that is undutiful to her own mother?"

"The child that has not seen the face of its mother and the crop that has not seen rain will not do well."

"Whom will he help that does not help his mother?"

"Does a man gain notoriety by supporting his mother?"

On one occasion a missionary was dwelling on the folly of idolatry, and remarked, "You take a stone, and half of it you make into a door-step and the other half into a god." "True," replied one of the audience, "but there are my *mother* and my *wife*—both are women. I reverence the one and beat the other!"

The influence of mothers has already been illustrated by proverbs, and this suggests the subject of the various *Relationships* which the Tamils have in common with all others. By far the largest number relate to the *Mother-in-law*, who is generally regarded by her daughter-in-law as the personification of all that is severe and unkind.

"The touch, whether of the foot or hand, is an offence to one's unkind mother-in-law."

"Even obeisance is an offence to an unloving mother-in-law."

"Standard gold and a woman at one with her mother-in-law are rare."

"If broken by the mother-in-law, it is an *earthen* vessel; if by the daughter-in-law, it is a *golden* vessel."

"Will my mother-in-law never die—will my sorrows never end?"

"However cruel a mother-in-law may be, she is nevertheless desirable."

*Wife*—

"A disobedient wife is an evil both to her mother and to herself."

"A disobedient wife and a self-willed husband"—(said of uncongenial society).

*Daughter*—

"In times of prosperity, even a slave-woman may bring forth a female child."

The father of a *daughter* is not generally regarded as one to be congratulated, owing to the expense which must necessarily be incurred in bringing up the child and getting her suitably married.

*Brother*—

"An elder and younger brother are natural enemies."

They are supposed to be subject to envy, jealousy, and hatred on account of the rights which they inherit.

*Brother-in-law—*

"The friendship of a brother-in-law lasts while one's sister lives."

In their proverbs the Tamils are particularly severe upon the *Goldsmith*, the *Chetty* (merchant), the *Weaver*, the *Washerman*, the *Doctor*, and the *Shepherd*.

"A goldsmith will pilfer the gold dust even of his mother."

"Like the goldsmith and the merchant."

"The tricks of a goldsmith and of a weaver are not equal to those of a washerman."

"A doctor's child dies not by disease, but by medicine."

"He who has killed a thousand persons is half a doctor."

"The sense of the shepherd is in his neck."

It is said that a shepherd went in search of a sheep which was on his shoulders. On looking down a well and seeing the sheep reflected in the water, he jumped into the well and was drowned.

It would be easy to quote a goodly number of proverbs which illustrate *Tamil customs*. The following, however, must suffice:—

"A woman of *fifty* must bend the knee before a boy of *five*."

"Whatever is left uneaten by my brother is an advantage to my sister-in-law" (i.e. my brother's wife).

Wives always eat after their husbands.

"Is the food peculiar to the *New Moon* to be had every day?"

On these occasions the household eat only once during the day, and that in honour of deceased ancestors, but the food is of a superior kind, and prepared with great care in utensils that are kept for sacred purposes. If a Brahmin be present, he offers oblations of sesamum, grain, and water to the manes of the dead, naming each in order as far back as the third generation.

"After grinding, the grindstone remains; after shaving, the kudumi remains."

The Tamils leave a tuft of hair at the back of the head which is tied in a knot. A discussion arose in South India some years ago among the missionaries whether this tuft should be allowed to remain or not in the case of professing Christians.

"Having given half a fanam to weep, why give a fanam to cease?"

Women are hired to weep at funerals.

"Home bids me go, the cremation-ground says come."

"My father not only neglected to put me to school, but he left me to bear the expenses of the firebrand."

In India the Tamils practise cremation, and seem to understand the business thoroughly, as I can testify, having visited their burning-grounds. The ceremonies of cremation are many, and doubtless the expenses considerable.

"In the house where rice is pounded for sale there is not enough to put into the mouth of a corpse."

Before a corpse is removed the females of the family place a little raw rice near the mouth; the males do the same at the cemetery before the body is laid on the pyre.

"If my mother die, my father becomes uncle."

He marries my *aunt*, i.e. my mother's sister.

"Never mind should the youth at the plough become lean, take care of the girl who has received the nuptial presents."

After the marriage has been arranged the future bridegroom is expected to pay a sum of money in proportion to his income.

"Arrange it so that when he goes to weed rye, he may also engage a wife for his younger brother."

The marriage arrangements are often made entirely by the relations of the bride and bridegroom, the interested parties having never seen each other before the wedding-day.

"It is said that he forgot to tie the *tali* owing to the bustle at the wedding."

The *tali* is a cord tied round the neck as a marriage symbol, and answers to the wedding-ring. It is generally adorned with jewels. The proverb illustrates the confusion that sometimes arises at weddings owing to some disputes about money matters.

"She who marries will do well whether her husband be old or poor."

An "old maid" is a thing almost unheard of among the Tamils.

"Do not regard her as your wife who goes unattended."

On being asked why he had beaten his wife, a Tamil once gave as a good reason that she had gone to her brother's house unattended.

"After ten years of age a girl should be affianced, if even to a pariah."

Among Native Christians early marriages have been discouraged, and with considerable success.

"His hand is weary with eating."

A Tamil acts on the principle that *fingers were made before forks*.

"To kiss the child of another is bad for the lips."

It is customary to put the tips of one's fingers to the child's cheek and then kiss the tips.

"The hire for slitting the ear is readily paid."

This proverb shows that the Tamils are as much slaves to custom as other people. At a tender age the girl's ear is slit and a large piece of cotton is inserted. In time the cotton is removed, and replaced by heavy lead earrings, which tend to drag down the lobe of the ear. The slitting of the ear is attended with much tom-tom beating, thus deafening the cries of the poor terrified and ill-treated child.

Native *superstitions* are encouraged and upheld by a multitude of proverbs. For example, there are fortunate and unfortunate days and months; there are some stars whose influence is said to be good, while that of others is dreaded. Augury is quite a science with the Tamils, while incantations and charms are thought to exert a wonderful power. The evil-eye has great terrors to the mind of a Tamil, and to avert its evil influence many devices are resorted to. Certain curls are looked upon as ominous. A missionary once bought a horse very cheap, the owner being glad to part with it, on account of a certain unlucky curl on the animal's neck.

"The destitute bring forth a female child, and that on Friday."

"A Saturday corpse goes not alone."

"Do not begin to build in June; do not set out to occupy a house in March."

"None born in April is unfortunate; none born in October is fortunate."

"He who was caught was under the influence of Saturn in the eighth sign; he who escaped did so under the influence of Saturn in the ninth."

"He is now under the auspicious influence of the planet Venus."

"No one was ever ruined under Jupiter."

"A hearth made on the second Lunar day will not be deserted."

"If one sets out auspiciously, he may return with honour."

"Look south on Monday and Saturday, if leaving home."



"The correct utterance of incantations secures the divine favour."

"If one understand the import of the word *Ari* he may exercise regal power."

"If a quail crosses one's path to the left he will govern a province."

"The sight of a crow on rising of a morning is ominous of evil."

"The medicine I gave as a charm won't allow him to go."

"Though one may escape the cast of a stone, he cannot escape the glance of an evil eye."

"It is certainly a good horse, but its circular marks are bad."

Caste is, of course, a religious institution among all Hindus. Let us see, then, what the Tamils have to say on this hundred-headed Hydra, which has proved such a barrier to the teachers of Christianity.

"Caste arises from action, it is not from birth."

"Caste and religious distinctions exist even among religious mendicants."

"Though one may enumerate the various kinds of rice, he cannot enumerate the varieties of the Pullar caste."

The Hindu is a firm believer in Fate. He is assured that the fate of each man is written on his head by Brahma. On one occasion the writer of this article was in conversation with a man who repelled what was said by the missionary by saying that if he were fated to become a Christian, he would become one, but not otherwise, and then went on to propound the theory already stated. Before the missionary could answer this foolish objection, one of the audience, a heathen carpenter, replied, "You foolish man, do you not know that when a carpenter makes a box he dovetails the corners in order to strengthen them; so it is with the head. For its greater protection from heavy blows the Deity has dovetailed the joints." Notwithstanding the folly of the notion above mentioned the ignorant still believe in the "writing of Brahma," as shown by the following:—

"No one escapes the decree of Brahma."

"The writing of Brahma will not fail in the least."

"Will he who wrote then, erase and write again?"

"If one's desires are in excess of destiny, will they be obtained?"

"Though penance be performed by standing on the point of a needle, that which is predestined only will be obtained."

"Will destiny be averted by weeping?"

*Learning* is highly commended and much valued, as will appear from many proverbs that might be quoted.

"Learning is more substantial than accumulated riches."

"The ignorant man is not esteemed."

"Learning when being acquired is bitter, but when possessed it is sweet."

"Though low of origin, the learned ranks with the highest class."

Slander, Harsh words, Anger, Niggardliness, Indulgence, Gluttony, Procrastination, Indolence, Hypocrisy, Hastiness, Disrespect, Jealousy, and Ingratitude are all condemned.

"A slanderer and a snake of deadly poison have each two tongues."

"A harsh word is more painful than a blow."

"The irascible is like a man on horseback without a bridle."

"Even a lizard will not enter a house occupied by a niggard."

"Indulgence in the parent is not good for the child."

"The glutton and the sloven are alike worthless."

"Pay at once, delay is bad."

"Indolence changes nectar into poison."

"Better is a harsh word than one smooth and feigned."

"The hasty are deficient in sense."

"Who will tolerate a presumptuous or imprudent man?"

"Is one to go to a foreign country because his neighbour prospers?"

"May hospitality be requited by treachery?"

The inordinate desire in a Tamil for litigation remains uncurbed, notwithstanding the proverbs which prevail among the people.

"Litigation is a pole planted in mud."

"The man who goes to court will be reduced to a potsherd."

The "Temperance question" (i.e. abstinence from intoxicating liquors) is represented by the following :—

"Will the family of a drunkard prosper?"

"A drunkard and a mad man are alike."

"Pour in liquor and draw out the secret."

"The number drowned in alcohol is in excess of those drowned in water."

"A child is a fruit that does not nauseate, and water a beverage of which one never tires."

There are some proverbs which deal with the *Weather*, and as sunshine and rain affect the happiness and prosperity of the human race, it may interest my readers if a few of them are given.

"A large halo, a rainy day."

"If white ants take wing in the evening, it means excessive rain."

"The evening rain will not cease, even if one should weep."

"A crimson sunset betokens abiding rain."

"If ants carry their eggs to a higher place, it will rain."

"Strong wind foretells rain."

"Rain after drought will not soon cease."

"If a butterfly fly low, it is sure to rain."

Many of the Tamil proverbs take the form of *moral injunctions*, such as the English adage, "*Be just before you are generous.*" As examples the following may be adduced :—

"Associate with the friend of the poor."

"Remember through life those who have given you salt."

"Be single-minded—assist those who teach the Vedas."

"No matter if it bite, do not kill it."

"Daily fix your mind on divine things."

"Lose not even a moment of time."

"Avoid lies, murder, and theft."

Others, among the Tamil proverbs, are sayings referring to well-known stories or fables, such as "*The grapes are sour*," referring of course to the fable of the fox and the grapes which he found out of reach and accordingly denounced as sour.

"Like the story of killing a mungoose that had done well."

The tale is, a mungoose, seeing a deadly snake approach a sleeping infant, killed it. When the mother returned from the well, she saw blood on the animal, and, imagining that it had bitten her child, she killed it.

A very large number of Tamil proverbs might be quoted which correspond in meaning to well-known English proverbs. Space, however, will not admit of many being given. The corresponding English proverb is written opposite the Tamil proverb.

"When apart even enmity becomes friendship."	"Absence makes the heart grow fonder."
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"To the cattle on that bank, this seems green."	"Distance lends enchantment to the view."
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"You publish the price of ghee before buying the buffalo."	"Counting one's chickens before they are hatched."
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"Winnow while the wind blows."	"Make hay while the sun shines."
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"Although you cry for the flood that has passed the dam will it return?"	"There is no use crying over spilt milk."
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- "Nectar if taken in excess becomes poison."  
 "The kala fruit of to-day is better than the jack-fruit of the future."  
 "The dancing-girl who cannot dance complains that the hall is not big enough for her."  
 "Having bought an elephant, why quarrel over the price of the goud?"  
 "Even the foot of an elephant will slip."  
 "The drawing back of the goat shows that he is about to butt."  
 "Are all that are born in Ceylon Rāvanas?"  
 "Saying *to-day* and *to-morrow* means saying *never*."  
 "If encouraged he will jump over the house-top."  
 "The dumb regards the babbler as a wonder."  
 "Like infusing acidity into a lemon."  
 "Will the New Moon await the Brahman's arrival?"  
 "Can a fort be taken with one ball?"  
 "Will the temple cat reverence the Deity?"  
 "One should reside near a temple and a tank."  
 "It is an act of folly to wear clothes in a country where all go naked."  
 "Is rice offered in charity refused because it is over-boiled?"  
 "A hungry dog finds a way wherever he goes."  
 "Although you go round, go by the way."  
 "Power admits of no disputes."
- "Enough is as good as a feast."  
 "A bird in the hand is worth two in the bush."  
 "Bad workmen complain of their tools."  
 "Penny wise and pound foolish."  
 "Accidents will happen even in the best regulated families."  
 "Coming events cast their shadows before them."  
 "It's not the cowl that makes the monk."  
 "Procrastination is the thief of time."  
 "If you give him an inch he will take an ell."  
 "In the kingdom of the blind the one eyed is king."  
 "Carrying coals to Newcastle."  
 "Time and tide wait for no man."  
 "Rome was not built in a day."  
 "Familiarity breeds contempt."  
 "Cleanliness is next to godliness."  
 "If you go to Rome, you must do as Rome does."  
 "Beggars must not be choosers."  
 "Where there's a will there's a way."  
 "The longest way round is the shortest way home."  
 "Might is right."

Many of the Tamil proverbs are rendered all the more forcible by the alliteration contained in them. As it is impossible to reproduce the alliteration contained in the following, I have endeavoured to give them in rhyme:—

- "The man who does what's culpable,  
 Must suffer what's unbearable."  
 "If thoroughly is ploughed the field,  
 Most fruitful then will be the yield."  
 "Shall treacherous pickaxe be applied  
 To friendly house that food supplied."  
 (*Said of returning evil for good.*)  
 "The waters of a well that's drawn will  
 ooze and spring,  
 While those that stand undrawn foul  
 odours bring."
- "If doubtful of the way to go,  
 Advance with careful step and slow."  
 "One may endure gross robbery,  
 While pilfering is misery."  
 "Where sense of shame is not alive,  
 There sense of honour cannot thrive."  
 "Whatever grain is sown is reaped  
 again;  
 Whatever wrong is done, for wrong  
 comes pain."  
 "What's great amusement to the cat,  
 Is most distressing to the rat."

## LETTERS FROM UGANDA, &amp;c.



WE now present the letters mentioned in a P.S. last month (p. 717), from Mr. Gordon and Mr. Walker; also some extracts from letters from Mr. Mackay to ourselves (i.e. the Editor), not written for publication, but full of interest. Nothing can be more stirring than his appeal against the faint-hearted suggestion that the Nyanza Mission should be withdrawn; and his geographical notes are important. In the encouraging letters from Uganda we would draw special attention to Mr. Gordon's account of Bishop Parker's letter to the Christians being read and re-read and copied among them. Is not this exactly what was done with St. Paul's letters in Galatia and Achaia and Macedonia?

*From Rev. E. C. Gordon.*

*Buganda, Natete, June 20th, 1888.*

Bishop Parker had hoped that the negotiations he had begun to open with King Mwanga would proceed most favourably. He may have been disappointed at the reception his letter received from the authorities. You have probably heard some account of the presentation of this letter. If he was disappointed it was because he expected too much from King Mwanga. We are of opinion that the letter did much good. It explained more fully our main object in coming to Buganda, I don't know what share or part the secular portion was to take. It showed him plainly that we are teachers of religion and not soldiers. That though knowing all about his guilt in the matter of Bishop Hannington and his porters, we sought no revenge. Our actions proved this. We had not the inclination nor the power to retaliate. When Mr. Mackay left Buganda, another teacher came to take his place, which would have been impossible had the English been wanting to send war to Buganda. It explained that we were not more eager to come here than to go to others who were inviting us to live with them. This too was proved by our actions: we did not hastily rush into Buganda after the departure of Mr. Ashe. In the letter we asked him to trust our word, and not believe the calumnies of our opponents. The king had the letter read before him twice, and some parts of it three times. The king did not like being charged with the slaughter of Bishop Hannington and his men. Yet he did not want us to go, or leave the country entirely. By seizing the boat, he showed that he would hinder any attempt to leave

without permission, if ever it had been thought of. Then besides, the letter prepared the way for the coming of Mr. Walker. He came by invitation. The messenger sent by the king in our boat took a most mild and peaceable message to Mr. Mackay, and kindly invited Mr. Walker to come. When Mr. Walker arrived he was received by the king with marked distinction. Few white men have been welcomed to Buganda with more honour and respect. The king was most anxious to know whether we had another letter for him from the brethren at Usambiro. He certainly seems to have expected that one would have been brought him from Mr. Stokes, asking leave to trade in his country. The messenger had met Mr. Stokes's man at Usambiro, from whom he would get this news. King Mwanga seemed surprised to find that we had no letter, and also to hear of the death of our Bishop. Now we are inclined to take the unasked-for, imposing reception as an acknowledgment of his faults in his previous treatment of white men. The honour and respect he paid us in this reception were expressive of the wish on his part to apologize for his former conduct towards our brethren. The king has since shown us some regard. We went to court one day, and saw him privately. On this occasion we took with us a long dress-coat belonging to Mr. Walker. This the king had sent for, having coveted it from the first time he saw Walker wearing it. The short white coats we wore on this day also took his Majesty's fancy. The king could not leave the subject of the coats, so Walker promised him one—a new one. At the same time, we reminded his Majesty that we

had received no return present from him, whereas we had brought him a good chair, &c. The king laughed pleasantly at our coolness, and said that we, rather his guest, should receive something. The same day he sent us two cows and a goat. His messenger came with us to take back the promised coat. Shortly afterwards the messenger returned again for another, saying that the king would buy the one I was wearing. We must not refuse to sell it. If we agreed, our friendship was to be considered complete, and we might teach. We sent this one also, and in return he sent back a load of shells. The king has since sent us some more cows—in all, seven animals. These we have sold, both for our own benefit and that of the Mission. It is difficult to keep cattle near the capital; they seem to die off very quickly. We do not know why this should be so; probably the pasturage is not so good as in the country. When I reached Buganda there were found here some eight animals belonging to the Mission, four of them calves. Of these but one remains; the rest have died. So we find that it is best to sell them.

The king has not publicly recognized the work here, and many are therefore still in hiding. He may not know when Sunday falls, but he must know that very many are in the habit of coming here on a certain day for worship. The building we use for service has often been quite full, and we have enjoyed some most hearty meetings. Many of the Christians bring their Prayer-books, which Mr. Ashe had printed in England. Some few also bring their New Testaments (Swahili). The Prayer-books are small, and they like them, for they are able to hide them underneath their clothing. All the Prayer-books sent are sold off, as also the New Testaments (Swahili), and more are asked for. We are hoping that Ashe and Mackay will undertake to translate another Gospel, that of John. This Gospel is a favourite one here. The printing of it could probably be done quicker and cheaper in England. It would occupy too much of the valuable time of those who engaged in it.

One or another of the members of the Church Council is generally staying at the Mission station. At present

Zakariya Kizito is here. He is a most worthy, earnest Christian, and one who sets a good example to others. He is industrious, and, being a tailor, can use his needle well. He is also teaching himself to make belts for holding cart-ridges, and is anxious to learn the art of bedstead making. Then Zakariya and other members of the Church Council make themselves otherwise generally useful. Zakariya helps me every Sunday, interpreting the Kiswahili for me, and he often gives a short exhortation himself in the afternoon. Before Walker arrived, I used to take the prayers only, and either Henry Wright Duta or Zakariya would give an explanation or exhortation from Scripture at both the services. Others also of the Church Council are well able to give exhortations, but they are not able to be here so regularly. One of them, Thomas Semfuma, has once spoken at an afternoon service.

The Bishop wrote a capital letter to the Christians, which I often read and re-read to them on the Sundays at the service. Sometimes I read it to them more privately in the house to a few. Some of the elders have asked me for a copy of this letter, which I have made, and others are now wanting one. They wish to read the letter at their separate homes to others, and to re-read it themselves.

There have been many baptisms during the time of my residence in Buganda. You will understand that the candidates are brought forward for baptism by two or more members of the Church Council. The number of Christians composing the Church Council was originally ten, three of whom suffered martyrdom in the year 1886. The rest are all earnest, good Christian men, and most eager to teach and instruct others. Many of those whom I baptized during the closing months of 1887 had been waiting for baptism for more than a year. In fact, ever since the departure of Rev. R. P. Ashe. Some, too, have been baptized as children. Besides this, a few also have been joined together in matrimony. We are hoping to be able to have more settled and regular work, when we have mastered the language. When also the king shall be pleased to give more liberty to his people to learn, be taught, and hear the Gospel, this will be easier, for there are

very many who are fully able to teach and undertake the elementary part of instruction.

At present, the king has gone to walk about his country. Very many of the residents about the capital have followed in his wake. However, there is plenty for us to be doing. A few visitors come almost daily for medicine, and maybe to buy cloth. Some others who come are able to help one with the language, they know Kiswahili well enough to be able to take one through "Mataya" in Luganda.

There is much work to be done on the house, in and in the garden. The floors and roof of the house have been needing repairs. We have set about the floors, and with the kind help of one of the elders, named Shem, have had fair success. We have put down two fresh floors, making a plaster of cow-dung and sand, using some old trowels, which came in most handy for the purpose. The roof

will be a longer business. The king has taken so many people with him, that the road leading to the capital seems quite lonely and deserted. This is quite the country season, all the great folk are out of town now. The Katikiro and one more important chief have been left in charge of the capital. The other day we saw the Katikiro: he is very ill; the nature of his complaint is far beyond our skill and treatment. He would willingly accept medicine from us, did we feel ourselves competent to comply with his wishes. He has asked me whether there was no doctor at Usamiro. Ah! when shall we be able to welcome a doctor to Buganda?

Some of the princesses have been asking for baptism, but I must tell their tale another time.

We believe that we owe much, yea, all our present peace and comfort, to your kind and constant prayers.

*From Rev. R. H. Walker.*

*Buganda, June 18th, 1888.*

I hope you may have received a letter I sent you some two months ago, in which I described the very gracious reception the king gave us on my first going to see him. I sent off that letter by some canoes belonging to the king that were going across the Lake to bring on Stokes' caravan. Since that time all has gone on most satisfactorily between us and the king. We have been up to see him three times. On one occasion he refused to see us until we gave him a particular black coat that he had seen me wearing, and wanted for one of his followers.

The next time we went up we took the coat and saw his Majesty; he was in a very agreeable and jocular frame of mind, and did not at all resent our reminding him that he had given us no return present on receiving the chair and carpet I had brought for him.

In the afternoon of that day he sent us two cows and two loads of shells (a load of shells contains 100 strings, of which five are worth 3s.). Since then he has sent us three more cows on one occasion, and one cow on another. Because the king thus treats us with kindness and respect, every one else does the same. Nothing could be more satisfactory than the way in which the

chiefs, the Arabs, and in fact every one, has treated us.

During this time of peace and quiet the work goes on regularly, of course very gradually; but I trust a real advance is being made from week to week. A good many people come every day to buy cloth, medicines, or books. Some come and sit and read, and from time to time come and ask Gordon the explanation of passages in the New Testament that they cannot understand. Zacharia, one of the elders, or Church Council, has been living with us nearly all the time I have been here. He is a most godly and respectful man; his manners are so very different from the inquisitive impudence of many, and the love of idleness of most. He is a great help in every way. On Sundays he helps by translating Gordon's Swahili address into the Luganda. During the week he is often engaged in reading the New Testament with others. His having the welfare of the Mission so thoroughly at heart, and being such a quiet, sensible man, is a great help to the work.

The congregations on Sundays have not been so large lately. I fancy it is because so very many people are away from the capital now. The king has gone on a march through some of the more distant parts of his kingdom, and

some five or six thousand men, we are told, have gone with him. The difference their absence makes is most marked. We often go for walks and hardly meet a single man *now*, whereas when I first came all the roads were crowded with men lounging about or strolling along. The king has many objects in this march. Whilst he was only a prince he never saw anything of the country; he was not shut up, as is usually the case with princes, because he was a special favourite of the old king, but yet was not allowed to go through the kingdom in all directions. Very naturally the king wants to see his kingdom. Again, he wants to make his existence and power felt in all parts of his realm, and marching through at the head of an army has this effect. Another reason is, that in this way he puts a good deal of treasure into his "coffers." The chiefs through whose country he passes have to give him large presents. He is not going to be away long, as the army is to go to fight somewhere to the north-west, I understand. On some former occasions it had been the custom for the soldiers who thus accompanied their king to have license and authority to plunder right and left; but this is all changed now: the order is that no one is to take goats or cows—they are allowed to take plantains and such-like for mere subsistence' sake. The first day this order was disobeyed, some men were caught stealing goats; four of them were punished by having their hands cut off. The next day more were caught at the same game, and one of them was shot.

Many of the members of the Church here have gone with their king. Some of the Christians seem a little hard in their judgment of the king and his actions, and I fancy have not that respect for their king that subjects ought to have. Having witnessed some of his acts it is difficult for them to think charitably of him, and make due allowance for his feelings of suspicion and dread of losing his crown. I quite see that for me the case is quite different. I have only seen the best side of his character, and have met with nothing but kindness and respect from him. This makes it easier to think charitably, and make allowance for things one has only read or heard of.

Now that Mwanga is more firmly seated on his throne, one may surely hope that he will be less suspicious, and deal leniently with those who appear to be his enemies. To be "king" here is everything, and when many have an equal *right*, the one chosen must feel his position rather an insecure one at first. At least thus it seems to me; thus much excuse might be found for many of his acts, I hope.

Last Saturday we went to see the Katikiro (chief judge) who in the king's absence acts as viceroy. He received us very kindly, as he always has done when we have been to see him. He looked terribly ill, and told Gordon that he knew that his days were numbered. We went partly to ask about a messenger to be sent with the boat to Usambiro. We hope to go again this week and have a man given us, so that we may shortly send off the boat to the other side of the Lake. We have had no news of England since December 29th, 1887. The last mail I had was on March 11th. The French Bishop, who passed Usambiro on his way here, brought us news of the welfare of Mackay and Ashe, but this was a long time ago—at the end of April. We have been quite shut off from every country outside for at least two months. Of Stanley we have heard nothing. The communication with the north is quite closed, owing to the enmity between Kabarega and Mwanga. The former owns, I understand, all the country to the north and north-west of Baganda. We hear that Mahomet Biri, who used to be a means of communication between Mackay and Emin Bey, has been murdered by Kabarega. He was, I fancy, on his way down here from Wadelai, and might have brought news. We once heard that a man wearing a kamsu—a sort of long white shirt—was fighting due west of us. If there was any truth in this, it might have been an attempt to send messengers down by a road along the western shores of the Lake. King Mwanga is very anxious to close this road, and to compel all caravans to pass through Buganda. He has sent off an embassy to treat with some king who has great power on this road far away to the south-west. The man sent on this responsible and very difficult work is Nicodemus, the Church elder, one of

the six who form the Church Council. He is a great friend of the chief judge's (Katikiro's), and is, I understand, a very godly and devout man.

A good many people have been baptized since I came, but all of them those who have been reading a long time, and of whose change of life and devoutness the elders were satisfied. In the question of admittance to baptism, Gordon tells me he has to be much guided by the opinion of the Church Council and the character of the men and women whom they bring as their witnesses. The princesses still come as formerly to the Sunday services. They are the late king's daughters, and therefore, in some

sense, sisters to the present king. One, I am given to understand, is the late king's sister. Some of them ask for baptism.

I trust you will always understand that in writing to you I just tell you all things as they appear to me at the time. If I were like others, and had had longer experience of the manners, customs, and feelings of the people, I might have other opinions. I do not wish to set my opinion against that of any one else, but merely to give a picture from a standpoint in which I at present find myself. This is why my letter is full of the expression "I understand."

*From Mr. A. M. Mackay.*

*Mutereza, Kwa Makolo,*

*August 5th, 1888.*

I thank you very much for your most touching letter of 18th May [about the news of Bishop Parker's death], and for your thoughtfulness in sending me proof of the June *Gleaner*, with so admirable a portrait of our late Bishop. I have put the picture up on the wall by me, and sitting, as I am at present, in the very room which he used to occupy, and on the very spot where he used to write, you can well imagine how much his likeness helps to recall vividly to me his spirit and presence. As I lay my head down each night in the corner where he lay, and where I closed his eyes in death, I ever feel how little he thought when he last lay down that he would never rise in that same body again.

Ashe has (a week ago) started for the coast, and once more I am, in a sense, alone, with no European companionship except my books and the graves of our departed brethren. But I look for new companions by-and-by, and know that they will come, for it cannot be that our Committee will in future leave this Mission in the undermanned state in which it has been so long. The Bishop and myself had many long talks about the fuller occupation of the field, and we were absolutely of one mind. Now that he has gone to rest we cannot allow this subject, which I know was dearest to his heart, to drop.

But what of this suggestion, whispered or uttered aloud, to give up the Nyanza Mission? Are you, perhaps, joking,

when you mention such a thing? If you tell me in earnest, which I can scarcely believe, that such a suggestion has been made, I only answer, NEVER! It is only what is difficult that is worth doing: the easy is already done.

Tell me, ye faint hearts, who are they to whom ye mean to give up the Nyanza Mission? Is it to some other Christian Society smaller than the C.M.S., and therefore less able to meet the occasional heavy expenses? or mayhap, is it to murderous raiders like Mwanga, or to slave-traders from Zanzibar, or to English and Belgian dealers in rifles and gunpowder, or to German spirit-sellers? All these are in the field, and *they* make no talk of "giving up" *their* respective missions.

Tell me again, *why* will ye give up the Nyanza Mission? Is it because of the difficulties of the work? Have ye never read of the principle of *Antagonism*? Does that exist in nature only, and possibly in the House of Legislators at Westminster, but not in the lands which the Church of God is called to cultivate and conquer in the name of Christ? It is where superstition and suspicion are supreme, where bloodshed most abounds, where cruelty is uncontrolled, where Islam most enslaves, where dealers in guns and gin are most determined to deluge the earth with their instruments of death, where the darkness is the darkest,—there it is the loudest call comes to the Church of Christ to dare and do, and hoist the colours of the Captain who never lost a fight.



*Kwa Makolo, Aug. 8th, 1888.*

I enclose herein a few lines on a subject which has been weighing on my mind for some time.\* I shall not be disappointed if you consign them to the waste-paper basket, and shall only be too glad if, on a better representation on the part of others, the subject be taken up, and something definite be done for these poor Arabs, whom I respect, but who have given me much trouble in years past. The best way by which we can turn the edge of their opposition, and convert their blasphemy into blessing, is to do our utmost for their salvation. I fear I have made a very crude attempt at pleading their claims, but I am not used to work of the kind. I must crave the kind assistance of General Haig, who has already done so much on behalf of Arabia. I am very glad to see his name again on the Committee, and truly delighted to think that the late storm which seemed to be gathering has, by God's grace, blown over. Let Canon Liddon have his reredos of dead stone, and let us build a living reredos to our African Missions in the home of the Arabs who play so important a part in this country.

I see there is some ambiguity in your mind as to the site of our station here. In a sketch of this creek which I sent you some five years ago, and which you kindly published in the *Intelligencer*, I marked "Kwa Muleshi" as our port, and "Kwa Makolo" as lying half-way between that and the station at Msalala. At a later date I gave you some latitudes, which you also published, and which were carefully noted by the German map-makers. I have the new *C.M.S. Atlas*, parts I. and II., of 1887, and am not exactly pleased with the maps. The letterpress is most excellent however, and that is perhaps the most valuable for folks not over-critical, as I am inclined to be.

Justus Perthes' new map of Africa (section 8) produces with wonderful clearness and accuracy this neighbourhood, as far as information is available. I have recently taken fresh observations for a few positions, and you may

accept them as quite near enough for practical purposes—

	S. lat.
Port at Kwa Muleshi . . . . .	3° 1'
Extreme end of open water of creek	3° 2'
C.M.S. station . . . . .	3° 5'
Makolo's village . . . . .	3° 6'
Old C.M.S. station at Msalala . . . . .	3° 10'

Our site here is about a mile and a half north of Makolo's chief village—there are many villages round about—and our house has a fine view of the head of the creek.

The name Usambiro (or Wusambiro; both are used) does not strictly apply to this place. The real name of Makolo's country is Mutereza, and is regarded by some as part of Usambiro, which latter is a wide district, but properly lies much to the west of this. The late Bishop Parker and Blackburn had heard, about Uyui, that this neighbourhood was called Wusambiro: hence the name was stuck to generally by us. I knew it was not strictly correct, but did not care to change it till I had time to explain to you.

*August 9th.*

To-night, late, letters have come from Buganda, dated 27th June. I am truly thankful that they report peace and liberty so far. Walker mentions (in a letter to Ashe) 200 being present at Sunday service. The king had been giving them presents of cattle and cowries, and, of course, begging; but that is no drawback. In Buganda it is an honour (!) to have one's clothes, &c., begged, especially by royalty.

No news of Stanley or Emin. The Bunyoro road is closed. It is said that Kabarega has murdered Captain Casati, and Mohammed Biri, whom you perhaps remember as the man (Arab from Tripoli) whom I sent twice to Emin with goods. He was on his way back to Buganda, and had much ivory of his own and several tusks for the C.M.S., partly a gift to me (i.e. to C.M.S.) from Emin, and partly payment for goods I have sent to Wadelai. The Arabs in Buganda believe Mohammed Biri to be dead. I knew they were intriguing against him, and the story may be true. But I do not believe the tale about Casati yet.

\* The enclosure is an extremely interesting article on "Muscat, Zanzibar, and Central Africa," which we hope will appear in our next number.

## BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS, 1887,

CONDENSED FROM CANON SCOTT ROBERTSON'S ANNUAL ANALYSIS  
IN THE CANTERBURY DIOCESE BOOK.(N.B. *The amounts given are exclusive of Dividends and Interest, and of Contributions from Abroad.*)

## FOREIGN MISSIONS OF THE CHURCH OF ENGLAND.

Church Missionary Society . . . . .	£207,704
Society for the Propagation of the Gospel . . . . .	98,811
London Society for Promoting Christianity among the Jews . . . . .	28,174
Church of England Zenana Missionary Society . . . . .	22,674
Colonial and Continental Church Society . . . . .	18,395
Society for Promoting Christian Knowledge (Portion of Receipts spent in aid of Foreign Missions, about) . . . . .	12,000
Universities' Mission to Central Africa . . . . .	12,169
South American Missionary Society . . . . .	8,745
Missionary Leagues Association . . . . .	8,315
Fifteen smaller Missions . . . . .	20,249
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	437,236
Estimated value of other gifts sent direct to Mission stations, or for particular dioceses, schools, &c. . . . .	24,000
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	£461,236

## JOINT SOCIETIES OF CHURCHMEN AND NONCONFORMISTS.

Brit. and For. Bible Society (Amount devoted to foreign work, about) . . . . .	£89,000
Religious Tract Society (ditto ditto) . . . . .	16,812
China Inland Mission . . . . .	29,961
Indian Female Normal Society . . . . .	9,883
British Society for the Propagation of the Gospel among the Jews . . . . .	8,109
Society for Promoting Female Education in the East . . . . .	5,171
Six smaller Societies . . . . .	21,112
Estimated value of other gifts (as above) . . . . .	7,000

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£187,048

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## FOREIGN MISSIONS OF ENGLISH AND WELSH NONCONFORMISTS.

Wesleyan Missionary Society . . . . .	£119,898
London Missionary Society . . . . .	118,554
Baptist Missionary Society . . . . .	56,173
English Presbyterian Foreign Missions . . . . .	13,400
Friends' Foreign Mission Association . . . . .	8,529
United Methodist Free Church Foreign Missions . . . . .	7,722
Welsh Calvinistic Methodist Foreign Missions . . . . .	5,118
Nine smaller Societies . . . . .	31,721
Estimated value of other gifts (as above) . . . . .	6,000

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£367,115

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## FOREIGN MISSIONS OF SCOTCH AND IRISH PRESBYTERIANS.

Free Church of Scotland Missions . . . . .	£61,688
United Presbyterian Missions . . . . .	53,388
Church of Scotland Missions . . . . .	43,422
National Bible Society of Scotland . . . . .	15,266
Edinburgh Medical Missionary Society . . . . .	6,481
Three smaller Mission funds, and estimated value of other gifts . . . . .	8,074

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188,319Irish Presbyterian Missions . . . . .

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14,621

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£202,940

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## ROMAN CATHOLIC MISSIONS.

Association for the Propagation of the Faith:—

England	£1,883
Scotland	305
Ireland	6,572
St. Joseph's Foreign Missionary Society and College	1,660
	<hr/>
	£10,420
	<hr/>
Grand Total	£1,228,759.

## JAMES ALEXANDER STRACHAN.

*In Memoriam.*

**T**HE Committee of the C.M.S. have been called to mourn the loss of one of their greatly esteemed members by the removal to "the rest that remaineth for the people of God" of James Alexander Strachan, on the morning of Tuesday, the 30th of October, after a very brief but severe illness. Mr. Strachan had been connected with the working of the Society for a period of forty-two years. In 1846, when sundry arrangements for the improvement of keeping the books and accounts of the Society were made, Mr. Strachan was appointed Accountant, which office he ably and faithfully filled for fourteen years. In 1860 an offer was made to him to join a respectable firm engaged in the business of the Stock Exchange, and the Society has enjoyed the gratuitous services of that firm, in all the business connected with its investments, for some years past.

After several years of active and prosperous business, Mr. Strachan became a member of the Committee of Correspondence, which may be considered the hardest worked committee of the Society, in May, 1879,—and in May of the following year he was elected a member of the General Committee, which office he held—together with the membership of seven of the sub-committees—at the time of his lamented decease.

In that long course of duty for the Society, Mr. Strachan was distinguished for his cordial attachment to those precious Evangelical principles on which the C.M.S. is based. His unwearied attendance and great attention to the business of the Society, was a distinct feature in his character; and his calm judgment and gentle nature were of great value in the various, and at times difficult, matters which formed the subject of discussion in committees from time to time. The testimony borne to him on the occasion of a sermon preached by the Rev. R. Lang on the Sunday succeeding his funeral was this:—"No one could have sat with him in the committee-room, or taken private counsel with him, without being struck with his singleness of heart, and with the simplicity of his faith and the purity of his life. Watchful as he always was for the honour of his Master, unflinching as he was in the truth as it is in Jesus, always gentle, always with a tender heart, always with a sweetness of disposition in cases of difficulty or delicacy; quietly, and unobtrusively, he devoted himself to the happiness and good of others; not only in his ready acts of material help, but in that still more valuable and Christ-like act in taking pains and taking trouble for the help of others."

This assuredly was the character of our departed friend, and I know no one to whom the lines of the poet more fitly apply,—

"His faith and works, like streams that intermingle,  
In the same channel run,  
The crystal clearness of an eye kept single,  
Shamed all the frauds of man."

A dear clerical friend who visited him in his short but severe illness, informs me that on the 15th October—before his illness began—he spent the evening with him, and in conversation with him, he remarked: "I prefer sermons which make much of the grace which is in Christ Jesus;" referring to a sermon he had the previous Sunday heard on the beautiful text, "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor; that ye through His poverty might be rich."

That friend visited Mr. Strachan again on the 25th of October, the day following that on which dangerous symptoms appeared in his throat. He says that speaking was an effort, but on his remarking, "You are in the hands of a merciful Creator," the dear sufferer cheerfully replied, "I know all is well."

Again, on Monday the 29th, being much worse, he sent for this friend, who says:—"I spent a little while with him, between three and four o'clock in the afternoon, quoting texts of Scripture, and reading that sweet hymn, No. 67 in Ryle's *Spiritual Songs*, second series, 'Leaning on Thee, my Guide and Friend,' and ending—

'I feel the everlasting arms,  
I cannot sink.'

He was visibly touched with this hymn, saying, 'It is beautiful;' when turning round towards me he said, 'I want you now to pray for me, that I may realize the fulness of what Jesus Christ has done and suffered for me—the fulness of His work.' After prayer he seemed refreshed. I had quoted in my prayer that verse—

'My soul, ask what thou wilt,  
Thou can'st not be too bold;  
Since His own blood for thee was spilt  
What else can He withhold?'—

and there was an audible breathing of response."

And thus ended the last day of the life on earth of our dear departed friend, for in about eight hours after this his soul was taken to "the inheritance of the saints in light." I trust this brief record may tend to increase the faith and love of all who have been associated with Mr. Strachan, and who may be left to carry on the work of the Lord, seeing that "the night cometh when no man can work."

The funeral took place on Thursday, the 1st of November. It was largely attended, and among the mourners were a large detachment of the Metropolitan Police Force stationed in the district, in whose spiritual interests, as well as those of the railway *employes*, his dear wife had taken much kindly concern. It was a day of gloom, so far as the weather was concerned; fog and heavy rain combined to render the scene most mournful; the elements seemed to grieve—"if aught inanimate ere grieves"—over the loss we felt we had sustained; but there was the voice from heaven saying to us, "Blessed are the dead which die in the Lord;" and I trust we all could say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We have thus committed his body to the dust,—

"But round his grave are quietness and beauty,  
And the sweet heaven above;  
The fitting symbols of a life of duty  
Transfigured into love."

A. B.

## NOTICES OF BOOKS.

GEORGE MAXWELL GORDON, THE PILGRIM MISSIONARY OF THE PUNJAB. *By*  
 the Rev. ARTHUR LEWIS, M.A. *London: Seeley and Co.*



T the great meeting of young men held in Exeter Hall in connection with the C.M.S., in March, 1885, made memorable by the fact that it was Lord Cairns's last appearance in public, Canon Hoare, referring to the then recent death of General Gordon, reminded the audience that the Church Missionary Society also had its Gordon; "and I venture to say," he added, "laying those two splendid characters side by side, that George Maxwell Gordon of Kandahar will stand well by the side even of the hero of Khartoum." We might add that in 1888 the C.M.S. still has its Gordon, in the person of Bishop Hannington's nephew in Uganda. But we have now to do with the Gordon who fell at Kandahar while ministering to the wounded British soldiers.

"The Pilgrim Missionary," he is called on the title-page of this volume; and on its cover appears the simple outline of a pilgrim's staff, with the inscription on an encircling riband, "A staff only: no scrip, no bread, no money in their purse." Did George Maxwell Gordon, then, anticipate the Salvation Army in its so-called fakirism? He did, indeed; not that he adopted the pitiable plan of begging from door to door, but he lived among the Natives, travelling about from village to village, often on foot, sometimes on a camel, and frequently tiring out his native assistants; and content with such food and lodging as he could get in native huts. Canon Isaac Taylor has lately complained of the humble pony-trap which, like the small farmer or the country doctor at home, the missionary must use to traverse the long streets and roads of Calcutta or Madras, if the work of supervising widely-scattered schools and preaching-stations is to be done at all; but if he will condescend to read this biography, he will find that a C.M.S. missionary, who is a man of family, education, culture, and wealth, can set an example of untiring self-denial which few missionaries have imitated or could imitate. A missionary, too, who did not even draw the 20*l.* a year which Canon Taylor chooses to imagine that some missionaries whom he condescends to patronize live upon; but who spent his own ample means upon his Mission, and in his will left half his property in trust for its maintenance.

In another respect this volume is singularly timely. It presents an admirable view of the variety of true missionary work. As the "pilgrim missionary of the Punjab," Gordon was an itinerant evangelist to the simple low-caste or non-caste population; but at other times he was engaged in most kinds of missionary work, and what he was not engaged in he appreciated. He visits the Noble High School at Masulipatam, and praises the system of higher education as a missionary agency. He compares together the various plans followed in South India, and advocates what is called "station work," with church, schools, bungalow, &c., as equally important with itinerating. He travels to Persia and Baghdad, and assists Bruce in those very Missions to Mohammedans which some critics now deprecate. He joins French in the Lahore Divinity College, and gives not only personal service in its educational work, but large contributions to build a college chapel and for other purposes. Thus, he who was a "pilgrim missionary" by choice was large-hearted enough to recognize the "diversities of gifts," "differences of administrations," and "diversities of operations" which a St. Paul could recognize, but which only supply modern theorists with occasion for cavil.

We are heartily glad to see George Gordon's life and character worthily

commemorated. The task fell into appropriate hands. One of Gordon's most important works was the founding, mainly at his own charges, of the C.M.S. Mission at Dera Ghazi Khan, with especial view to work among the Beluch tribes on the frontier. His biographer is one of the two missionaries—Dr. A. Jukes being the other—whom the Society sent to start the new Mission. They began work under Gordon's eye, and they have carried it on in the faith and hope in which he planned it. Mr. Lewis, therefore, has had the advantage of writing from the very scene of Gordon's later labours; though, indeed, he quite effaces himself, and allows his friend's letters and journals to tell their own story. These letters and journals are singularly bright, picturesque, sensible, lightened with welcome touches of humour, and sanctified by the true missionary spirit of love and devotion to the Master Himself. The book should be bought and read as a companion volume to the *Life of Hannington*. It is very different, but in its own way almost as interesting and quite as valuable. It reveals, though with less detail, a personality not less striking; and it has the merit, peculiar to itself, of introducing the reader, not only to most varied scenes, but to not a few practical missionary problems on which information that can be relied upon is greatly needed.

REPORT OF THE CENTENARY CONFERENCE ON THE PROTESTANT MISSIONS OF THE WORLD, JUNE, 1888. *Edited by the Rev. JAMES JOHNSTON.*  
*London: J. Nisbet and Co.*

These two massive volumes are a perfect storehouse of missionary information of all kinds. In our July number we sketched the proceedings of the memorable Conference, and pointed out some defects in them; but the complete Report of the papers and speeches gives an impression which no visitor going in and out of simultaneous and successive meetings could possibly carry away. We do not see the meagre audiences, but we do see the masterly array of principles and facts and figures. Perhaps the most striking thing about this mass of closely-printed matter (over 1000 pages) is its incompleteness. So vast is the work of the missionary societies that only samples can be shown of it even in such a work as this. No one, for instance, could gather from it what the C.M.S., for one, is doing in the world. By far the greater part of its work is absolutely unnoticed. This, however, was simply inevitable. A dozen large volumes instead of two would be needed to describe all the Missions of all the Societies. But the value of this Report lies, first, in the fact that it does give *samples* of work from all quarters, and secondly, in the extremely interesting discussions and details upon all kinds of practical missionary questions.

The editing must have been a herculean task. There is, probably, no man living who could have done it as Mr. Johnston has done it. Skill and industry are conspicuous throughout, in the convenient arrangement, the condensation exercised without spoiling what is condensed, the introduction, appendices, &c. The work is indispensable to the student of modern Missions; and many of our readers will be glad to know that up to the end of December (not afterwards), a postal order for the absurdly little sum of 5s. will bring these two portly volumes to the purchaser's door.

We are glad to see a smaller popular edition (3s. 6d. only) of *The Lives of Robert and Mary Moffat* (T. Fisher Unwin). The Memoir by their son, Mr. J. S. Moffat, is a standard work, and has gone through six editions in five years; but a still larger circulation doubtless awaits the book in this handier form.

Moffat, as we all know, was one of the greatest of missionaries; and he lived to be a familiar figure in his old age on platforms in all parts of the country. The heroic and the domestic are combined in him in a singular degree. Those who have not read his life should read it now.

It is a pleasure also to see second editions of the two very bright and edifying books in which Mrs. Cheales, of Brockham, has so lovingly commemorated the beautiful young lives of her two sainted daughters—Edith B. Cheales and Sophia M. F. Wood, the former in *Memorials of a Beloved Child* and the latter in *In Immanuel's Land* (A. Holness). Sophia's letters and diaries, in particular, are singularly graphic, and sweet in their simplicity. A better present for a young girl could not be found.

The S.P.C.K. has begun what ought to be a useful series of Colonial Church Histories, in small two-shilling volumes. The first is on *The Diocese of Mackenzie River*, and is written by Bishop Bompas himself. It is highly characteristic of him: very terse in style, not a word wasted, putting actual facts in the smallest compass. Nothing could be better as a manual for reference; but the reader will certainly fail altogether to form the least conception of the romance of the Bishop's own life. Dr. Bompas has spent twenty-three years in the country, with only a few months' absence when he came to England to be consecrated; and all the while he has had literally no home, but has been incessantly travelling. Of this not a word is said. Nor is there any but the barest allusion to the Tukudh Mission, one of the most remarkable and successful Missions in the world. Nor is the C.M.S., which has done almost the whole work of the diocese from the first, mentioned more than three times, and this in the most casual way. But the geography, ethnology, scenery, products, languages, &c., of the country are adequately described.

*A Glimpse of the Indian Mission Field and Leper Asylums*, by Wellesley C. Bailey, Secretary of the Mission to Lepers in India (J. F. Shaw and Co.), is the very book for reading aloud. It is the record of Mr. Bailey's tour in India to visit the Leper Asylums and Missions, which owe so much to his excellent Society. The special information it contains concerning Indian lepers and the work amongst them is of the deepest interest; but the book contains much more than that. It gives pleasant "glimpses" (that is the exact word) of the Missions of many societies in all parts of India. A bird's-eye view of the kind is just what so many persons want in order to awaken their interest and lead them to desire fuller particulars. We hope Mr. Bailey's volume will be widely read, and we are sure it will give great encouragement to many who do sympathize with the work, but who are puzzled by the cavils of ignorant critics.

We are reminded by the receipt of a book of specimens of "Christmas Letters," &c., of the truly wonderful work done by the Christmas Letter Mission, organized by our old C.M.S. fellow-worker, Miss E. S. Elliott, who formerly edited the *C.M. Juvenile Instructor*. What helpful messages our friends might send to their fellow-Christians in the mission-field, particularly the English-speaking Natives in West Africa, India, Japan, &c., by posting to them some of these excellent letters or cards. They can be had of Messrs. Hazell, Watson, and Co., 5, Kirby Street, London, E.C.

The Rev. A. W. Cribb, vicar of St. Thomas's, Stepney, and formerly C.M.S. missionary at Fuh-Chow, has issued eight admirable leaflets on the Holy Communion, the whole of which can be had in one small pamphlet for 1d. Nothing better of the kind has appeared.

## NOTES ON OTHER MISSIONS.



THE Eighty-fourth Report of the BIBLE SOCIETY is a brown and bulky volume, but bubbling over with interest. The result of last year's circulation of Scriptures is the largest the Society has ever known. In finances a balance of 15,000*l.* is in hand towards another year's work. In *West Africa* the Bible Society's work blends with that of the Church Missionary and Wesleyan Societies' work. Development is the law of *South Africa*, and Bible work keeps pace with it. In *East Africa* the Society works largely with the Universities' Mission, particularly at Zanzibar and Lake Nyassa; it also helps the C.M.S. In *Egypt*, direct colportage work has for the first time been commenced among Muslims. In no part of the Society's work are the accounts more discouraging than in *Syria* and *Palestine*. The Government opposes, the people are ignorant and unawakened. In *Abyssinia* but little work was possible owing to the Italian military occupation; while *Arabia* seems ready to be more largely occupied. From *Persia* comes the record of the sure though gradual advance of the Kingdom of God, while there are indications of the disintegration of Mohammedanism. The work in *India* is carried on by six auxiliary societies—those at Calcutta, Madras, Bombay, Bangalore, Allahabad, and Lahore; it is characterized as wide and resistless, though gradual in its advance. Three auxiliaries, Jaffna, Colombo, and Kandy, work in *Ceylon*. In *Burmah* the Society gives grants of Scriptures to the Burmah Bible and Tract Society. In *Malaysia* the work is only in its sixth year, but is vigorously advancing. In *North China* the agent considers that Bible work is the most extensive seed-sowing of all the forms of missionary enterprise. In *Mid-China* there is cause for much encouragement. So also in *South China*. No message of the year is brighter than that received from *Japan*. The sales have nearly quadrupled. In *Melanesia* and *Polynesia*, one event of the year is the completion of the revised Rarotongan Bible. In *North-West America* the work is chiefly "among our own people."

By the important work of giving grants-in-aid to missionary societies for the employment of Bible-women in the East, 300 Christian women were occupied in making heathen and Mohammedan women better acquainted with the Word of God. Translations in six fresh languages were added to the list in 1887-8, and with the completion of the version for Japan last year, it is believed that the entire Bible now exists in all the great languages of the world. So mightily grows the Word of God and prevails!

The CHURCH OF ENGLAND ZENANA SOCIETY has to report the sad tidings of the death of Miss Janet C. Thom at Jalandur; and the S.P.G. has lost another missionary, the Rev. Thomas Adamson, who has been on the Society's list in the Madras Diocese since 1871.

The S.P.G. has taken up missionary work in the Nicobar Islands—a group of islands in the Bay of Bengal, and used as an Indian penal settlement. A hundred years ago the last of the Moravian brethren retreated, after the sacrifice of twenty-four of their number in nineteen years. The object is to reach Car Nicobar, a populous island of over 3000 inhabitants, on the north of the group. The field is at present occupied by merely one catechist—a Madras Christian—who acts under the direction of the Government chaplain of Port Blair. The plan adopted is to bring relays of the island children to Port Blair, and after the stay of a few months in the Andaman Christian Orphanage, to return them to their parents.

The Rev. W. W. Cassels and Mr. Beauchamp, both of the CHINA INLAND MISSION, write from Pao-ning Fu, the city in the far west whither Mr. Horsburgh has gone on his interesting journey, giving encouraging accounts of the progress in the last twelve months. A year ago there was but one missionary, now there are eleven; then the truth was unknown, now it is widely taught in the district; six months ago no heathen were won in Eastern Si-ch'uen, now nearly a score.

J. P. H.



## NEWS FROM EAST AFRICA.



VERY perplexing is the outlook in East Africa. Events move so fast that any comments of ours made as we now write might be quite out of date ere this number appears. Some perils we have been fearing have been mercifully averted. We were anxious for the safety of Dr. and Mrs. Pruen and Mr. Ashe. Before the troubles on the coast, it had been arranged that Dr. Pruen should move to Frere Town, as Dr. Baxter was returning to his old post at Mpwapa. Dr. Pruen accordingly started at the end of September, unconscious of the outbreaks, and of the impossibility of Dr. Baxter getting inland. On October 6th he and his wife were nearing Mamboia, accompanied by Mr. Ashe, who had come down from Usambiro, and had suffered much from ophthalmia. They then heard of the disturbances, and arranged to wait at Mamboia while messengers went down to the coast to ask the Consul if there was any way of proceeding. But the messenger which brought their letters was seized and detained at Saadani, and only released through the intervention of the Sultan; and the regular mailmen, who followed a week later, were attacked, and it is feared that the C.M.S. mails from the interior are lost. Reuter's telegram in the newspapers of November 12th implied that Mr. Ashe and the Pruens must have come down further, and that the Consul had sent to meet them; and on November 21st, with deep thankfulness to God, we received a telegram from Zanzibar announcing their safe arrival there.

Meanwhile an unprecedented number of missionaries are gathered at the Mombasa stations. It is a great comfort that Mr. Price is in command, but his period of absence is nearly up, and we must not look for him to stay much longer. Mr. Fitch is working the new Divinity Class, and Mr. Robson the Boys' School (Mr. England having come home on furlough, eminently well-earned). Mr. Beverley, Dr. Edwards, and Mr. Fraser, while unable to go inland, are making themselves generally useful, the two former at Rabai (where the doctor has many patients), and the latter acting as engineer of the *Henry Wright*, while Mr. Reid (the engineer) assists Mr. Burness in the multifarious secular work of the settlement. Mr. Smith has been working as secretary and accountant, but the expected arrival of Mr. Ward, the assistant lately sent out, will set him free for evangelistic work. Dr. Baxter has his hands full with medical work. Mr. Pratley is at the printing-press. Miss Fitch and Miss Wardlaw Ramsay are fully occupied with the women and girls. Miss Scott and Miss Holmes had not yet arrived. That makes eighteen (including Mrs. Baxter and Mrs. Burness); besides Mr. Wray and Mr. Morris in Taita, and Mr. Taylor in Chagga. "It looks on paper," writes Mr. Price, "as if we had quite a formidable staff; and yet every one has his own work to do, and it would be quite easy to find posts of usefulness for many more." We subjoin extracts from his letters:—

*Frere Town, Sept. 29th, 1888.*

All our plans are set on one side for the present. Baxter has arrived with all his goods, and messengers have been sent to stop or turn back Pruen. Yesterday Mr. Robson and Dr. Edwards arrived, and here for the present they must remain. What can be God's will in bringing so many of us together in this place at the present time, who can say? The news is very bad from the south.

All the country is in a ferment. War is in the air. We know not what a day may bring forth. You have probably heard by cable of the state of things, and will not forget us in your prayers. I am wiring to you to stop sending out any more missionaries, male or female, for the present. We are now more than full up. It is a very trying time; yet we trust that God will be our present help in the needful time of trouble.

All kinds of rumours come to us from Mombasa. In view of the possibility of a sudden outbreak and attack, I have warned Capt. Wilson to keep the *Henry Wright* in good trim, and to be ready to get up steam on the shortest notice. She may at least afford us a refuge for the ladies. Whatever happens, God help us to glorify Him, by our lives or by our deaths, as He may see good, and overrule all to the furtherance of the Gospel in this country.

Oct. 6th.

By the time you get this, God only knows what may happen still further to disarrange our calculations. We must not murmur. "We walk by faith," and God answers our prayers. "He leads us by a way that we know not," but it is "the right way." It is not your fault, and it certainly is not mine, that Messrs. Baxter, Beverley, Fraser, and Edwards are detained here; yet here they are, and it is very uncertain when they may go forward.

Mr. Beverley and Dr. Edwards are at Rabai, the first and chief work of each being to learn the language. Mr. Beverley will, in addition, give an hour or two daily to the instruction of the schoolmaster, assistant-teachers, and a few others; in short, conduct a Divinity Class, on a small scale, similar to that at Frere Town. As he acquires the language, he will find other opportunities of turning his new talent to account. The openings for missionary work are limitless. Dr. Edwards has ample scope for the exercise of his medical knowledge and skill among the 2000, more or less, inhabitants of Rabai, to say nothing of the poor Wanika, who gladly come to the English "Mganga" to seek relief from their many infirmities. A Medical Mission at Rabai is a comparatively easy matter.

Dr. Baxter has his hands pretty full. He has not been able to open up work in Mombasa as yet; but a good number of sick folk from Mombasa and from other places come here for advice and treatment, and we are just considering how we can best give a missionary character to this work.

Our two ladies, Miss Fitch and Miss Ramsay, are, as usual, fully occupied. Miss Ramsay has entered most heartily into her new life and work. She is, of

course, a great help and comfort to Miss Fitch.

You will regret, as do I, the great disappointment to the Lake brethren; but it is some satisfaction to know that these reinforcements, though delayed, are not debarred from active work. It may be in God's good purpose thus to fit and prepare them for their future sphere of labour.

Dear England leaves by the mail. He has been living with me the last month, and the more I see of him the more I love and value him. You will, I feel sure, give him a warm welcome, and let him see that faithful, conscientious work such as his is gratefully appreciated by the Committee. I regret very much the necessity for his going, and earnestly pray he may soon recover health and strength, and return to his post.

Oct. 17th.

We are just now in a whirl of excitement. It is the crisis we have been looking forward to. Problems are cropping up continually which call for quick decision. It is quite easy to make mistakes, but we trust that He who rules over all will give us a right judgment, and keep us from doing or saying anything which would place us in the wrong. So far, I hope, all is well.

Oct. 23rd.

On Saturday night there was a serious disturbance in Mombasa, and a threatened attack on Mackenzie's people. I am glad to say it was got under, and seven of the leaders are in irons. Gen. Matthews is in the town with some soldiers of the Sultan to keep order. It remains to be seen if he will be able to do this. The outlook is not promising.

I have done all I could to avert trouble from Rabai, and you may perhaps think I have gone too far in the way of concession; but the matter is not to be so easily settled. I met all the principal Sheikhs of Mombasa yesterday in full baraza, the Wali, Hamid bin Suliman, uncle to the Sultan, Mr. Mackenzie and Gen. Matthews being present. I made an address to them, the translation of which I enclose. It seemed to give great satisfaction, and it was arranged that I should go to Rabai next Monday with Mackenzie, Gen. Matthews, and as many Arabs as

might wish to accompany us to identify and claim their slaves. I had previously sent word to Jones to make a clean sweep of the settlement.

This morning I hear they are in much more considerable numbers than any of us had any idea of—some three or four hundred—and that they refuse to go. Not a few have been there for several years, baptized, confirmed by Bishop Parker, living decent Christian lives, independent, with their own houses and shambas, wives and children. We had no suspicion of their being runaways. Now they are in hot blood, and desperate, and determined to fight for their liberty; and many of the freed slaves will join them. I am afraid they are beyond all control, even of Jones, for whom they have great respect. It is with them a matter of life and death. You may be sure that it is a time of

intense anxiety and responsibility. I will do my utmost, God helping, to prevent a collision, for if once blood is shed on either side there will be a fearful catastrophe. Should it come, you will hear of it by cable long before you get this. May God of His great mercy make us all a way of escape out of this trouble! I am writing in great sorrow of heart: "cast down, yet not in despair." I need scarcely say, "Brethren, pray for us, and for the poor people of Rabai!"

Oct. 24th.

The mail steamer *Oriental* was coming in this morning; she missed her course, and got hard and fast on the rocks. At Mr. Mackenzie's request I lent the *Henry Wright* to tow her off. It was rather a tough job, but she was got off at last, and we are just back.

The difficulty regarding the slaves at Rabai is a serious one. For several years the greatest pains have been taken to prevent runaways from settling there; but it has not always been easy to tell who were runaways and who were free men desirous of coming under the instruction of the Mission. Moreover, Rabai is not a walled town guarded by C.M.S. troops!—but an open village among woods and hills, surrounded by other villages. It is clear that the establishment of the British East Africa Company at Mombasa has roused the Arab and Swahili slave-holders, and their wrath is first directed against the Mission which has so long worked without molestation from them. Some puzzling telegrams in the *Times* are thus partially explained.

Our friends will realize how greatly their prayers are needed, not merely that the Missions and missionaries may be preserved, but that much wisdom and grace may be vouchsafed to all concerned.

It is with much satisfaction that we are able to announce that the Rev. A. D. and Mrs. Shaw have so much improved in health that they have volunteered to go back to Frere Town forthwith. Mr. Shaw's experience will be of great value when Mr. Price leaves.

We are thankful to observe that the ladies of the Universities' Mission at Magila are safe at Zanzibar; thankful also for the resolve of Bishop Smythies not to abandon his Usambara Mission. This is the right spirit in which Missionary Societies should meet the difficulties and anxieties of the time; and our own friends may rest assured that so long as Christian men and women are willing to face the perils of Africa, the C.M.S. will not withdraw its Missions. If it is expelled, that is a different thing; but we do not fear such a calamity. As to personal dangers, our brethren and sisters in the foreign field have been in imminent danger before this. They were in Ningpo, for instance, when that city was captured by the Taiping rebels nearly thirty years ago, and their lives seemed in imminent peril. They were in the Indian Mutiny, we need scarcely say; and it is equally unnecessary to refer to New Zealand in its early days. Their confidence is in no arm of flesh; it is this, "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's."

## THE MONTH.



**H**IS number appears nominally on the last day of the week appointed by the authorities of the Church for Intercession in behalf of Foreign Missions, viz. the week in which St. Andrew's Day falls. But it will be in the hands of most of our readers at the beginning of that week (November 26th to December 1st), so we would express our earnest hope that the season may be one of very fervent supplication, "with thanksgiving." The C.M.S. Committee observe as their day the Thursday, November 29th, having, in the morning, a Communion Service at St. Dunstan's, when the Rev. J. B. Whiting preaches; and, in the afternoon, the usual Prayer Meeting, extended to two hours, and held at Sion College instead of the C.M. House, with addresses by the Revs. Canon D. D. Stewart and A. E. Barnes-Lawrence.

"FOR what" shall we "make request"? The original Day of Intercession in 1872 was specifically to pray for men; and men are still the great need. Many of our readers are praying at this time specially for reinforcements for East Africa. But we hope this Intercession season will remind them to pray also for the rest of the mission-field. We need men to help other brethren as well as to help Mr. Mackay. Also there must be prayer that the necessary means may be provided. A Christian society has no right to run into debt; and our Estimates Committee warn us that we are now incurring liabilities, for our growing work and increasing number of missionaries, far beyond what a reasonable estimate of resources entitles us to rely upon. They find that they have to include in their estimates for 1889 twenty-six more missionaries than for 1888; so there is a very strong claim for largely-increased help. Within a week of our last number appearing, two friends, separately and spontaneously, offered to provide each for one new missionary in Africa. The missionary cause needs *that* sort of giving.

THE Rev. R. Kidd, B.A., Trinity College, Dublin, and Curate of St. Andrew's, Stamford Street, Blackfriars, has been accepted for missionary work, and appointed to the Yoruba Mission. Three more ladies—Miss A. H. Wilson, Miss Eva Jackson, and Miss M. Boileau—have also been accepted. Miss Wilson is appointed to Baghdad, Miss Jackson to Yoruba, and Miss Boileau to Hong Kong.

WE much regret to announce the death, on October 30th, of Mr. J. A. Strachan, one of the partners in the firm of the Society's Honorary Stock-brokers, and a member of the C.M.S. Committee. Mr. Strachan had been connected with the Society for over forty years. For several years he was a member of its staff, occupying the position of accountant. On another page will be found a touching "In Memoriam" of him by our revered friend Mr. Alexander Beattie.

WE also regret to announce the death, on September 21st, of Mr. J. Griffiths, F.R.I.B.A., formerly Honorary Architect to the Society, and an Honorary Governor for Life.

WE regret to announce the death of Mrs. Burrows, wife of the Rev. R. Burrows, of New Zealand, at the age of eighty-two. She married Mr. Burrows in 1839, and went out with him in the following year; and during her whole

missionary career of nearly half a century she was loved and revered by both colonists and Natives. Archdeacon E. B. Clarke, the C.M.S. missionary in the northern district, writes a touching "In Memoriam" of her in the *Auckland Church Gazette*.

We are also sorry to have to record the death of Mrs. J. S. S. Robertson, formerly of Bombay, where she laboured with her husband for nearly forty years; and also of the Rev. J. D. Prochnow, who was C.M.S. missionary at Kotgur, in the Himalayas, from 1843 to 1858.

OUR missionary Miss Marion Goodall, who sailed for Lagos on November 11th, was thrown out of a carriage a few days before starting, and much shaken, though, as we trust through God's mercy will prove to be the case, not otherwise hurt. We commend her specially to the prayers of our friends.

BISHOP BOMPAS left Fort Simpson on the 23rd of June to make his long projected tour of visitation to the Arctic stations of his diocese. At Fort Norman the Rev. D. N. Kirkby was admitted to Priest's Orders, and he has been requested to take charge of Fort Simpson during the winter. The Bishop reached Fort Peel on the 16th of July, the steamer's course being much delayed by the ice, this year unusually late in disappearing. He found Archdeacon MacDonald well, and had good accounts from Messrs. Wallis and Ellington, whom he was hoping to admit to priest's orders. After visiting the several stations, the Bishop contemplated proceeding to the Pacific Coast, and thence to Canada, or possibly to England. The Bishop intended to visit, *en route* to the Pacific Coast, the district of the Lewis River, where miners have already settled, and a survey by the Canadian Government has been commenced in anticipation of its development. It is urged by the Bishop that a new diocese should be formed of that portion of his present charge which lies to the west of the Rocky Mountains.

THE mail from West Africa on October 30th brought letters from Archdeacon Crowther, of Bonny, and the Rev. W. E. Carew, of Okrika, about the painful cases of cannibalism at the latter place, accounts of which have appeared in the newspapers. The Archdeacon was about to start for Okrika to look after the Native Christians (numbering about 150), who had been threatened with persecution for not helping the heathen in their atrocities. Mr. Carew, the Society's Native pastor at Okrika, which has only been occupied as a station for four years, was in some danger at the time of writing. He had appealed to the king to stop the massacre, but without avail, his remonstrances being received with ridicule.

ARCHDEACON CROWTHER thus describes the final destruction of the famous "juju" temple at Bonny:—

*Bonny, Aug. 24th, 1888.*

On the receipt of the *Record* newspaper in which was part of the Rev. W. Allan's report of his visit to Bonny, I thought the opportunity should not be lost to speak of the disgrace the "Ikuba" skull-house brings on Bonny, in the face of the advance of Christianity and civilization. I did so judiciously one Sunday, after morning service, and then to the chiefs whenever I met them, either by visits or in

the shipping, and to King George on his sick-bed. They saw with me, and a meeting of chiefs was convened by Chief Warribo Manilla Pepple, when he told them plainly that he once was one of the bitterest enemies of the Mission, but, thank God, his eyes are now open to see his mistake, and that the Ikuba was doing them or the country no good, and should be cleared away. I am told that some were in favour and others indifferent. The king

having sanctioned the removal, Chief Warribo sent for me on the morning of the 6th instant to offer prayer and to witness the clearing away of the skulls.

I went at six o'clock, a.m., accompanied by Mr. A. E. Williams, and after reading the 115th Psalm, and the suitable Ibo "prayer for the king and chiefs" in the Prayer-book, the work of clearing up commenced.

By six o'clock in the evening there was not one skull to be seen, or post of the house standing. I asked for the representation of the iguana (their national god) cast in brass, which used to be before the altar, and it was given to me as a memento of the downfall of Dagon. To God be praise, for it is God which worketh in men to will and to do of His good pleasure.

On November 1st, the day on which the second portion of Canon Isaac Taylor's attack on the Church Missionary Society appeared in the *Fortnightly Review*, in an article headed "Missionary Finance," a letter was sent by the Lay Secretary to the Editor of that periodical, inquiring if an article in reply would be inserted. No answer to this was received up to the 8th. A messenger was then sent to inquire for it. A verbal message was returned to the effect that the Editor could not promise to insert anything without seeing it. Upon this the Editorial Secretary wrote, at the request of his colleagues, stating that, as at that period of the month the Editor of the *Fortnightly* might find it difficult to arrange for the insertion of a complete article in the December number, and as it was important to the Society that its answer should appear in that number, a letter would be sent for insertion, not discussing matters of opinion, but simply replying on matters of fact. The Editor of the *Fortnightly* replied on the 9th that he would be glad to receive the proposed letter and consider it. The letter we print in this number was sent forthwith. On the 19th a proof of it was received, in the form of an article, not of a letter. Had the Editor of the *Fortnightly* stated earlier that an article would be admitted, a more adequate one would have been sent, dealing with Canon Taylor's charges more fully. On the 19th it was too late to alter the letter, but a postscript was sent which we hope may also have been inserted. This postscript was as follows:—

"P.S.—Although I have not in the foregoing article discussed the general questions raised by Canon Taylor, perhaps I may add a few facts which may assist in their consideration.

"1. The Church Missionary Society does not profess to give its missionaries 'salaries' at all. It gives 'allowances,' varying in amount according to the country and other circumstances. India and Japan require more than North-West Canada. Calcutta requires more than Tinnevely. The amounts have been fixed, after many years of practical experience, by committees comprising men who have lived in these several countries themselves. It is the Society's interest to make them as small as possible. Of course bachelors living together in one house need much less than married men living in separate houses. We have both kinds, and believe both are wanted. Of course, again, a society which concentrates its work on one country, and has a considerable staff at one station, will work more cheaply per head than a society which has its stations all over the world, many of them manned by only two missionaries, or even by one.

"2. When a missionary 'draws 20*l.* a year' from his society, it means that the society 'finds him' in food and other supplies, servants, &c., &c., and allows that sum for (so to speak) pocket money. It does not follow that he actually costs less than another who draws 150*l.* or 200*l.* and 'finds himself.' When Mr. Mackay and his brethren first went to Uganda they were paid nothing at all in cash, the Society 'finding' everything. This system was found not to work well, and 'allowances' were ultimately substituted.

"3. As regards the type of men sent out. The Church Missionary Society has a larger proportion of University graduates among its male missionaries (110, or more

than one-third) than any other of the larger societies. The Universities' Mission to Central Africa is almost equal. The Oxford Mission at Calcutta and the Cambridge Mission at Delhi are small bands of graduates only (about half a dozen each). As regards the men trained at our own College at Islington, a larger proportion of first classes in the Oxford and Cambridge Preliminary Theological Examination for Holy Orders has been gained by them than by the men from any other Theological College. In seven years, out of forty-five who entered, eighteen obtained a first class, twenty-one a second class, five a third class, and one failed."

WE must confess that we care very little for Canon Taylor's attacks, so far as he is concerned, and so far as they influence the outside world—which they no doubt do. But we lament the perplexity and vexation caused to our own friends. We trust, however, that the gross inaccuracies—to put it mildly—which our reply to the *Fortnightly* has exposed in Canon Taylor's last article will open the eyes of any doubting friends to the realities of the case and give them fresh confidence in the Society.

But the most cruel wound, as we feel it, has yet to be mentioned. *Canon Taylor's first article has been reprinted in the form of a tract by the Salvation Army, with the title, "The Great Missionary Failure," marked "Private and Confidential," and sent all over the country.* We forbear to make one single comment.

Perhaps our friends will offer the prayer in our Litany with special earnestness, "That it may please Thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts." And they may take for their encouragement Ps. lvi. 9, "When I cry unto Thee, then shall mine enemies turn back : *this I know*, for God is for me."

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#### THE GLEANERS' UNION.

THE second Anniversary of the Gleaners' Union was held at St. James's Hall, on the evening of All Saints' Day, November 1st. There was a large attendance notwithstanding drenching rain. In the unavoidable absence of the Bishop of Bedford, Bishop Alford presided, succeeded at a later period of the evening by the Bishop of Sierra Leone. A voluntary choir sang special hymns before and during the meeting. The Report (which is sent out with this number of the *Intelligencer*) was presented by Mr. Stock. The Rev. Hubert Brooke gave an address to Gleaners; and General Brownlow, Archdeacon Hamilton, the Rev. T. H. Harvey (about to sail for China), and the Rev. B. Baring-Gould also spoke. The number of members, up to the day of the meeting, was 13,318, of whom about 450 are clergymen.

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#### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the continued preservation of the Missions and missionaries in East Africa; and for good news from Uganda. (Pp. 772, 785.) Prayer that all the events on the coast and in the interior may work together for good.

Thanksgiving and prayer for the Niger Delta. (P. 789.)

Thanksgiving and prayer for the progress of the missionary cause at Bradford. (P. 792.)

Thanksgiving for the lives of friends lately gone to their rest. Prayer for sick missionaries (p. 789).

Prayer that the recent attacks on the Society may be overruled to the furtherance of the Gospel.

## HOME WORK OF THE SOCIETY.

[We regret that the extreme pressure on our space has compelled us to cut down our Reports of Home Work severely. We had more than eight pages of them in type.]

### THE BRADFORD MISSIONARY MISSION.



THE usual period for the Annual Sermons and Meetings of the Bradford Auxiliary was made the occasion for an extended and more earnest effort to bring the work of the C.M.S., and the great needs of the heathen world, before the clergy and all classes of the community. For this purpose, the week previous to the regular effort on behalf of the Society was occupied by a series of Meetings, and in some cases Sermons, throughout the Rural Deanery, at which the work of the Society was explained and illustrated by the members of the Deputation who attended for the purpose. On Sunday, October 21st, the clergy of the various parishes drew attention to the proposed movement, and invited their people to attend. The Deputation consisted of Bishop Crowther (Niger), Revs. G. Ensor (Japan), T. T. Smith, Assoc. Sec. (North-West America), J. B. Whiting, and J. M. West, Asso. Sec., and W. Blakeney, Esq., R.N. (China and Japan). The Mission began on Monday, October 22nd, when a Prayer Meeting was held at the Church Institute, Bradford, to ask God's blessing on the work, and short addresses were given by Messrs. Whiting and Smith. The gatherings were of a very varied character, designed with the hope of awakening interest in all classes of the community. Mr. Whiting gave a Daily Address in St. Paul's Church, Manningham, during the week, upon "The Missionary Teaching of the Book of Acts of the Apostles," which excited great interest in the hearers, especially among the clergy present. At noon each day an address was given to business men in the Mechanics' Institute by the members of the Deputation, who could speak from personal experience on "The Bearing of Missions on Commerce." They were not well attended, but were thought worthy of lengthy report each day in the columns of the *Bradford Observer*. The subject was by no means exhausted, and such addresses may well be arranged for in other places, and by God's blessing may bring an important feature of missionary work to the knowledge of members of the Church of Christ in this country. Drawing-room Meetings were also held in Manningham (St. Mark's and St. Luke's), and at St. John's Horton, which has resulted in the formation of a Ladies' Association, with an influential committee and officers. On Wednesday evening, October 24th, the addresses were chiefly in the churches at the usual week-day services, and were well attended. On Saturday afternoon, October 27th, a large Juvenile Meeting was held in the Mechanics' Institute, when the venerable Bishop of the Niger delighted the audience, both young and old, with the story of his early life, and God's grace and love as manifest in His dealings with him through a long and eventful career. The prayers of many who took little interest in Missions before, we are assured now follow Bishop Crowther on his return to the scenes of his labour. On Saturday the interest of the clergy resulted in the formation of a Junior Clergy Union for the Deanery of Bradford, with every prospect of a wide and increasing influence.

The Anniversary Sermons were announced for Sunday, October 28th, when about fifty sermons were preached and collections made on behalf of the Society in churches in and around Bradford. The Annual Meeting was held the following day in the hall of the Technical College, Bradford, when the chair was taken by the Rev. Canon Bardsley, D.D., Vicar of Bradford, and Rural Dean. The platform was crowded by clergy and leading friends of the Society, while every portion of space in the hall available for either sitting or standing was occupied. The Chairman in his address traversed some of the statements of Canon Taylor, to



which attention had been directed in the Bradford papers some time before. His most able and telling reply was fully reported in the columns of the *Bradford Observer*, with a full notice of the meeting, and as it appeared at a time when public interest had been aroused by the operation of the mission, we trust that any minds which had been disturbed by the publication of the misleading arguments would have their confidence restored, and all would realize the sterling character of the work. W. Blakeney, Esq., R.N., Bishop Crowther, and the Rev. J. B. Whiting addressed the meeting.

It is with devout thankfulness to Almighty God that we look back upon this effort. The value of an extended operation embracing the whole Rural Deanery has been abundantly shown. The material available for future operations has been revealed, the places from which influence may radiate have been pointed out, and already steps have been taken to develop local organization, and make permanent the interest excited. The clergy have met and determined to re-organize the Association on a more business-like footing, so as to inspire the confidence of the laity and invite their co-operation. The ladies are already earnestly at work, and it is hoped that the formation of a Clergy Union may in time lead to the formation of a similar union among laymen connected with the work of Sunday-schools, and engaged in other Church work. The members of the Deputation received much encouragement from cases of individual interest brought under their notice. Many expressed their desire for the opportunity for personal consecration to the work, former opponents became friendly, and among all classes of hearers there appeared to be a solemn realization of a call from the Master to engage in this glorious enterprise. T. T. S.

**Blackburn.**—On October 13th the proceedings in connection with the Anniversary of this Auxiliary were opened with a prayer-meeting in St. Paul's Christian Association Hall, when the Rev. G. Ensor, formerly missionary in Japan, delivered a short address. The Annual Sermons were preached in most of the churches on Sunday, October 14th. The fifty-ninth Annual Meeting of the Auxiliary was held on Monday night in the Town Hall. There was a large attendance. The choir was taken by Bishop Cramer-Roberts; the Deputation from the Parent Society being the Revs. H. D. Williamson (of the Gond Mission, North India), G. Ensor, and Canon Blenkin (Vicar of Boston). Mr. J. Parkinson, honorary treasurer, showed that the receipts amounted to 643*l.* 1*s.* 6*d.*

**Bristol and Clifton C.M. Union for Prayer and Work.**—The first Anniversary Meetings were held on October 25th. There were in the course of the day three gatherings of members or friends. The first, in the forenoon, was for members only; and was presided over by Colonel Newbolt. A report of the year's proceedings was read by the Clerical Secretary, the Rev. A. P. Neele; and the financial statement by Mr. N. Strickland. The Rev. B. Baring-Gould spoke. Two other meetings were held, at which friends as well as members were present. That in the afternoon was in the Victoria Rooms, and was presided over by the Rev. J. Wilkinson, in the unavoidable absence of the Rev. Horace Meyer. There was a large attendance. That in the evening was in the Y.M.C.A. Hall, under the chairmanship of H. O'B. O'Donoghue, Esq. On both occasions the audiences were stirred to deep interest in Mr. Baring-Gould's descriptions of the "Winter Mission" in India. And on all three occasions earnest prayer was put up for the Lord's blessing on the work and the workers. A. P. N.

**Cambridge.**—The Annual C.M.S. Tea took place in the large room of the Guildhall on October 23rd, the Bishop of Ely presiding, supported by the Master of Trinity, Professor Babington, and most of the parochial clergy. Nearly 500 persons sat down to tea, and so many were the contributors to the expenses of the tea that a net profit of no less than 57*l.* was realized for the Society. Among the donors, 130 in number, each contributing from 5*s.* to 10*s.*, there were thirteen wives of Masters of Colleges and Professors, and fifty-four of other members of the University. After tea, addresses were given by the Bishop of Moosonee, the Rev. B. Baring-Gould, and the Rev. E. Lombe. The Master of Trinity also added a few graceful and earnest words at the close, conveying the thanks of the meeting

to the Bishop for presiding, and expressing his own deep interest in the cause. Mrs. Butler was also present at the meeting, and was the donor of a "tray."

**Harrow.**—There was a large audience at the Public Hall on Monday evening, October 22nd, when the Annual Meeting of the Harrow branch of the Society was held. The Rev. F. Hayward Joyce occupied the chair. Mr. James Stuart, Hon. Secretary of the Association and a member of the Parent Committee, stated that the amount raised during the year was 162*l.* 1*s.* 5*d.*, as against 172*l.* 17*s.* 1*d.* last year. He also added that since the last year's meeting fresh efforts had resulted in the establishment of a band of young men, called the "Moosonees," who were determined to do what they could to arouse a greater interest in missionary work generally. The Rev. W. Allan gave an account of visits to Palestine and West Africa. The Rev. J. J. Bambridge, from Kurrachee, followed with an interesting address with reference to the work in India. The Rev. F. Hayward Joyce also spoke.

**Leicester.**—The Anniversary Meeting of the Leicester Association of the Society took place at the Freemasons' Hall on October 16th. Bishop Mitchinson presided, and the Society was represented by the Rev. J. E. Padfield, of South India, the Rev. E. A. Knox, Rector of Kibworth, and the Rev. J. G. Watson (Assoc. Sec.). The report was read by the Hon. Sec., the Rev. A. A. Isaacs, and the cash statement by the Treasurer, Mr. J. Hollingworth. The Chairman made an able appeal on behalf of Missions, and affirmed that so far from their being as some asserted a failure, they had been a great and acknowledged success. He affirmed that missionary work now occupied a foremost position in the attention of the Church at large, and that any attempt to merge the organization of our great societies in the general objects of the Church of England as a body would be disastrous. Each society should labour in its respective department, whether among the heathen or our own colonists, and go on in honourable rivalry without estrangement or bitterness.

**Madeley.**—The C.M.S. Anniversary was held in this parish on October 11th and 12th. The Bishop of Moosonee, who was the Deputation from the Parent Society, preached to large congregations on the Sunday—that in the evening amounting to about 1000. The meeting was held the following evening in the large room of the Institute. Notwithstanding the continuous downpour of rain there were some 400 present. The chair was taken by the Vicar, the Rev. G. E. Yate, who read the report for the past year, and made some remarks upon it; the Bishop of Moosonee then addressed the meeting, which he did most effectively for an hour. He was followed by the Vicar of Wellington, the Rev. H. J. Alcock.

**Ripon.**—The Annual Meeting of the Ripon Auxiliary of the Church Missionary Society was held at the Town Hall, Ripon, on October 29th, the Bishop of Ripon in the chair. The Rev. J. H. Goodier read the report, which stated that the Ripon Auxiliary had raised 309*l.* during the year. A donation of 50*l.* had been sent to the anniversary by a friend who desired to be unknown. The Bishop of Sierra Leone gave an account of missionary work in Africa, and the Rev. G. Ensor a graphic account of the work in China and Japan. The Bishop of Ripon, in his speech, said that the discoveries in other lands had been due more to missionaries than to men of science, and whenever they were told that Missions were a failure they had a right to say that they were not standing on the ground of mere numbers, but on the fact that wherever Christianity went the power of civilization became possible.

**Shropshire C.M. Union.**—The Annual Meeting of the Shropshire C.M. Union, was held in Shrewbury, in the Y.M.C.A. Room, College Hill, on Tuesday, November 6th. Folliot Sandford, Esq., occupied the chair. The meeting was opened with a hymn, and afterwards prayer by the Rev. F. W. Kittermaster, Hon. Sec. The Rev. Dr. Parry, Rector of Fitz, read a very faithful and instructive paper on work for the Master, which was listened to with great atten-

tion. The Rev. T. Y. Darling, Assoc. Sec., then addressed the meeting, and the Bishop of Moosonee gave a most interesting address.

**Swansea.**—The Anniversary Services of the Swansea C.M. Association took place on Sunday, October 14th, at the various churches; the Deputation being the Revs. T. R. Wade, from Amritsar; T. Spratt, formerly Tinnevely; and R. B. Ransford, Vicar of St. Jude's, Brixton. The Annual Meeting took place on Monday evening, when the Rev. Canon Smith, Vicar of Swansea, presided. Mr. Bellingham the treasurer, submitted a statement of the annual accounts, from which it appeared that the receipts amounted to 341*l.* 17*s.* 9*d.*

**Tonbridge.**—The Half-yearly Meeting of the *West Kent Church Missionary Union*, which is a Union among clergymen and ladies to promote the work of the Church Missionary Society, was held on Wednesday evening, October 31st, in St. Stephen's Mission-room, Priory Road. The Rev. Canon Hoare, the President, occupied the chair. The Rev. H. W. Dearden opened the meeting with an exposition of Scripture, Mark vi. 7—13. The Rev. B. Baring-Gould then spoke.

**Wolverhampton.**—The Annual Meeting in connection with the Wolverhampton Auxiliary of the C.M.S. (on behalf of which sermons had been preached in various churches in the town and neighbourhood on the Sunday preceding) was held on Monday, October 15th, in the Exchange Hall. The chair was taken by the Dean of Lichfield, who was supported by twenty-four clergymen and several leading laymen. The Chairman most heartily commended the Society, and criticized the recent paper by Canon Isaac Taylor. The annual report of the Auxiliary was read (in the lamented absence through illness of the Rev. C. L. Williams) by the Rev. H. P. Stokes. The financial report, presented by Dr. H. Malet, showed an increase on last year's collection, this year's contributions amounting to 513*l.* 17*s.* 1*d.*; this, however, included a moiety (24*l.*) of the Wolverhampton Church Congress surplus. The Bishop of Moosonee's account of his missionary labours was listened to with rapt attention. The Rev. A. C. Thiselton also gave a very interesting address.

In addition to the above, Sermons and Meetings have taken place during October at Sowerby, North Cave, Out-Rawcliffe, Staining, Bispham (All Hallows), Thornton, Hambleton, Moreton-on-the-Hill, Old Swindon, St. Helen's, Portland (St. Peter's), Rugby, Hinton Parva, Romford (St. Edward's), Knaresborough, Wimborne, Huntingdon (St. Mary's), Whitehaven, Rishton (St. Peter and St. Paul), Lynn (St. John's), Ramsgate, Newport (Isle of Wight), Bradfield St. Clare, Birkenhead, Richmond (Surrey), Chippenham, Worcester, Hexham, Harwich, Knaresborough; and Meetings at Ilfracombe, Fareham, Southwick, Bilston, Southery, Upper Sherringham, Coleshill, Tempsford, &c.

HARVEST FESTIVALS or THANKSGIVING SERVICES have been held during October at Arthuret, Hetton-le-Hole, Waltham Abbey, &c., Stokesby, Weeton, Helmingham, Langley, Bungay, Tibenham, Ilfracombe (St. Philip and St. James), Abererch and Llangoedmore (Wales), and Balliver (Ireland). The offertories at each of the above places were given to the Church Missionary Society.

#### THE VALEDICTORY MEETINGS IN THE PROVINCES.

[The following came too late for insertion in our November number.]

**Chester.**—We had two meetings here on Friday, October 12th, and for these careful preparation had been made by the Committee of our Ladies' Association. The meeting in the afternoon was held in the Refectory of the Cathedral; and the room was well filled, not only with friends living in Chester, but with other clerical and lay friends from neighbouring parishes in the county of Cheshire and in North Wales. The Bishop of the Diocese, owing to his absence from home, was to his regret, unable to preside, but his place was taken by the Dean of Chester, who opened the meeting with words of cordial sympathy and encouragement. The Rev. H. Sutton interested us all as he introduced the two missionaries—the Rev. R. A. Squires, returning to Western India, and the Rev. R. J. Kennedy, going out

for the first time to the Punjab. These in turn spoke briefly and impressively of their going forth to the discharge of a plain duty and to the enjoyment of a great privilege. The meeting was begun and ended with intercessory prayer, and one of the missionaries remarked that the devotional character of the meeting, was most welcome and very helpful to him. In the evening the second meeting, held in the Music Hall of the city, was much more largely attended, but it also was quiet and devotional throughout. Col. Scotland, as an old Indian officer who has seen something of the work of the Society, and who heartily sympathises with the workers, took the chair, and Mr. Sutton again introduced the missionaries, who were now joined by the Rev. J. Thompson, going to South India; and the Rev. H. S. Phillips going to South China—both for the first time. The four missionaries spoke each in turn, and the meeting was specially interested in hearing that Mr. H. S. Phillips was the grandson of Canon Hugh Stowell, whose name he bears, as also by hearing from Mr. Kennedy that he had been distinctly interested in missionary work for the first time by a sermon of Mr. Sutton's, preached ten years ago in the Parish Church which, as a boy, he was then attending. The meeting was closed with most helpful words from the Right Rev. Bishop Scott, of North China, who reminded us that he was the great-grandson of the first Clerical Secretary of the Church Missionary Society, and gave evidence of this fact by the words of wisdom with which he spoke to us all, and especially to his younger missionary brethren. We have had good reason to hope that the purpose of these Special Meetings has, at least in some measure, been fulfilled, in that the interest of our friends in this locality has been widened and deepened by a closer contact with their deputies in the field.

J. H. A.

### NOTES OF THE MONTH.

#### ARRIVALS.

*West Africa.*—Miss Henderson left Freetown on October 16, and arrived in London on November 1.

*Arabia.*—Dr. Harpur left Aden on Nov. 1, and arrived in England on Nov. 12.

*Western India.*—The Rev. H. A. and Mrs. Bren left Bombay on October 5, and arrived in England on October 28.

*N.-W. America.*—The Rev. J. and Mrs. Lofthouse left Churchill on August 26 for Winnipeg, and arrived in England on November 7.

#### DEPARTURES.

*Yoruba.*—Miss Goodall left Liverpool on November 11 for Lagos.

*Niger.*—The Right Rev. Bishop Crowther left Liverpool on November 3 for Lagos.

*Egypt.*—The Rev. F. A. Klein left Brindisi on October 29 for Cairo.

*Palestine.*—Mrs. Low left Liverpool on October 26 for Haifa.

*North India.*—The Rev. G. B. Durrant left London on November 1 for Bombay.

*Punjab.*—The Rev. T. R. and Mrs. Wade, the Rev. F. A. P. and Mrs. Shirreff, the Rev. J. J. and Mrs. Bambridge, and Dr. A. and Mrs. Jukes, left London on November 3 for Kurrahee.

*Travancore.*—The Rev. J. and Mrs. Thompson left London on November 3 for Allepie.

*Mid-China.*—The Rev. E. P. Wheatley left London on November 16 for Shanghai.

#### BIRTHS.

*North India.*—On October 13, at Otham, the wife of the Rev. H. D. Williamson, of a daughter.

*N.-W. America.*—On August 10, at York Factory, the wife of Archdeacon Winter, of a daughter.

*North Pacific.*—On July 15, at Metlakahltla, the wife of the Rev. R. W. Gurd, of a son.

#### MARRIAGE.

*North India.*—On October 16, at St. Jude's, Dublin, the Rev. W. B. Collins to Miss M. D. Bouvier.

#### DEATHS.

*New Zealand.*—On August 22, at Auckland, the wife of the Rev. R. Burrows, aged 82 years.

On October 17, at Berlin, the Rev. Dr. Prochnow, formerly C.M.S. missionary at Kotgurh.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, October 16th, 1888.*—On the recommendation of the Ladies' Candidates Committee, Miss Arabella H. Wilson and Miss Eva Jackson were accepted as Lady Missionaries of the Society.

On the recommendation of the Ecclesiastical Sub-Committee, resolutions were adopted with reference to a proposed revision of the constitution of the Sierra Leone Church.

A letter was read from the Rev. Malcolm G. Goldsmith, the Society's Missionary to Mohammedans at Madras, offering to relinquish his allowances from the Society, if an additional Missionary were appointed to that work. The Committee cordially accepted Mr. Goldsmith's offer.

The Committee agreed upon arrangements for the conduct of the Lahore Divinity School, under the Rev. F. A. P. Shirreff, who was about returning to India to resume the Principaiship, especially with reference to the three classes of Christian students who will, in future, live together in the hostel in the College compound; namely, the Divinity Students, under the direct instruction of the Principal, the Medical Missionary Students studying at the Lahore Medical College, and the Christian Normal Students at the Lahore Normal College.

A Sub-Committee was appointed to consider the question of higher education in India, consisting of Lord Northbrook, Sir C. U. Aitchison, Sir M. Monier-Williams, Sir W. Muir, Sir Rivers Thompson, Sir C. E. Bernard, Dr. R. N. Cust, Mr. C. E. Chapman, General MacLagan, Bishop Alford, the Revs. W. Allan, H. Sharpe, and W. J. Smith, together with the members of the Sub-Committee in charge of the India Missions.

On the recommendation of the Sub-Committee in charge of the India Missions, the Rev. G. Litchfield, now connected with the Bheel Mission, was appointed to the Benares Normal School, and the Rev. G. B. Durrant was appointed to evangelistic work in Agra and its neighbourhood.

The Committee took into consideration various letters received from Ceylon, and conversations in this country with Missionaries and friends from that island, regarding the results of the recent Special Winter Mission there. The Committee expressed their thankfulness for the benefits evidently received by the Native Christians connected with the Society, and their deep interest in the religious movement which, through the same instrumentality, had been stirred up in Ceylon among Europeans also. They rejoiced to hear that several of the European gentlemen in the island had now begun to take a part in evangelistic work among the heathen, and with a view to offering assistance and guidance to these brethren in their new efforts, as well as in their own Christian progress, the Committee agreed to arrangements enabling the Rev. J. G. Garrett to co-operate with them for the present.

The Committee had the pleasure of an interview with the Bishops of Sierra Leone and Nelson, and Bishop Crowther. The Bishop of Sierra Leone, in referring to his anxious and difficult charge, described the present moment as quite the most important in reference to the development of the Society's work in Sierra Leone, of any since it commenced its labours in that colony. It now remained to be seen whether the claims of Christianity, which were at first so readily accepted, would be acknowledged in their entirety by this third generation of Sierra Leone Christians. He referred to the permanent importance of the colony to England, and to the material help which could be afforded by the Society, by encouraging European clergy to go out for a time to carry on missionary operations side by side with the African clergy without interfering with their pastoral work, by fostering technical and industrial training in connection with the Society's educational establishments, and by providing locally the best possible education, such as may render unnecessary the visits of African students to England, which resulted in putting them out of touch with their own people. Referring to the need and prospect of increased European assistance, he expressed his thankfulness to the Committee for the promise of two additional European Missionaries for Freetown and the Sherbro district, and trusted, in view of the need of increased personal visitation of his diocese, that there would be no delay in appointing the proposed European Bishop for the Yoruba country.

Bishop Crowther, in taking leave of the Committee, expressed his gratitude for the encouragement given to himself and his colleagues in the Niger Mission.

The Bishop of Nelson assured the Committee of his sympathy with the Society, and of his attachment to its principles. He hoped that the Society would not lessen its interest in the work in New Zealand, which owed a great debt directly and indirectly to the Society. He referred to some indications of restoration and growth on the part of the Maori Christians, to their increasing love of the Word of God, and to the amicable co-operation between clergy and laity. The Bishop was accompanied by Mrs. Jennings, whose two sons are engaged in the Society's Mission at Gisborne and Otaki respectively. The Committee gave Mrs. Jennings a hearty welcome. The Rev. W. Horne then offered prayer, and the Bishop of Nelson pronounced the Benediction.

Dr. Vernon Ardagh, who had lately returned invalided from the Society's Medical Mission at Mombasa and Frere Town, was introduced to the Committee, and conversation held with him. He referred to the spirit of inquiry existing among the Mohammedans, to the special opportunities of access open to female agency, to the difficulties and encouragement peculiar to work among freed slaves, Swahilis, and Arabs respectively. He advocated increased efforts among the Arabs, a fine race, who, if brought to Christ, would exercise a powerful missionary influence.

The Rev. H. Lewis, having returned home for a short period from the Society's North-West Provinces Mission in India, was present, and made a brief reference to parts of the work—in Agra, Secundra, and Lucknow—with which he had been connected. He especially drew attention to the promising condition of the work in Lucknow, and the vitality and vigour of the Native Church there.

On the recommendation of the Sub-Committees in charge of the Missions in North India, Punjab and Sindh, Western India, South India, Ceylon, South China, Mid China, Japan, and North-West America, various arrangements were agreed to with regard to those Missions.

*General Committee (Special), November 6th.*—The Estimates Committee reported on the estimates for the year 1889, and on the financial outlook of the Society, showing, *inter alia*, that while the estimates for the current year had provided for 320 European Missionaries, the estimates for the ensuing year had to provide for 346 European Missionaries, which alone would account for a large prospective increase of expenditure, against which there was no apparent ground for expecting any corresponding increase of income. On the face of the estimates there would be a deficit on March 31st, 1889, of 11,134*l.*, and on March 31st, 1890, of 34,662*l.*, with no available reserve funds to meet it. They made certain suggestions, involving the refusal of additional grants to the mission-field, and urged the Committee to take immediate steps to increase the Society's income. The report was received and adopted, and the Committee directed the Finance Committee and Home Organization and Funds Committee to hold a united meeting to consider the financial position of the Society.

*Committee of Correspondence, November 6th.*—The Rev. Ralph Kidd, B.A., Trinity College, Dublin, was accepted for missionary service, and appointed to the Yoruba Mission. Dr. Marcus Enstace, B.A., M.B., Dublin, who was accepted as a Medical Missionary on June 5th, was appointed to the Persia Mission. Miss Arabella H. Wilson, who was accepted on October 2nd, was appointed to Baghdad.

A letter was read from the Rev. A. Downes Shaw, expressing his readiness to return to East Africa forthwith, the Medical Board having sanctioned this step. The Committee were thankful to hear that Mr. and Mrs. Shaw were now able to return to Africa, and requested Mr. Shaw to return to the post of Secretary of the Mission and Clerical Missionary-in-charge of Frere Town, on the Rev. W. S. Price vacating these posts.

On the recommendation of the Sub-Committees in charge of the Missions in West Africa, Yoruba, Niger, Eastern Equatorial Africa, Palestine, North India, Punjab and Sindh, Western India, South India, and Travancore and Cochin, various arrangements were agreed to with regard to those Missions.

## Contribution List.

*In the following list of receipts from October 11th to November 10th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of 5l. and upwards; and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

ENGLISH ASSOCIATIONS.							
Bedfordshire: Leighton Buzzard .....	4	18	1	Hornsey: Christ Church .....	7	5	6
Laton: Christ Church .....	12	0	0	Kensington: All Saints .....	5	11	11
Podington .....	10	5	0	Kilburn: Holy Trinity .....	33	10	9
Berkshire: Appleton .....	3	15	7	Juvenile Association .....	8	5	0
Arborefield .....	10	0	0	St. John's .....	10	10	0
East Shefford .....	8	15	4	St. Paul's .....	8	15	0
Faringdon .....	35	0	0	Stepney: Christ Church .....	3	10	1
North Berks .....	29	11	9	Whitechapel: St. Mark's .....	1	5	8
Buckinghamshire: Chenies .....	20	0	0	Monmouthshire: Chepstow .....	20	0	0
Chesham .....	10	0	0	Pontypool .....	5	16	1
High Wycombe .....	16	18	5	Shirenewton .....	3	18	3
Lanvley .....	7	12	1	Uck .....	8	10	0
Loudwater .....	15	11	10	Northamptonshire: Orton Waterville .....	122	3	6
Wotton .....	7	7	9	Roads .....	1	12	6
Wycomb .....	9	14	0	Stoke Bruerne .....	6	19	5
Cheshire: Cloughton: Christ Church .....	87	10	0	Northumberland: Scremerston .....	1	11	0
Lostock Gralam .....	4	3	8	Oxfordshire: Warborough .....	3	5	6
Whirton .....	3	17	8	Shropshire .....	70	0	0
Cornwall: Flushing .....	11	5	0	Rowton .....	1	1	3
Penwerris .....	17	6	0	Somersetshire: Bath, &c. ....	100	0	0
Withiel .....	4	8	6	Biddisbam .....	10	9	7
Devonshire: Combe Martin .....	10	10	0	Brent Knoll .....	2	17	7
Devon and Exeter .....	275	0	0	Enmore .....	3	17	6
Silverton .....	1	17	0	Kilve and Strington .....	15	1	6
Whitstone .....	1	15	9	Kingston Seymour .....	5	5	0
Dorsetshire: Chas. mouth .....	1	0	0	Lympham .....	18	3	7
Durweston .....	5	11	0	Mark .....	2	4	0
Hinton Martell .....	1	18	0	Queen Charlton .....	1	13	4
Portland: St. Peter's .....	12	2	3	Wembdon .....	2	7	1
Wareham .....	10	14	2	Yeovilton .....	9	0	0
West Compton .....	1	10	11	Staffordshire: Altonfield .....	7	18	6
Wimborne: St. John's .....	16	7	0	Brown Edge .....	30	18	9
Esex: Leyton .....	25	0	0	Coven .....	21	0	0
Matching Green .....	1	14	2	Marston .....	1	11	5
Ongar .....	30	0	0	Milton .....	12	0	0
Woodford Wells: All Saints' .....	32	8	4	Patahull .....	8	11	8
Gloucestershire: Forest of Dean .....	32	0	0	Whitgreave .....	1	10	4
Tewkesbury: Trinity .....	18	10	0	Wolverhampton: St. Jude's .....	19	0	0
Rendcomb .....	2	19	0	Suffolk: Bungay .....	7	6	9
Temple Guiting and Cutsdean .....	1	13	6	Surrey: Balham and Upper Tooting .....	8	0	0
Hampshire:				Battersea: Christ Church .....	0	0	0
Bournemouth: Holy Trinity .....	65	0	0	St. George's .....	2	2	9
Fareham .....	23	1	9	Brixton: St. Matthew's .....	61	7	7
Hatherden .....	1	12	6	Juvenile Association .....	27	12	3
Havant .....	30	5	7	Chiswick: St. Thomas' .....	3	0	0
Stratfieldsay .....	15	12	1	Clanham .....	13	17	5
Hertfordshire: Barnet: Christ Church .....	40	0	0	Coulsdon .....	11	17	5
East Herts .....	20	0	0	Croydon .....	108	10	0
St. Albans: St. Peter's .....	15	12	0	Lambeth: St. Andrew's .....	8	0	0
Watford: St. Andrew's Juv. Assoc. .....	8	11	1	Morden .....	20	0	0
Kent: Leekham: Christ Church .....	4	15	0	Norbiton .....	15	0	10
Belvedere: All Saints' .....	17	8	0	Oxead .....	3	15	6
Hatcham: St. James' .....	16	0	11	Petersham: St. Peter's .....	8	10	7
Horne Hay .....	20	16	10	Petworth .....	5	0	0
Lamorbey .....	3	13	6	Redhill .....	1	12	0
Shortlands .....	18	6	6	Reigate .....	6	10	0
Witterham .....	3	9	8	Streatham Hill: Christ Church .....	17	8	0
Lancashire: Lancaster, &c. ....	2	6	7	Streatham: Immanuel Church .....	20	17	1
Leicestershire: Burrough .....	11	6	8	Upper Norwood: All Saints' .....	1	1	0
Lincolnshire: Bradley .....	1	5	8	Sussex: Broadwater and Worthing .....	145	0	0
Hawerhy .....	1	4	1	Burgess Hill .....	9	7	10
Totthill .....	15	0	0	Mark Cross .....	35	3	1
Middlesex: London C.M. Unions: St.				Petworth .....	10	0	0
Martin's-in-the-Fields: Sermon .....	10	7	9	Steving .....	19	14	0
Brondesbury: Christ Church .....	7	0	0	Warwickshire: Chilvers Coton .....	28	14	4
Coven Garden: St. Paul's .....	3	10	3	Halford .....	1	13	8
Denham .....	2	3	0	Westmoreland: Casterton .....	190	0	0
Fulham: St. Mary's .....	41	1	0	Long Marton .....	4	2	0
St. Matthew's .....	1	16	6	Morland .....	6	6	3
Fulham Palace .....	16	8	0	Worcestershire: Bredon .....	3	4	7
Hackney: Parish Mission Church .....	8	0	0	Bredon's Norton .....	2	0	2
Hampstead .....	24	0	0	Chaceley .....	1	5	4
Harrow .....	65	0	0	Worcester .....	20	0	0
				Yorkshire: Askrigg .....	6	1	2

Arthington.....	2	0	0
Aysc-rth.....	1	9	4
Batley.....	3	14	3
Bingley.....	28	10	0
Hawes.....	3	15	0
North Cave, &c.....	11	10	0

## ASSOCIATIONS IN WALES.

Brecknockshire: Llanguatoc.....	7	2	0
Carmarthenshire: Carmarthen.....	2	7	0
Carnarvonshire: Degannw.....	9	19	6
Llanfaglan.....	16	6	
Denbighshire: Llanstffraid.....	1	5	0
Marchwiel.....	2	2	0
Flintshire: Bodvri.....	6	6	9
Glamorganshire: Swansea: Ladies' Assoc.....	13	11	4
Pembrokeshire: Granston - cum - St. Nicholas.....	4	6	0
Radnorshire: Bledfa.....		10	0

## SCOTLAND.

Edinburgh.....	10	0	0
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## IRELAND.

Hibernian Auxiliary.....	500	0	0
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## BENEFACTIONS.

"A Friend at Clifton Dismissal Meeting," by Rev. T. H. Harvey.....	5	0	0
A Friend of the Society.....	25	0	0
A. I. N.....	25	0	0
Anonymous.....	50	0	0
Anonymous, for India.....	500	0	0
Bunsfield, C. H., Esq., Elvaston Place.....	100	0	0
Clutton, Miss Margaret, Reigate.....	7	0	0
C. M. B.....	15	0	0
Curling, Misses, Brighton.....	20	0	0
E. K. S. M.....	5	0	0
From Readers of <i>The Christian</i> , by Messrs. Morgan and Scott.....	11	0	0
Gibson, H., Esq., Ongar.....	20	0	0
"In loving memory of a dear sister, from L. P. and M. B. W.".....	10	0	0
"In memory of two dear sisters".....	22	17	9
L. P.....	2	0	0
M. M.....	5	0	0
Roberts, Miss L. J., St. John's Wood.....	20	0	0
Robinson, Mrs. Disney, Torquay.....	5000	0	0
Studd, G. B., Esq., California.....	100	0	0
T. M. W. Watford.....	5	0	0
Ward, F. P., Esq.....	100	0	0
"Winged Words".....	87	10	0
Gleaners' Union:— Headland, Mrs. Edward, Tunbridge Wells.....	10	0	0

## COLLECTIONS.

Clark, Miss M. A., South Ockendon ( <i>Miss Box</i> ).....	15	0	
Ewen, Mrs. ( <i>Miss Box</i> ).....	19	10	
Jackson, Rev. O. M., coll. after Lectures.....	1	0	0
Leing, Miss, Adelaide Road ( <i>Miss Box</i> ).....	1	0	0
Fridham, Miss J. C. Brune, Culmpton.....	1	7	0
Gleaners' Union:— Gleaner No. 625 ( <i>Miss Box</i> ).....	1	5	0
Gleaner No. 3399. ( <i>Miss Box</i> ).....	16	0	

## LEGACIES.

Allen, late Mrs. Anne, of Tunbridge Wells: Exor., Mr. W. C. Allen.....	18	0	0
Black, late Rev. Samuel, by Ven. Arch- deacon Seaver ( <i>on account</i> ).....	900	0	0
Cantherley, late M. s. Elizabeth, of Great Amwell: Exor., George Cantherley, Esq.....	9	0	0

Churchus, late Mrs. Elizabeth, of Weston- super-Mare: Exorices, and Exor. Miss s C. Baylis and E. Ganderton, and Mr. M. Ganderton.....	90	0	0
Evans late Mrs. Elizabeth, of Southport: Exor. and Extrix., Mr. R. Craig and Mrs. J. C. Evans.....	11	7	6
Goldberg, late Mrs. Isabella, of Ha- tings: Exors., Messrs. F. J. Oxley and F. Atkinson.....	20	0	0
Haydon, late Miss Frances, of Exeter: Exor. and Extrix., Mr. G. H. Haydon and Miss J. Haydon.....	17	19	1
Ibbet-on, late Rev. J., of Darlington: Exors., Rev. M. Rountree and Mr. J. T. Hall.....	200	0	0
McKellar, late Miss Louisa, of Clapham Park: Exors., Messrs. J. J. Oakley, W. E. Long, and F. W. Arkcoll.....	200	0	0
Paine, late Miss Mary Ann, of Bury St. Edmunds: Exors., Messrs. E. H. Den- ton, W. D. Paine, and G. E. Paine.....	13	2	6
Salthouse, late Rev. Robert, of West Derby: Exor., John Woodburn, Esq.....	50	0	0
Webb, late John, Esq., of Towcester: Exors., Messrs. R. W. Watkins and J. W. Manning.....	50	0	0

## FOREIGN CONTRIBUTIONS.

Athabasca: Vermillion: St. Luke's.....	8	15	0
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## DEFICIENCY FUND.

East Kent Association.....	111	15	0
H. D. S.: Campion, Rev. John, Doncaster (coll.).....	10	0	0
Dingle, Rev. James, Buswarp (coll.).....	10	0	0
Smith, Rev. W., Saumarez (coll.).....	10	0	0

## JERUSALEM BISHOPRIC FUND.

Arbuthnot, H. R., Esq., Craven Hill Gardens.....	10	0	0
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## AFGHANISTAN MISSION FUND.

M. C.....	50	0	0
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## EXTENSION FUND.

"A Third-class Passenger," Holy Trinity, Richmond, for Persia.....	100	0	0
Gleaners' Union: "A sympathizing Gleaner," for E. E. Africa.....	15	15	0

## MOHAMMEDAN MISSION FUND.

Gleaners' Union: Headland, Mrs. Edward, Tunbridge Wells.....	5	0	0
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MEMORIAL CHURCH AT FRERE TOWN  
FUND.

Gleaners' Union: Headland, Mrs. Edward, Tunbridge Wells.....	5	0	0
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## RUGBY FOX MEMORIAL FUND.

MacInnes, Miles, Esq., M. P., Carlisle.....	5	0	0
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EGYPT, PALESTINE, AND PERSIA FUND. Cox, Miss Louisa E., Richmond.....	25	0	0
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## GLEANERS' UNION.

Collection at St. James' Hall, Nov. 1st... 25 5 7 A grateful Gleaner, All Saints' Day..... 5 0 0 Sum - under 5 <i>l</i> ..... 21 7 0 "Our own Missionary": Gleaner No. 40..... 5 0 0 Sums under 5 <i>l</i> ..... 9 3 11
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Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon and Co., 20, Birchin Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.